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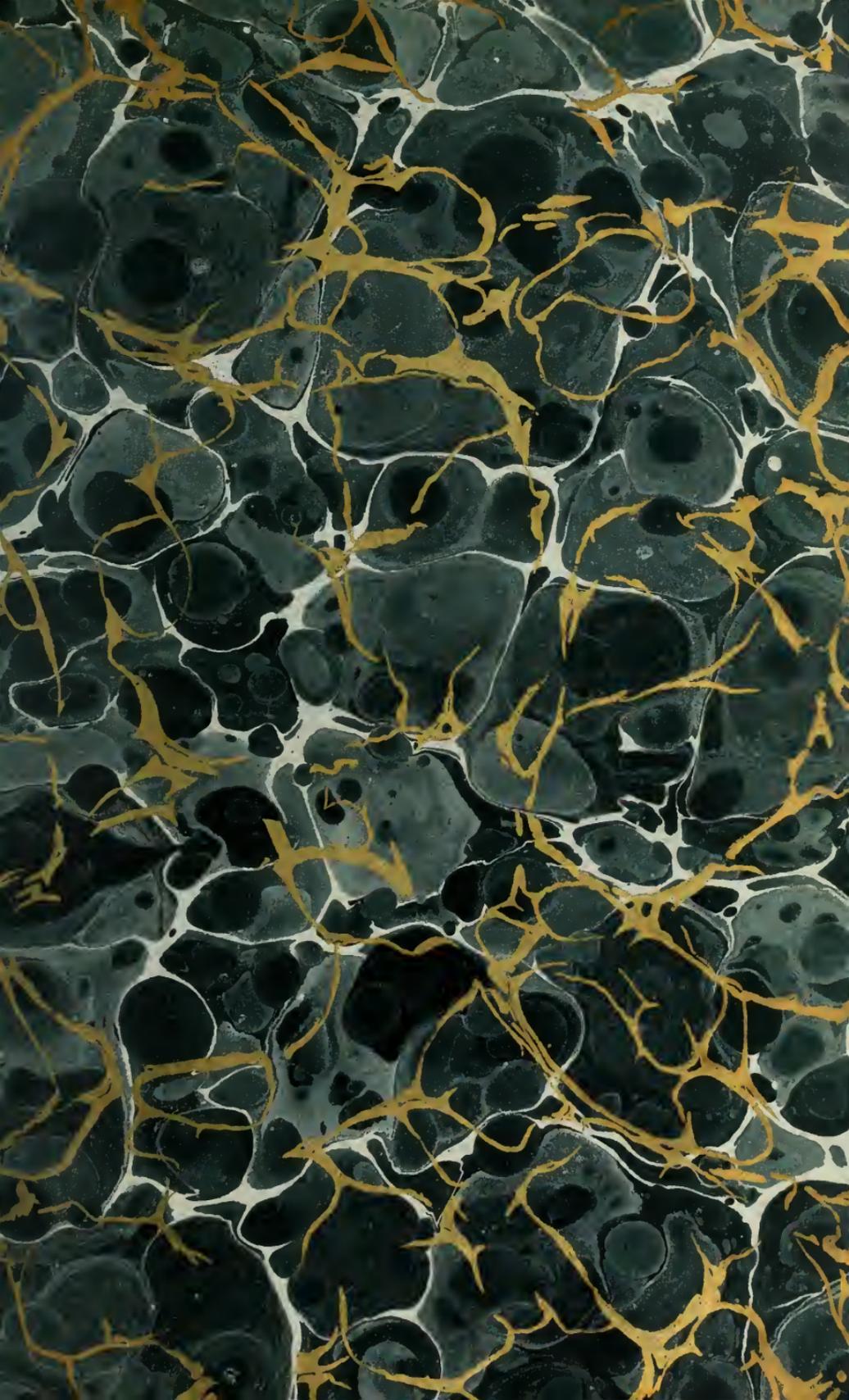


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THE
APOCALYPSE EXPLAINED.

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THE
APOCALYPSE EXPLAINED,

ACCORDING TO

THE SPIRITUAL SENSE;

IN WHICH ARE REVEALED

THE ARCANA WHICH ARE THERE PREDICTED, AND HAVE BEEN
HITHERTO DEEPLY CONCEALED.

BY EMANUEL SWEDENBORG.

TRANSLATED FROM A LATIN POSTHUMOUS WORK ENTITLED

"APOCALYPSIS EXPLICATA secundem spiritualem sensum, ubi revelantur Arcana quae
ibi predicta et haectenus ignata fuerunt." Londini, 1789.

IN SIX VOLUMES.

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1859.

Matthew vi. 33.

*Seek ye first the kingdom of God and his righteousness,
and all these things shall be added unto you.*

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THE
APOCALYPSE EXPLAINED.

CHAPTER VII.

1. AND after these things I saw four angels standing upon the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from the rising of the sun, having the seal of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God on their foreheads.

4. And I heard the number of them that were sealed; a hundred and forty and four thousand, sealed out of every tribe of the sons of Israel.

5. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8. Of the tribe of Zebulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

10. And cried with a great voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb.

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11. And all the angels stood round about the throne, and about the elders and the four animals, and fell before the throne on their faces, and worshipped God.

12. Saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13. And one of the elders answered, saying unto me, Who are these that are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said unto me, These are they who come out of great tribulation, and have washed their robes, and have made them white, in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple : and he who sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat.

17. For the Lamb who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

EXPLICATION.

415. Verse 1. *And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth that the wind should not blow on the earth, nor on the sea, nor on any tree.* “*And after these things I saw,*” signifies a new perception concerning the state of heaven before the last judgment : “*four angels standing upon the four corners of the earth,*” signifies the divine proceeding from the Lord in the universal spiritual world “*holding the four winds of the earth,*” signifies remission of its influx : “*that the wind should not blow,*” signifies lest the good should be hurt, and the evil be rejected before the day : “*on the earth, nor on the sea, nor on any tree,*” signifies everywhere in the spiritual world, even to its ultimates, as to those with whom there is any perception.

416. *And after these things I saw*—That hereby is signified a new perception concerning the state of heaven before the last judgment, appears from what follows in this chapter, in which the separation of the good from the evil is treated of ; for before the last judgment takes place upon them, the good are separated from the evil by the Lord, and are led away ; such things being involved in the things which were seen, therefore all these things are here signified by “*after these things I saw.*”

417. *Four angels standing on the four corners of the earth*—

That hereby is signified the divine proceeding from the Lord in the universal spiritual world, appears from the signification of angels, as denoting the divine principle proceeding from the Lord;^a and from the signification of the four corners of the earth, as denoting the universal spiritual world; for by four corners is signified the spiritual world, because there are earths there equally as in our world; for in that world, as in our earth, there are mountains, hills, rocks, plains, valleys, and other things besides, as has been often declared above; and inasmuch as the last judgment on all in the spiritual world is treated of in the Revelation, and in this place the separation of the good from the evil, hence it is that by the earth that world is understood. That the earth signifies also the church, has been frequently said before, and the reason is, because the face of the earth in the spiritual world is altogether according to the face or state of the church with the spirits and angels who are there; most beautiful where the angels of the superior heavens dwell, and also beautiful where the angels of the inferior heavens dwell, but the reverse where evil spirits dwell; for where the angels dwell, there are paradises, gardens, flower-beds, palaces, and all things in heavenly form and harmony, from which issue ineffable pleasantnesses, intimately delighting the mind; but where evil spirits are, all places are marshy, stony, and barren, and they dwell in cottages like kennels of a vile appearance, and also in caverns and dens. These things are mentioned in order that it may be known, that by the earth, in the proximate sense, is understood the spiritual world; nor could any other earth appear to John, inasmuch as it was seen by him when he was in the spirit. When man also is in the spirit, he cannot see any thing upon our earth, but only what is in the spiritual world; hence it is that four angels were seen by John, and that they were standing upon the four corners of that earth. The reason why four angels were seen is, because by them standing in four corners is signified the divine principle proceeding from the Lord in the universal spiritual world, for that universal world consists of four quarters, namely, the east, west, south, and north, for so that world is divided; and they who are principled in the good of love to the Lord, dwell in the east, and likewise in the west, but the former in the clear good of love because they are in interior good, the latter, in the obscure good of love, because they are in exterior good; in the south dwell those who are principled in the clear light of truth, and in the north those who are in an obscure light of truth.^b And inasmuch as all things have reference to the good of love, and to the truth derived from that good, or in general to good and truth, therefore by those

^a Concerning which see above, n. 130, 200, 302.

^b But concerning these quarters see in the work concerning *Heaven and Hell*, n. 141—153, where they are particularly treated of.

four quarters are also understood all things of heaven and the church. Those quarters are also understood in the Word by the four winds, here also by the four corners; whence it is evident, that the angels were not seen standing in the four corners of the earth, but in the four quarters; and the reason why they are called the four corners is, because by corners are signified extremes, and extremes signify all things, because they include all.

This signification of corners appears from the passages in the Word, where quarters are described by corners, as in the following. In Moses: "*And thou shalt make the boards for the tabernacle, twenty boards on the south corner. And for the second side of the tabernacle, on the north corner, there shall be twenty boards*" (Exod. xxvi. 18, 20; xxvii. 9, 10; xxxvii. 13). Here the south corner denotes the southern quarter, and the north corner, the northern quarter, for there were twenty boards or planks for each side. So in Ezekiel: "*Now these are the names of the tribes. From the north corner to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan. And by the border of Dan, from the east corner unto the west; a portion for Asher. And by the border of Asher, from the east corner even unto the west corner; a portion for Naphtali,*" &c. (xlvi. 1—4). Again, in the same prophet: "*And these shall be the measures thereof; the north corner four thousand and five hundred, and the south corner four thousand and five hundred, and on the east corner four thousand and five hundred, and the west corner four thousand and five hundred*" (xlvi. 17—34; also xlvii. 17—20). Again, in Moses: "*And ye shall measure from without the city on the east corner two thousand cubits, and on the south corner two thousand cubits, and on the west corner two thousand cubits, and on the north corner two thousand cubits; and the city shall be in the midst*" (Numb. xxxv. 5; also in Joshua xv. 5; xviii. 12, 14, 15, 20). In these passages, by the east, the south, the west, and the north corners are meant the sides facing those quarters respectively; from which it is evident, that by the four angels standing upon the four corners of the earth, is not understood upon its four corners, but in its four quarters. In like manner in another passage in the Apocalypse, it is said: "*And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four corners of the earth*" (xx. 7, 8). The reason why four corners are mentioned, and not the four quarters, is also as has been said above, because by corners are signified all things, inasmuch as they are the extremes; and the extremes being the ultimate boundaries, comprehend all things from the centre to the ultimate circumference for they are the ultimate borders. Hence it was that Moses was directed to make the horns of the altar of the same wood as the altar itself, to place them upon the four corners thereof; to put the blood of the bullock on the

horns of the altar with his finger; and that Aaron should make an atonement upon the horns of the altar once in a year, with the blood of the sin-offering of atonement; as is evident from Exod. xxvii. 2; xxix. 12; xxx. 2, 3, 10; xxxviii. 2; Lev. vi. 18, 25, 30, 34; xvi. 18, 19; Ezekiel xlii. 22; xliii. 20.

That corners signify all things, because they signify extremes, for the reason spoken of above, because extremes include and comprehend all things, appears manifestly from some of the statutes given to the sons of Israel. Thus it is said, "*Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard*" (Lev. xix. 27). And again: "*They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh*" (xxi. 5). Again: "*And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest*" (xix. 9). And again: "*And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger*" (xxiii. 22). The reason why such statutes were given them cannot be known, unless it be previously known what is signified by the hair of the head, what by the beard, what by a field, and at the same time what is meant by a corner. By the hair of the head, and by the beard, is signified the ultimate principle of the life of man, which is called the sensual corporeal principle; and by a field is signified the church; and by reaping, or the harvest, the truth of doctrine. By these statutes therefore was represented, that the extreme parts or principles should be preserved, because they signify all; for unless there be extremes, the middle principles are not kept together, but are dissipated, comparatively as the interiors of man would be dissipated unless there were skins to encompass them. The case is the same in every thing, consequently also in what is signified by the hair of the head, by the beard, and by the harvest of the field.^c Now inasmuch as a field signified the church, and the harvest the truths belonging to the church, therefore by their not making clean riddance of the corners of their fields when they reaped the harvest, was signified the conservation of all things which are signified by the harvest of the field.

That corners signify all things because they signify extremes, may also appear from the following passages in Moses: "*I said I would scatter them into corners I would make the remembrance of them to cease from among men*" (Deut. xxxii. 26). To be scat-

^c That the hair of the head signifies the extreme part or principle of the life of man, which is called the sensual corporeal, may be seen above, n. 66, and that the like is signified by the beard, see the *Arcana Cælestia*, n. 9660; that extremes or ultimates signify all things in the aggregate, thus the whole, n. 10044, 10329, 10335.

tered into corners signifies to be deprived of all good and truth; wherefore it is also said, "*I would make the remembrance of them to cease from among men,*" by which is signified, that nothing of spiritual life would remain, which comes to pass when man abides only in the lowest degree of life, called the sensual principle, as is the case with the greatest part of those who make no attainments in spiritual life. Such persons become not unlike the beasts, being in no other life than the beasts, with this difference however, that man, inasmuch as he is born man, can speak and reason, but this he does only from the fallacies of the senses, or the extremes of nature, the world, and the body; this is what is understood by being scattered into corners or the extremities of the earth.

So in Jeremiah: "*And their camels shall be a prey, and the multitude of their cattle a spoil: and I will scatter them into every wind into the cuttings-off of the corner; and I will bring their destruction from all the passages thereof, saith Jehovah.*" (xlix. 32). These things are said concerning the devastation of Arabia and Hazor by the king of Babylon, and by Arabia and Hazor are signified the knowledges of good and truth, and by the king of Babylon evil and falsity vastating. The vastation of all confirming scientifics and knowledges of good and truth, is signified by their camels being a prey, and the multitude of their cattle a spoil; camels denoting scientifics for confirmation, and cattle the knowledges of good and truth. Vastation as to all things pertaining to good and truth, until there are no remains, is signified by, "*I will scatter them into every wind into the cuttings off of the corner;*" the cuttings off of the corner denoting the extremes where good and truth are no more. That evils and falsities then break in on every side, is signified by, "*I will bring their destruction from all the passages thereof;*" for in the spiritual world, where the evil are, there lie open on all sides ways from the hells, through which evils and falsities thence derived break in; and all who are in similar evils and falsities go through the same ways, and consociate themselves with them. These things are mentioned in order that it may be understood what is signified by bringing their destruction from all sides. By their becoming a prey and a spoil, being scattered and destroyed,—is signified devastation. Again, in the same prophet: "*Behold, the days come, saith Jehovah, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the sons of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart*" (ix. 25, 26). Here, by "*all that are in the utmost corners,*" are signified those who are in the ultimates of the church separate from the interior things thereof, interior things being spiritual, consequently, who are in things sensual only, which are the

ultimates of the natural man.^d The reason why these are signified by those who are in the utmost corners is, because corners signify the quarters of the spiritual world, and those quarters signify all the goods and truths of heaven and the church, as has been shewn above. The habitations of spirits and angels in that world, succeed in such an order, that they who are in the highest degree of wisdom and intelligence dwell in the midst, and they who are in a less and less degree, from the midst even to the ultimate circumferences; and these decrements or decreasing of wisdom and intelligence are altogether according to distances from the midst; they who are without any wisdom and intelligence dwelling in the ultimates, and on the outside those who are in evils and the falsities thence derived. The latter are they who are understood by those who are in the utmost corners; and inasmuch as such places are deserts, it is said of them that they dwell in the wilderness.^e The same are signified by the uncircumcised nations, and by the house of Israel uncircumcised in heart; for to be uncircumcised signifies to be without love and charity, thus without good, and thence in the loves of self and of the world; and they who are in these loves are in the ultimate principles of the natural man, altogether separate from things spiritual; wherefore they are said to be in the utmost corners, and to dwell in the wilderness. By Egypt, Judah, Edom, the sons of Ammon and Moab, are understood all who have separated from themselves, by those loves, the goods and truths of the church; whence they are out of those goods and truths, and are thus in the utmost corners. The same are signified by those mentioned in the same prophet (xxv. 23).

Again, in Moses: "*There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall break in pieces the corners of Moab, and destroy all the children of Sheth*" (Num. xxiv. 17). Here, by the corners of Moab are understood all things which are signified by Moab. By Moab are signified they who are in the ultimates of the Word, of the church, and of worship; and in the opposite sense, they who adulterate those things by turning them to favour themselves, and regarding their own honour in everything thereof; by the corners of Moab, therefore, are here understood adulterations of the Word, and thence of the church and of worship, such as exist with those who are of such a quality. Similar things are signified by the corner of Moab in Jeremiah (xlviii. 45). Again, in Zephaniah: "*A day of the trumpet and alarm over the defenced cities, and over the high corners*" (i. 16). Here, by "*a day of the trumpet and alarm,*" is signified spiritual combat against

^d Concerning those who are merely sensual, who they are and of what nature and quality, see the *Doctrine of the New Jerusalem*, n. 50.

^e Concerning these decrements in the spiritual world, see in the work concerning *Heaven and Hell*, n. 43, 50, 189.

evils and falsities; the fenced cities signify the false doctrines in which they have confirmed themselves; the high corners signify those things which favour their own loves; hence it is evident, what is signified by "*a day of the trumpet and alarm over the fenced cities, and over the high corners.*" Again: "*I will cut off the nations; their corners shall be laid waste; I will make desolate their streets, that none passeth by; and I will lay waste their cities, so that there is no man, that there is no inhabitant*" (iii. 6.) By these words is signified the destruction of all the goods of the church, nations denoting those goods, and the corners, as being the extremes, denoting all things belonging thereto. By the streets being made desolate, and the cities laid waste, is signified the destruction of the truths of doctrine; the total destruction, until no good and truth remain, is signified by their being no inhabitant, no man, none to pass by; to pass by or through being predicated in the Word of truths, and to inhabit being predicated of goods. So in the book of Judges: "*Then all the sons of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, unto Jehovah in Mizpeh. And the corners of all the people, even all the tribes of Israel, stood together in the assembly of the people of God*" (xx. 1, 2). That by the corners of all the people standing together in the assembly of the people of God, is signified all on every side, or from every quarter, appears manifest from its being said, that all the sons of Israel and all the tribes went out, and that the congregation was gathered together from Dan even to Beersheba; but in the spiritual sense, by the corners of all the people, are signified all the goods and truths of the church, and likewise by all the tribes of Israel; from Dan even to Beersheba, signifying from ultimates to first principles; and the assembly of the people of God, signifying consultation concerning the things of the church; for it is to be observed, that in the historical parts of the Word, as well as in the prophetic parts, there is everywhere contained a spiritual sense; in the historical sense, therefore, by corners are signified quarters, such as are in the spiritual world; but in the spiritual sense they signify all the truths and goods of the church for the reason spoken of above.

From these considerations it may appear what is signified by the corner stone in the following passages; as in Isaiah: "*Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation*" (xxviii. 16). And in Jeremiah: "*And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever*" (li. 26). Again, in David: "*The stone which the builders rejected is become the head of the corner*" (Psalm cxviii. 22). So in Zechariah, it is said of Judah, "*Out of him came forth the corner, out of him the nail, out of*

him the battle bow, out of him every oppressor together" (x. 4). See also Matt. xxi, 42; Mark xii. 10, 11; Luke xx. 17, 18. By the corner stone is signified all divine truth upon which heaven and the church are founded, thus every foundation; and, inasmuch as the foundation is the ultimate upon which a house or temple rests, therefore it signifies all things. It is on account of this signification of the corner stone, as denoting all divine truth upon which the church is founded, that it is said, "*Behold, I lay in Zion for a foundation a stone, a tried stone, a sure foundation;*" and it is so called, inasmuch as the corner stone signifies all divine truth upon which the church is founded; therefore it also signifies the Lord as to His Divine Human principle; because all divine truth proceeds from that principle. The builders, or architects, who rejected that stone, as we read in the Evangelists, denote those who are of the church, in this case, of the Jewish church, which rejected the Lord, and with him all divine truth; for with them there remained nothing but vain traditions grounded in the literal sense of the Word, in which the essential truths of the Word were falsified, and its goods adulterated.^f

418. *Holding the four winds of the earth*—That hereby is signified the remission of its influx, appears from the signification of the four winds of the earth, as denoting all the Divine principle in heaven, concerning which we shall speak presently; and from the signification of holding them, as denoting to remit its influx: but what is understood by remission of the influx of the Divine principle in heaven, can be known to no one unless it be revealed to him, nor consequently could any one know what is signified by holding the four winds of the earth. Without revelation, who would suppose otherwise than that by the winds which the angels withheld, are signified the winds, inasmuch as it follows, "*that the wind should not blow upon the earth, nor on the sea, nor on any tree;*" nevertheless, by the winds of the earth here and elsewhere in the Word is signified all the Divine principle proceeding from the Lord in heaven, specifically the divine truth, and this because it flows from the Lord as a sun into the universal heaven, and thence into the universal earth; therefore, by holding the winds is signified to remit influx. But, in order that these things may be more clearly understood, it shall also be explained, how the case is with respect to that influx. The Lord is the sun of the angelic heaven, and from him, as a sun, proceed all the light and all the heat of heaven. The light which proceeds is in its essence divine truth, because it is spiritual light; and the heat which proceeds is in its essence divine good, because it is spiritual heat. These flow out from

^f That ultimates signify all things, and the ground of this signification, may be seen in the *Arcana Cœlestia*, n. 634, 5897, 6239, 6451, 6465, 8683, 9824, 9828, 9836, 9905, 10044, 10099, 10329, 10335, 10548.

the Lord as a sun into all the heavens, accommodated to reception by the angels there, consequently sometimes moderately, and sometimes intensely. When moderately, then the good are separated from the evil; but when intensely, then the evil are rejected; wherefore, when the last judgment is at hand, then the Lord first flows in moderately, in order that the good may be separated from the evil. This separation being the subject treated of in this chapter, is the reason why the holding of the four winds of the earth is premised, by which is signified the remission of the influx of divine good and divine truth from the Lord. That the separation of the good from the evil is here treated of, is evident from the following parts of this chapter; for it is said, "*Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God on their foreheads;*" (verse 3); and afterwards, even to the end of the chapter, those who were sealed are treated of, who are the good separated from the evil: but concerning this separation, more will be said in what follows, and likewise, concerning the casting down of the evil into the hells, which afterwards takes place. The reason why the four winds signify all the divine proceeding is, because the winds of heaven signify the quarters of heaven, the whole heaven, as was before said, being distinguished into four quarters, namely, the east, west, south, and north. Into the two quarters to the east and the west, the Lord flows with divine good more powerfully than with divine truth; and into the southern and northern quarters, with divine truth more powerfully than with divine good; whence the latter are more in wisdom and intelligence, but the former more in love and charity; and the universal heaven being thus distinguished into four quarters, and those quarters being understood by the four winds, therefore, by the four winds is signified all the divine proceeding. The reason of their being called the four winds of the earth is, because by the earth is understood all the earth in the spiritual world, but in the spiritual sense by earth are signified heaven and the church, concerning which see what was said in the preceding article.

From these considerations it may appear what is understood by the four winds in other passages of the Word; as in Ezekiel: "*The Lord Jehovih said unto me, Prophecy concerning the wind, prophecy, son of man, and say to the wind, Thus saith the Lord Jehovih, Come from the four winds, O breath [wind or spirit], and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the spirit came into them, and they lived*" (xxxvii. 9, 10). This is said of the dry bones seen by the prophet, by which are understood the house of Israel, as is evident from the 11th verse of the same chapter, and by the prophet's vision is described the reformation and establishment of a new church from those who were not before in any spiritual

life. The dry bones denote those who are void of spiritual life; and the communication thereof from the Lord, and the formation of the church thereby, are there described. By the spirit concerning which the prophet prophesied, and from which they revived, is signified spiritual life, which is a life according to the truths of the Word. "*Come from the four winds, O spirit,*" signifies from the divine principle of the Lord in heaven, the four winds denoting the four quarters in heaven, and the four quarters denoting all the divine principle there, as has been said above. In the sense of the letter, by spirit is there understood the spirit of respiration, which is wind; wherefore it is said, "*Come and breathe upon these slain;*" and by the spirit of respiration is equally signified spiritual life, as will appear from what follows. By the slain is signified the same as by dry bones, namely, those who have no spiritual life. So in Zechariah: "*And I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grised and bay horses. Then I answered and said unto the angel who talked with me, What are these, my Lord? And the angel answered and said unto me, These are the four winds of the heavens, which go forth from standing before the Lord of all the earth*" (vi. 1—5). The subject here treated of is the church to be propagated among those who were not as yet in any light of truth, because they had not the Word. What the four chariots and the four horses signify, and the things related concerning them, may be seen above;^g and what the mountains of brass signify, may be seen also above,^h where they are explained. By the four winds is there signified all the divine proceeding, or the divine good and divine truth, from which the church exists; it is therefore said, "*These are the four winds of the heavens, which go forth from standing before the Lord of all the earth;*" by which is signified that they proceed from him. The reason of the chariots and horses being called the winds is, because chariots signify doctrinals of good and truth, and horses the understanding thereof, and both the latter and the former proceed from the divine principle of the Lord. Thus also in the gospel: "*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. 31). All the successive states of the church, even to its end, when the last judgment takes place, are here predicted by the Lord. By the angels with a great sound of a trumpet, is signified evangelization concerning the Lord; and by gathering together the elect

^g N. 355.^h N. 364.

from the four winds, from one end of heaven to the other, is signified the establishment of a new church. The elect denote those who are in the good of love and faith; the four winds denote all states of good and truth; "*from one end of heaven to the other,*" denotes the internals and externals of the church.ⁱ Again, in Daniel: "*Therefore the he-goat made himself very great: but when he was strong, the great horn was broken; and in its place came up four notable ones toward the four winds of heaven*" (viii. 8). What is understood by the he-goat here mentioned may be seen above,^j namely, that by the he-goat is signified faith separate from charity, consequently, those who suppose they shall be saved by knowing the doctrines and truths of the Word, and think nothing of a life according to them. By horns are signified truths, and in the opposite sense, as here, falsities; by the great horn is signified the ruling falsity, which is, that salvation consists in knowing and believing only. The great horn being broken, and four notable ones coming up in its place toward the four winds of heaven, signifies, that from faith alone arise many falsities conjoined with evils; the great horn denoting the ruling falsity, which is, that faith alone saves; and its being broken signifying its division into many falsities thence arising. Four notable ones coming up in its place, signifies their conjunction with evils; toward the four winds of heaven, signifies, as to all things pertaining to falsity and evil; for the four winds of heaven signify every good and truth of heaven and the church, and their conjunction, but in the opposite sense, every evil and falsity and their conjunction. The reason why the four winds of heaven signify also every evil and falsity is, because not only they who are in the good of love, and in truths thence derived, dwell in the four quarters of the spiritual world, but also they who are in evils and falsities thence derived; for the hells are in the same quarters, but deep under the heavens, for the most part in caverns, dens, and vaults.^k In this same sense the winds of the heavens are mentioned in Jeremiah: "*And upon Elam will I bring the four winds from the four quarters of the heavens, and will scatter him towards all those winds; and there shall be no nation whither the outcasts of Elam shall not come*" (xlix. 36). Here, by Elam are signified those who are in the knowledges which are said to be of faith, but not in any principle of charity; by the four winds from the four quarters of the heavens, are signified falsities conjoined with evils; and by scattering them into all these winds, is signified into falsities of evil of every kind. That there shall be no nation whither the outcasts of Elam shall not come, signifies that there is no evil to which

ⁱ These things may be seen more clearly explained in the *Arcana Cœlestia*, n. 4060.

^j N. 316.

^k Concerning which, see above, n. 410.

what is false cannot be adapted, nation denoting evil; for knowledges alone without the life of charity bring forth falsities of evil innumerable. Again, in Daniel: "*I saw in my vision by night, and, behold, the four winds of the heavens strove upon the great sea. And four great beasts came up from the sea, diverse one from the other*" (vii. 2, 3). By the four winds here, also, are signified falsities conjoined with evils; by the great sea is signified hell whence they arise, and by the four beasts are signified evils of every kind; but upon this subject more will be said in what follows. The like is signified by the four winds mentioned in Daniel (xi. 4); and also in Zech. (ii. 6). That by the four winds are signified the four quarters, is also fully manifest in Ezekiel (xlii. 16—19), where the measure of the house according to the four winds, that is, the four quarters, is treated of; quarter also in the Hebrew tongue is there expressed by the same term as wind and spirit. More will be seen concerning winds in the following article.

419. *That the wind should not blow*—That hereby is signified lest the good should be hurt, and the evil be rejected before the day, appears from the signification of wind, as denoting the divine proceeding, which is the divine good united with the divine truth; wherefore, that the wind should not blow, signifies that it might flow in moderately and gently. The reason why the wind not blowing upon the earth signifies that the good may not be hurt, and the evil rejected before the day, is, because separations of the good from the evil, and rejections of the evil, in the spiritual world, are effected by various degrees of remission and intenseness of the divine principle proceeding from the Lord as a sun. When this flows in moderately, then the good are separated from the evil; and when it flows in intensely, the evil are rejected. The causes of these things are the following. When the divine principle proceeding from the Lord flows in moderately, there is everywhere a state of tranquillity and serenity, in which all appear such as they are as to the state of their good, for then all are presented to view in the light; wherefore, they who are in good from a spiritual origin are then separated from those who are in good only from a natural origin; for the Lord inspects those who are in spiritual good, and leads them, and thereby separates them. They who are in good from a spiritual origin, are those of whom it is afterwards said, that they are sealed upon their foreheads, for they are spiritual, and angels of heaven; but they who are only in good from a natural origin, are not good, inasmuch as they are not spiritual, for the good which they appear to have is evil, because they regard themselves and the world as an end, doing good in an external form for the sake of glory, honour, and gain, and not for the sake of the good of their neighbour, consequently, they do good only that they may be respected by man. The merely natural

are they who are not sealed, and who are afterwards rejected. But when the divine principle proceeding from the Lord flows in intensely, then the apparent goods with the evil are dissipated, inasmuch as they are not goods in themselves, but evils, and evils cannot sustain the influx of the divine principle; hence it comes to pass, that the externals of such are shut, and these being shut, the interiors are opened, in which there are nothing but evils and falsities thence derived; whence they come into grief, anguish, and torment, and, in consequence thereof, cast themselves down into the hells, where similar evils and falsities have place. When the influx of the divine principle is intense, which is the case when the evil are to be rejected, then in the lower parts of the spiritual world there exists a strong wind, like to a storm and tempest; this wind is what is called in the Word the east wind, which we shall also explain presently; hence also the casting down of the evil into the hells, is described in the Word by vehement and impetuous winds, by storms and tempests. By the wind of Jehovah is signified the same as by the spirit of Jehovah, for the wind of respiration is understood, which is also called spirit; hence it is that in the Hebrew tongue, and in many other languages, the wind and spirit are expressed by the same word. This is the cause why men for the most part conceive no other idea of spirit and of spirits, than as of wind, such as the wind of respiration; and hence come the opinions which prevail in the learned world, that spirits and angels are as wind, only possessing a vital principle of thought. From this cause also it is that few suffer themselves to be persuaded that spirits and angels are men, endowed with a body, face, and organs of sensation, like men in this world. The reason why by wind and spirit, when predicated of man, is signified the life of truth, or a life according to the truths or precepts of the Lord, is because respiration, which is of the lungs, corresponds to that life, and the heart and its motion correspond to the life of good; for there are two lives, which make one in man, the life of truth, and the life of good. The life of truth is the life of his understanding, whereas the life of good is the life of his will; for truths reside in the understanding, because they constitute the understanding, but goods reside in the will, because they constitute the will. The same is signified in the Word by the soul and heart, when they are mentioned together.

From these considerations it is plain what is understood by the wind and spirit of Jehovah, namely, the divine truth; and by the four winds, the divine truth united with divine good. Inasmuch as by wind is signified the wind or spirit of respiration, and by it are signified divine truth and spiritual life with those who receive it, therefore it is also called the breath of the nostrils of Jehovah, the breath of his mouth, and respiration,

as may appear from the following passages. Thus in Ezekiel: "*And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above, but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord Jehovah; Come from the four winds, O breath [wind or spirit], and breathe upon these slain, that they may live*" (xxxvii. 8, 9). What is here signified by the dry bones was shewn in the preceding article, namely, that they denote those in whom there is no spiritual life, or in whom there is not any life by divine truth. The inspiration thereof by the Lord, is signified by, "*Prophecy unto the wind, prophesy, son of man, and say to the wind, Come from the four winds, O breath, and breathe upon these slain, that they may live.*" That by the spirit here mentioned is understood the spirit of respiration, is evident (for there were nerves, flesh, and skin, but as yet no respiration); wherefore it is said, "*Say unto the spirit, Breathe upon these slain;*" hence it may also appear that spirit or wind signifies spiritual life. That common respiration is not understood, appears from what is afterwards said, namely, that those dry bones were the house of Israel, that is, that the house of Israel was destitute of spiritual life; and from its being afterwards said of them, "*And shall put my spirit in you, and ye shall live, and I shall place you in your own land*" (v. 14); by which is signified that they were to be regenerated, that a church might be formed of them. Regeneration is effected by a life according to divine truth, from which is spiritual life; and to be brought back, or placed in their own land, signifies to become a church, the land of Canaan signifying the church. So in Moses: "*And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of lives, and man became a living soul*" (Gen. ii. 7). Here also, in the literal sense of the Word, is understood the wind of respiration, inasmuch as it is said, he breathed into his nostrils; but that spiritual life is understood, which is the life of intelligence and wisdom by divine truth, is evident from its being said that he breathed into him the breath of lives, and man thence became a living soul; the breath of lives and living soul denoting spiritual life; for, without this soul, man is called dead, although he lives as to the body and senses: hence also it may appear that by soul, spirit, and wind, in the Word, is understood spiritual life. Again, in John: "*Then said Jesus to them again, Peace be unto you; as my father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit*" (xx. 21, 22), By the Lord's breathing on the disciples, and saying to them, "*Receive ye the Holy Spirit,*" is signified the same as by Jehovah breathing into Adam's nostrils the breath of lives, namely, spiritual life; for the Holy Spirit signifies divine truth proceed-

ing from the Lord, from which spiritual life is derived. That they should teach this from the Lord, is signified by these words: "*As my father hath sent me, even so send I you;*" for the Lord was the divine truth itself when he was in the world, which he taught from his divine good which was in him from conception. This divine principle is what the Lord here and in other places calls the Father; and inasmuch as when he went out of the world, he united divine truth with divine good, that they might be one in him, and inasmuch as the divine truth then proceeded from him, therefore he said, "*As my Father hath sent me, even so send I you.*"¹ All who are in the spiritual world also are recognized as to their quality from their respiration only. They who are in the life of the respiration of heaven, are amongst the angels; but they who are not in that respiration, if they come into heaven, cannot respire there, whence they come into a state of anguish, as from suffocation.² It is from this correspondence that the term inspiration is used, that the prophets are called inspired, and that the Word is said to be divinely inspired. From these observations it may also appear what is signified by the words of the Lord in John: "*Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit*" (iii. 5, 7, 8). By being born again is understood to be regenerated; and inasmuch as man is regenerated by a life according to divine truth, and all divine truth whereby he is regenerated proceeds from the Lord, and flows into man when he does not know of it, hence it is said, "*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth;*" describing thus the life of the spirit of man, which he has by regeneration; wind denoting the divine truth, whereby that life is attained. How this flows in from the Lord, man is altogether ignorant during his abode in the world, inasmuch as he then thinks from his natural man, and has a faint perception only of somewhat flowing in from the spiritual man into the natural; this, therefore, is what is understood by, "*Thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth;*" the water from which man is regenerated signifies truth from the Word, and the spirit a life according thereto.³ Again, in Lament.: "*The breath of our nostrils, the anointed of*

¹ That the wind of respiration signifies spiritual life, and this from correspondence, may be seen in *Arcana Cœlestia*, n. 3883—3896.

² Concerning which circumstance, see *Arcana Cœlestia*, n. 1119, 3887, 3889, 3892, 3893.

³ That water signifies truth, may be seen above, n. 71.

Jehovah, was taken in their pits, of whom we said, Under his shadow we shall live among the nations" (iv. 20). By the anointed of Jehovah is here understood the Lord as to divine truth, for the anointed of Jehovah signifies the same as king.^o Hence it is that the Lord as to divine truth is here called "*the breath of our nostrils,*" of whom we said, "*Under his shadow we shall live;*" for spirit, and the breath of the nostrils, in the supreme sense, signifies divine truth, as was said above. That divine truth perished by the falsities of evil, is signified by being taken in their pits, pits denoting the falsities of evil. Again, in Lament: "*Thou hast heard my voice: hide not thine ear at my breathing, at my cry*" (iii. 56). Here, by "*hide not thine ear at my breathing, at my cry,*" is signified, at worship, confession, and prayers, which are from truths and from goods; for all worship, confession, and prayer, in order to be heard, must be both from truths and goods. If they are from truths alone, they are not heard, because there is no life in them, the life of truth being from good. Breathing, or respiration, is predicated of truths, and cry, of goods. That cry is predicated of goods will be seen elsewhere. Again, in Moses, "*All in whose nostrils was the breath of lives, of all that was upon the dry land, died*" (Gen. vii. 22). The signification of these words in the literal sense is obvious to every one, namely, that all things upon the earth were extinguished by the deluge, thus all men who lived, except Noah and his sons; but what they signify in the spiritual sense, may be seen in the *Arcana Cœlestia*,^p where it is shewn that by the breath of lives in the nostrils is understood spiritual life, such as existed with the men of the Most Ancient Church; for the flood signifies the end of that church and the last judgment, which took place when everything of the church was extinct. So in David: "*They have ears, but they hear not; yea, there is no breath in their mouth*" (Psalm cxxxv. 17). Their having no breath in their mouth, signifies that there was no truth in thought, for mouth in the Word signifies thought. Again, in Jeremiah: "*And the wild asses did stand in the high places, they snuffed up the wind like whales [or sea-monsters]; their eyes are consumed because there is no herb*" (xiv. 6). Here, to snuff up the wind like whales, signifies, that no truth was given them to imbibe; and "*because there is no herb,*" denotes that there was no truth in the church. Inasmuch as the evil are cast down by a more vehement influx of divine truth and good, proceeding from the Lord as a sun, as was said above, therefore, also, the casting down of those who are in the falsities of evil is described by the breath of the

^o That a king in the supreme sense signifies the Lord as to divine truth, may be seen above, n. 31, and that the anointed of Jehovah signifies the same, see above, n. 375.

^p N. 805, 806.

nostrils of Jehovah; as in Isaiah: "*For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of Jehovah like a stream of brimstone doth kindle it*" (xxx. 33). And in David: "*Then the channels of waters were seen, and the foundations of the world were laid bare at thy rebuke, O Jehovah, at the blast of the breath of thy nostrils*" (Psalm xviii. 15). Again, in Moses: "*And with the blast of thy nostrils the waters were heaped up together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters*" (Exod. xv. 8—10). So again, in Job: "*Even as I have seen, they that plough iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed*" (iv. 8, 9). In all these passages, by the breath, spirit, and breathing of the nostrils of Jehovah, is understood the divine proceeding, whereby the evil are dispersed and cast down, when it flows in intensely and strongly; but concerning this influx more will be said in what follows, where storms, tempests, and the east wind, are treated of.

The reason why the wind of the earth likewise signifies the divine proceeding, is, also, from correspondence with the winds in the spiritual world; for there exist also winds in the spiritual world, which arise from the determination of the divine influx, and take place in the lower parts of the earth in that world. In the heavens there are rarely but gentle winds perceived; but they are frequently perceived with those who dwell below upon the earths, for they increase according to descent; their determinations are from the quarters into which the divine principle flows in, especially from the north; and inasmuch as the winds there are from a spiritual origin, hence also they signify spiritual things, in general divine truth, from which they exist. Thus, in David: "*Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels winds; his ministers a flaming fire*" (Psalm civ. 3, 4). There also by waters, clouds, and wings of the wind, is signified divine truth in ultimates, which is as the truth of the literal sense of the Word; hence it may appear why it is said, "*Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind;*" waters denoting truth in ultimates, and in like manner clouds, wings of the wind, and chariots denoting truths of doctrine. By Jehovah making his angels winds, and his ministers a flaming fire, is signified his making them receptive of divine truth and divine good. By angels are understood those who are in the Lord's spiritual kingdom, and they being recipients of divine truth, it is said, he maketh them winds: by ministers are meant those who are

in the Lord's celestial kingdom, and they being recipients of the divine good, it is said, that he maketh them a flaming fire, a flaming fire denoting the good of love and truth thence derived.^g Again, in David: "*He bowed the heavens also, and came down; and thick darkness was under his feet. And he rode upon a cherub, and did fly: yea, he was carried upon the wings of the wind*" (Psalm xviii. 9, 10). By Jehovah bowing the heavens and coming down, is signified visitation, which precedes the last judgment; by the thick darkness under his feet, are signified the falsities of evil in things beneath; by his riding upon a cherub, his flying, and being carried upon the wings of the wind, is signified omnipresence with the divine principle, the wings of the wind denoting divine truth in ultimates, as above. Again, in Jeremiah: "*He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his understanding. When he uttereth his voice, there is a multitude of water in the heavens, and he causeth the vapours to ascend from the end of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures*" (x. 12, 13; li. 15, 16). And again, in David: "*He causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain; he bringeth the wind out of his treasures*" (Psalm cxxxv. 7). By these things, in the spiritual sense, are described the reformation of man, and the establishment of the church. From that reformation and establishment the Lord is called the Maker of the earth, and elsewhere the Maker and Creator, earth denoting the church. The divine good whereby reformation is effected, is signified by his making the earth by his wisdom, earth denoting the church, and is predicated of good. The divine truth whereby also reformation is effected, is signified by, "*When he uttereth his voice, there is a multitude of waters in the heavens.*" The utterance of his voice signifies the influx of divine truth; the multitude of waters in the heavens, signifies reception, waters denoting truths. Ultimate truths, which are knowledges from the literal sense of the Word, are signified by vapours ascending from the end of the earth; spiritual things thence derived, are signified by lightnings with the rain, lightnings being predicated of the light of heaven, and rain of influx; reformation thence by divine truth from the Lord, is signified by bringing the wind out of his treasures: after this manner are these words understood in the heavens. So again, in David: "*He casteth forth his hail like balls: who can stand before his cold? He sendeth out his Word, and melteth them: he causeth his wind to*

^g That they who are in the Lord's spiritual kingdom, are recipients of the divine truth, and they who are in the celestial kingdom recipients of the divine good, may be seen in the work concerning *Heaven and Hell*, n. 20—28; that angels are called angels from the reception of divine truth, may be seen above, n. 130, 132; and that ministers are called ministers from the reception of divine good, may be seen also above, n. 155; and that fire signifies the good of love, n. 68.

blow, and the waters flow. He declareth his Word unto Jacob, his statutes and his judgments unto Israel" (Psalm cxlvii. 17—19). By these words also is described reformation, but only as to the natural man. The scientifics which are in that man, and the knowledges which pertain to man before reformation are signified by, "*He casteth forth his hail like balls: who can stand before his cold?*" for man before reformation is altogether cold, and that cold is also manifestly felt when the divine principle flows in out of heaven; and inasmuch as that cold is dissipated by the reception of divine good and divine truth, thus by reformation, it is therefore said, "*He sendeth out his Word, and melteth them: he causeth his wind to blow, and the waters flow.*" By the Word here mentioned, is signified divine good united with divine truth; by the wind is signified divine truth; and by the waters flowing, is signified the reception of truth; and from this signification of those words, it is added, "*He declareth his Word unto Jacob, his statutes and his judgments unto Israel,*" Jacob and Israel signifying the church, the former, the church which is principled in good, the latter, the church principled in truths; and statutes and judgments denote external and internal truths which are from good. So again: "*Praise Jehovah from the earth, ye whales, and all deeps: fire, and hail; snow, and vapours; stormy wind doing his Word*" (Psalm cxlviii. 7, 8). Now, that by these expressions something more is signified than what appears in the letter, is evident; for to what purpose could it be to say, in the divine Word, that such things should praise Jehovah? But by fire and hail, and by snow and vapours, are signified the delights of the loves of the natural man, and his scientifics and knowledges; for with man these things are fire and hail, and snow and vapour, before he is regenerated and made spiritual, the sphere of their life, when it flows out from them, presenting such things in the spiritual world; and the worship of the Lord from those things, is signified by their praising Jehovah, to praise denoting to worship. But by the stormy wind is signified divine truth as to reception; wherefore it is said, "*stormy wind doing his Word,*" to do his Word signifying to receive into the life the things of doctrine.

As all things in the Word have also an opposite sense, so also has wind, and in that sense it signifies what is false, as in the following passage. Thus in Isaiah: "*Behold they are all iniquity, their works are nothing; their molten images are wind and vanity*" (xli. 29). Here wind and vanity denote the falsities of evil, and the evils of falsity; wind denotes the falsities of evil, and vanity, the evils of falsity; for where there is vanity, or vacuity, or, in other words, where there is neither good nor truth, there are evil and falsity; and this is evident from its being said, "*Behold, they are all iniquity, their works are nothing;*" likewise from its being said, "*their molten images are*

wind and vanity ;" for by molten images are signified the things which man hatches from self-derived intelligence, all which are evils and falsities. So in Jeremiah : "*And the prophets shall become wind, and the Word is not in them : thus shall it be done unto them*" (v. 13). Here by prophets are signified those who teach truths, and abstractedly truths of doctrine, but in this case falsities of doctrine, which are signified by wind ; wherefore it is also said, "*and the Word is not in them,*" the Word signifying divine truth. Again : "*Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness* (xiii. 24). By the wind of the wilderness is here signified where there is no truth, consequently, where there is only what is false ; for wilderness in the Word signifies where there is no good, because there is no truth. Again in the same prophet : "*The wind shall feed all thy shepherds, and thy lovers shall go into captivity*" (xxii. 22). By shepherds in the Word are signified those who teach the good of life and lead thereto, which is effected by truths, but in this case, by shepherds are understood those who do not teach the good of life, still less lead thereto, because they are in falsities ; this is understood by, "*the wind shall feed all thy shepherds,*" wind denoting the falsity on which they seize, and which they love. By the lovers who shall go into captivity are signified the delights of the loves of self and the world, and the delights of the evils thence derived ; lovers denote those delights, and captivity denotes their detention in the hells. Again, in Hosea : "*Ephraim feedeth on wind, and followeth after the east wind ; he daily multiplieth lies and desolation, and they do make a covenant with the Assyrian, and oil is carried into Egypt*" (xii. 1). By Ephraim is signified the intellectual principle of the church ; by the Assyrian, reasoning ; and by Egypt, the scientific principle ; wherefore by, "*Ephraim feedeth on wind, and followeth after the east wind,*" is signified that the intelligent in the church imbibe falsities which altogether dissipate truths ; wind denoting what is false, and east wind, falsity drying up and dissipating truths. On account of these significations of the wind and the east wind, it is also said, "*he daily multiplieth lies and desolation,*" a lie denoting falsity, and desolation the dissipation of truth. By their making a covenant with the Assyrian, and by oil being carried into Egypt, is signified, that by reasonings grounded in scientifics falsely applied, they pervert the truths and goods of the church. To make a covenant with the Assyrian, signifies to reason from falsities and destroy truths, and to carry oil into Egypt, signifies to destroy the good of the church by scientifics ; for he who is principled in falsity applies to it the scientifics which he has imbibed from childhood, inasmuch as his understanding sees nothing else, for the understanding is formed either from truths or from falsities ; if it be formed from truths, then man sees truths, but if from falsities, then he sees

falsities only, and this in the natural man, in the memory of which scientifics reside, from which such as favour the principles assumed are selected, and those which do not favour them are either perverted or rejected. Again, in the same prophet: "*Ephraim is joined to idols: let him alone. Their wine is gone: in whoring they have committed whoredom: her rulers with shame do love, Give ye. The wind hath bound her up in its wings, and they shall be ashamed because of their sacrifices*" (iv. 17—19). By Ephraim is signified the church as to the understanding of truth; but in the present case, the understanding of what is false, falsities of the church being understood by idols; hence it is evident, what is understood by, "*Ephraim is joined to idols;*" by the wind in its wings is signified reasoning from fallacies, whence arise falsities.^r The same is meant by the wind being in the wings of the two women seen by Zechariah in vision (v. 9). So in Jeremiah: "*And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter them into every wind, into the cuttings off of the corner; and I will bring their destruction from all the passages thereof, saith Jehovah*" (xlix. 32). By dispersing them into every wind is signified into every falsity and evil, truths and goods being dissipated.^s Again, in Ezekiel: "*And a third part shall fall by the sword round about thee; and I will scatter a third part into every wind, and I will draw out a sword after them*" (v. 2, 12). Those things are said concerning the hair of the head and of the beard, which the prophet was commanded to shave with a razor; and by the hair is signified the ultimate principle of truth in the church, for the universal heaven and the universal church are before the Lord as one man, whence all things of heaven and the church correspond to all things of man, as well to those which are without as to those which are within him.^t Hence it is that the hair of the head and of the beard, inasmuch as they are the ultimates of man, correspond to the ultimates of truth and good; the ultimates of truth and good are such as the ultimate truths of the literal sense of the Word. That these ultimates were perverted, falsified, and adulterated by the Jews, is signified by what is here said concerning the hair of the head and the beard of the prophet. By a third part of the hair being scattered into every wind, is signified the dissipation of all truth; and because when this is the case more falsities are seized on, it is therefore added, "*and I will draw out a sword after them,*" by which is signified the destruction of truth by falsity.^u Without the knowledge of this signification of the hair, who could understand

^r What the other things signify may be seen above, n. 283, and 376, where they are explained.

^s The rest of the prophecy may be seen explained above, n. 417.

^t Concerning which correspondence see the work concerning *Heaven and Hell*, n. 87—102.

^u See above, n. 131.

what is involved in the command given to the prophet, namely, that he should shave off the hair of his head and of his beard, burn a third part of it with fire in the midst of the city, take a third part and smite about it with a knife, and scatter a third part into every wind? or who could understand what is meant by Jehovah drawing out a sword after them? That the falsification of truth by the Jews is signified by these things, manifestly appears from what follows in the same chapter, where, among other things, it is said, "*This is Jerusalem: I have it in the midst of the nations and countries that are round about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her; for they have refused my judgments and my statutes, they have not walked in them*" (verse 5, 6). Again, in the same prophet: "*And I will scatter toward every wind all that are about to help him, and all his bands; and I will draw out the sword after them*" (xii. 14). These words have a similar signification. So in Matthew: "*And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock*" (vii. 25, 27). Here, by the rains descending, and the winds blowing, are signified temptations, and thence also falsities rushing in; for spiritual temptations are nothing else but infestations of the mind by falsities and evils, wherefore by winds here also are signified falsities."

It has been before observed, that in the spiritual world, as well as in the natural world, there exist strong winds and storms; but the storms in the spiritual world exist from the influx of the divine principle into the lower parts of that world where they are who are in evils and falsities. That influx, as it descends out of the heavens towards the earths, which are below, becomes more dense, and appears as clouds, and with the evil, dense and opaque, according to the quantity and quality of their evil. These clouds are appearances of falsity from evil, arising from the spheres of their life, every angel and spirit being encompassed by such a sphere: when, therefore, the divine principle is sent forth powerfully from the Lord as a sun, and flows into these dense and opaque clouds, there arises a storm, which is perceived by the spirits there in like manner as storms are perceived by men on the earth. It has been granted me sometimes to perceive these storms, and also the east wind, by which the evil were dissipated and cast into the hells, when the last judgment was performed. From these considerations it may appear what storms, tempests, and impetuous winds signify in the following passages. Thus in Isaiah: "*Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them*" (xli. 16). And in Jeremiah: "*Behold, a whirlwind of Jehovah*

^v The rest may be seen explained above, n. 411.

has gone forth in fury, even a grievous whirlwind : it shall fall grievously upon the head of the wicked” (xxiii. 19; xxx. 23). And in David : “*And I said, Oh that I had wings like a dove, for then would I fly away, and be at rest. I would hasten my escape from the windy storm and tempest*” (Psalm lv. 6, 8). Again : “*As the fire burneth the wood, and as the flame setteth the mountains on fire, so persecute them with thy tempest, and make them afraid with thy storm*” (Psalm lxxxiii. 14, 15). And in Ezekiel : “*Therefore, thus saith the Lord Jehovah, I will even rend it with a stormy wind in my fury ; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it*” (xiii. 13). And in Jeremiah : “*Thus saith Jehovah of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the sides of the earth*” (xxv. 32). Again, in Isaiah : “*Thou shalt be visited of Jehovah of hosts with thunder, and with earthquake and great noise, with storm and tempest, and the flame of devouring fire*” (xxix. 6). And in Amos : “*But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of whirlwind*” (i. 14). And in Zechariah : “*And Jehovah shall be seen over them, and his arrow shall go forth as the lightning : and the Lord Jehovah shall blow the trumpet, and shall go with whirlwinds of the south*” (ix. 14). So also in Nahum : “*Jehovah hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet*” (i. 3). Again, in David : “*Upon the wicked he shall rain snares, fire and brimstone ; and the burning wind shall be the portion of their cup*” Psalm xi. 6). Again : “*Our God shall come, and shall not keep silence ; a fire shall devour before him, and it shall be very tempestuous round about him*” (Psalm l. 3). And in Hosea : “*For they have sown the wind, and they shall reap the whirlwind*” (viii. 7). In all these passages by storms and tempests is signified the dispersion of falsities and evils, because they who are principled in the falsities of evil are cast down into hell by a stormy wind. Again, in David : “*They who go down into the sea in ships, that do business in great waters ; these see the works of Jehovah, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. He maketh the storm a calm, so that the waves thereof are still*” (Psalm cvii. 23, 24, 25, 29). These things are said concerning temptations and liberation from them ; by the stormy wind, and the waves of the sea being thereby lifted up, are signified temptations, inasmuch as spiritual temptations are occasioned by the irruption of falsities into the thoughts, whence arise remorse of conscience and grief of mind, which are signified by the stormy wind rising and lifting up the waves ; liberation from them is signified by, “*He maketh the storm a calm, so that the waves thereof are still.*” The same is

signified by these words in Mark: "*And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm*" (iv. 37, 38, 39). Also in Luke: "*But as they sailed he fell asleep; and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm*" (viii. 23, 24). This miracle of the Lord involves, as all his miracles do, heavenly arcana, and the interior things of the church. Divine miracles differ from those which are not divine in this, that divine miracles also signify divine things, because the divine principle is in them, whereas miracles not divine signify nothing, because there is nothing of the divine principle in them: and, moreover, in the description of the divine miracles in the Word, and in everything pertaining to them, there is a spiritual sense. The miracle here adduced involves the temptations of the spiritual man: the great storm of wind that arose causing the waves to beat into the ship, so that it was full, signifies those temptations: deliverance from them is signified by Jesus being awaked when they were in extreme fear; and by his rebuking the wind, and saying to the sea, "*Peace, be still,*" and there was a great calm. Every word also contains a spiritual sense; but this is not the place to unfold it particularly, only to observe that the great storm of wind here mentioned signifies temptations, which are irruptions of falsities, or inundations of the mind by falsities. This is also evident from the rebuke of the wind and the waves, and from the words of the Lord to the sea, "*Peace, be still,*" as being said to those things, or to those who induce temptations. Moreover the winds which exist in the spiritual world, appear to arise there from different quarters, some from the south, some from the north, and some from the east; those which are from the south disperse truths with those who are in falsities, and those which are from the east disperse goods with those who are in evils. The reason of the winds dispersing them, is, because winds exist from a strong and powerful influx of the divine principle through the heavens into the lower parts of the spiritual world, and where the influx comes, it fills truths and goods, that is, it fills those who are in truths and goods with the Divine principle as to their soul and spirit; wherefore those whose interiors consist merely of falsities and evils, and their exteriors, of truths mixed with falsities, and goods mixed with evils, cannot sustain such influx from the Divine principle, consequently they betake themselves to their own falsities and evils

which they love, and reject the truths and goods which they do not love, except for the sake of self and of appearance.

From these considerations it is evident what effect is produced by the wind coming from the east, which is called the east wind, namely, that with the evil it disperses all the goods and truths which they exhibited in an external form before the world, and which they assumed for the sake of appearances; hence it is, that withering and drying up are ascribed to this wind. Withering is predicated where there is no good, and drying up, where there is no truth, as may appear from the passages of the Word, where that wind is mentioned. Thus, in Ezekiel: "*Yea, behold, being planted, shall it prosper? Shall it not wither by withering, when the east wind toucheth it? it shall wither in the furrows where it grew*" (xvii. 10. Again, in the same prophet: "*But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: the rods of her strength were broken and withered; the fire consumed them*" (xix. 12). And in Hosea: "*Though he be fierce among his brethren, an east wind shall come, the wind of Jehovah shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of every vessel of desire*" (xiii. 15). And in Jonah: "*And it came to pass when the sun did arise, that God prepared a vehement (scorching) east wind; and the sun beat upon the head of Jonah, that he fainted and wished to die*" (iv. 8). That the east wind also destroys all things where the evil are, their earths, their habitations, and their treasures, may be seen in the small work concerning the Last Judgment;^w the reason of this is because earths, habitations, and treasures, in the spiritual world, are correspondences of the states of those who dwell there, wherefore, when they perish, the things which correspond perish also: hence it is, that when the earth in that world is destroyed where the evil dwell, the face of a new earth arises for the good. Inasmuch as there is such a power in the east wind in the spiritual world; therefore, on account of its correspondence there was brought "*a strong east wind which divided the waters of the Red Sea*" (Exod. xiv. 21); which produced locusts over all the land of Egypt (x. 13, 14); which is called "*a rough wind*" (Isaiah xxvii. 8); a wind that broke the ships of Tarshish (Psalm xlviii. 7); a wind which broke Tyrus "*in the heart of the seas*" (Ezek. xxvii. 26); and which scattered the men of Judah, and the inhabitants of Jerusalem before the enemy (Jer. xviii. 17).

420. *On the earth, nor on the sea, nor on any tree.*—That hereby is signified everywhere in the spiritual world, even to its ultimates, with whom there is any perception, appears from the signification of the earth, as denoting the universal spiritual world, consequently all angels and spirits there existing. The

^w No. 61.

reason of this signification of the earth in its common and proximate sense is, because in the spiritual world equally as in the natural world, there are earths, mountains, plains, hills, valleys, and also seas;^x and from the signification of the sea, as denoting the ultimates of the earth in the spiritual world, because the ultimate boundaries or borders there are seas;^y and from the signification of a tree, as denoting perception and also knowledge, concerning which we shall speak presently. Inasmuch as by the earth, the sea, and a tree, such things are signified, therefore all three conjoined into one sense signify all things in the spiritual world, even to its ultimates, with whom there is any perception. The reason why a tree in general signifies perception and knowledge is, because a garden signifies intelligence, and all intelligence is according to knowledge and the perception thereof, and hence each distinct species of trees signifies something pertaining to science and intelligence. Inasmuch as a tree in general signifies perception and knowledge, therefore it also signifies the interiors of the mind in man, and likewise the whole man, for the quality of the whole man is according to the interiors of his mind, and these are according to his perception from knowledges.^z

421. Verses 2, 3. *And I saw another angel ascending from the rising of the sun, having the seal of the living God. And he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, neither the trees, till we have sealed the servants of our God on their foreheads.* “*And I saw another angel ascending from the rising of the sun,*” signifies the divine love issuing from the Lord: “*having the seal of the living God,*” signifies the divine will: “*and he cried with a great voice,*” signifies divine command: “*to the four angels to whom it was given to hurt the earth and the sea,*” signifies prohibition as yet to prevent the influx becoming intense: “*saying, Hurt not the earth, neither the sea, neither the trees,*” signifies lest the good perish with the evil wherever they are: “*till we have sealed the servants of our God on their foreheads,*” signifies that they who are in truths from good ought first to be separated.

422. *And I saw another angel ascending from the rising of the sun.* That hereby is signified the divine love issuing from the Lord, appears from the signification of an angel, as denoting

^x Concerning which see above, n. 304, 342, 413.

^y Concerning which circumstance see above, n. 342.

^z That tree signifies the interiors of man's mind, and also the man himself, may be seen above, n. 109, 110; that a tree signifies perception and knowledge, see *Arcana Coelestia*, n. 103, 2163, 2682, 2722, 2972, 7692. That the ancients had divine worship in groves under trees, according to their significations, n. 2722, 4552: that this was prohibited the Jewish nation, and the reasons thereof, n. 2722: that paradises and gardens signify intelligence, n. 100, 108, 3220; also in the work concerning *Heaven and Hell*, n. 176, and above, n. 110.

something divine proceeding from the Lord; for by an angel in the Word is understood, in the proximate sense, a whole angelic society, and in the common or general sense, every one who receives the divine truth in doctrine and life; but in the supreme sense, by an angel is signified something divine proceeding from the Lord, and specifically the divine truth.^a Here, therefore, by the angel ascending from the rising of the sun is signified the divine proceeding from the love of the Lord: the rising of the sun, or the east, signifies the divine love of the Lord, and to ascend thence, signifies to issue or go forth, and to proceed; hence, by the angel ascending from the rising of the sun is signified the divine love going forth from the Lord. The things which follow also are of the divine love, namely, the providing lest the good should suffer hurt. The reason why the rising of the sun signifies the divine love of the Lord is, because the Lord in the angelic heaven is a sun, and the Lord appears as a sun from his divine love. Where the Lord appears as a sun, there is the east in heaven, and inasmuch as he is constantly there, he is also constantly rising.

There are four quarters in the spiritual world, namely, east, west, south, and north; and they are all determined from the sun, which is the Lord; and where the sun is there is the east, opposite to which is the west, to the right is the south, and to the left the north. In the eastern quarter dwell the angels who are in love to the Lord, because they are under the proximate auspices of the Lord, for the Lord flows into them proximately and directly from divine love, and hence it is that by the rising of the sun, and by the east, in the Word, is signified the divine love of the Lord.^b The quarters, namely, the east, west, south, and north, are frequently mentioned in the Word, and they who are unacquainted with the spiritual sense of the Word believe that the quarters in our solar world are thereby understood, and hence suppose that they involve no arcana of heaven and the church: but by the quarters there mentioned are understood the quarters in the spiritual world, which altogether differ from the quarters in our world; for there all spirits and angels dwell in quarters according to the quality of their good and truth; they who are in the good of love to the Lord dwell in the east and the west, and they who are in truths from that good dwell in the south and north. The reason of their dwelling thus is, because the Lord there is the sun, and from him as such are

^a Concerning these significations of an angel see above, n. 90, 130, 200, 302, 307.

^b That the Lord in the angelic heaven appears as a sun, and that it is the divine love of the Lord which thus appears, may be seen in the work concerning *Heaven and Hell*, n. 116—125; that hence the sun in the Word signifies the divine love, may be seen above, n. 401. That all the quarters in the spiritual world are determined from the east, where the Lord is as a sun, see the work concerning *Heaven and Hell*, n. 141; and that hence they dwell in the eastern quarter who are in the good of love to the Lord, n. 148, 149.

derived all heat and light, or all good and truth : the heat there, which is spiritual heat, or the good of love, flows directly from the east into the west, and decreases according to reception by the angels, consequently according to distances, for all distance from the Lord, in the spiritual world, is according to the reception of good and truth from him. And this is the reason why they who are in the good of love in an interior, and thence in a clear degree, dwell in the east, and in the west those who are in an exterior and thence an obscure degree of that good. But spiritual light, or divine truth, flows also directly from the east into the west, and likewise flows in on both sides, but with this difference, that the divine truth which flows in from east to west is, in its essence, the good of love, whereas, that which flows in side-ways is, in its essence, the truth from that good ; hence they who dwell in the south and in the north, which quarters are situated side-ways, are in the light of truth, the former in a clear, and the latter in an obscure degree : the light of truth is intelligence and wisdom.^c These quarters therefore are understood in the Word, where mention is made of quarters, wherefore they also signify such divine principles as exist in those quarters ; namely, the east signifies the good of love in clearness ; the west, the good of love in obscurity ; the south, truth from that good in clearness ; and the north, the same in obscurity. Moreover, there are quarters in the spiritual world which differ from the quarters now mentioned, and are thence distant about thirty degrees, and under the auspices of the Lord as a moon ; for the Lord appears as a sun to those who are principled in love to him, but as a moon to those who are in charity towards their neighbour, and in faith thence derived.^d In this eastern, and in the western quarter, dwell those who are in the good of charity towards their neighbour ; and in the south and the north, those who are in truths from that good, which are called the truths of faith : these quarters are also sometimes understood in the Word, where the subjects treated of are such truths and such goods.

From these considerations it may be manifest, that he who knows nothing of the quarters of heaven of which we have been speaking, can know nothing of the spiritual things of the Word where those quarters are mentioned, as in the following passages. Thus, in Isaiah : “ *Fear not : for I am with thee : I will bring thy seed from the east, and gather thee from the west ; I will say to the north, Give up ; and to the south, Keep not back : bring my sons from far, and my daughters from the ends of the earth* ” (xliii. 5, 6). The subject here treated of refers to Jacob and

^c But concerning these quarters more may be seen in the work concerning *Heaven and Hell*, n. 141—153.

^d Concerning which appearance, see also the work concerning *Heaven and Hell*, n. 111, 119, 122.

Israel, and unless it be known that the above-mentioned spiritual things are understood by the quarters, into which the spiritual world is divided, it may be supposed that nothing more is implied, than that the people of Israel and Jacob are to be collected from all parts; but by Jacob and Israel is understood the church, which consists of those who are principled in the good of love and in truths from that good; and by their seed are understood all who are of that church; the bringing and gathering together of those who are in the good of love, is understood by, "*I will bring thy seed from the east, and will gather thee from the west;*" and the same with respect to those who are in truths from that good, is understood by, "*I will say to the north, Give up; and to the south, Keep not back;*" that all who are in those truths and goods, even to those who are in the ultimates, shall be brought together, is signified by "*bring my sons from far, and my daughters from the ends of the earth.*" Sons denote those who are in truths, and daughters denote those who are in goods; the words, "*from far, and from the ends of the earth,*" signify those who are in the ultimate truths and goods of the church. Similar things are also signified by the quarters in the spiritual world in various other passages of Scripture. Thus, in David: "*And gathered them out of the lands, from the east, and from the west, from the north, and from the south*" (cvii. 3). And in Moses: "*And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south*" (Gen. xxviii. 14.) So in Luke: "*And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God*" (xiii. 29). In very many passages the north and south are not mentioned, but only the east and west, by which are understood all who are in the good of love to the Lord, and in the good of charity towards their neighbour. These quarters also involve the two others, because all who are in good are also in truths, for good and truth everywhere act as a one; these, therefore, are understood where the east and west are mentioned. So again, in the Evangelist: "*And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven*" (Matt. viii. 11). It is to be observed, that in the passage above cited from Luke, it is said of those who shall sit down in the kingdom of God, that they shall come from the east, and from the west, and from the north, and from the south; in this passage mention is made only of the east and of the west; the reason of this is, that when the east and the west are mentioned, the north and the south are at the same time understood, as has been stated. This may also be seen from the following passages, in which the east and west quarters only are mentioned. Thus in Malachi: "*For from the rising of the sun even unto the going*

down of the same, my name shall be great among the nations" (i. 11). And in David: "From the rising of the sun even to the place of his setting, the name of Jehovah is to be praised" (Psalm cxiii. 3). And in Isaiah: "So shall they fear the name of Jehovah from the west, and his glory from the rising of the sun" (lix. 19). Again, in the same prophet: "That from the rising of the sun, and from the setting thereof they may know, that there is none beside me; I am Jehovah, and there is none else" (xlv. 6). Again, in David: "The God of gods, Jehovah, hath spoken, and called the earth from the rising of the sun unto the going down thereof" (Psalm l. 1). And in Zechariah: "Thus saith Jehovah of hosts, Behold, I will save my people from the east country, and from the west country" (viii. 7). In these passages the rising and setting of the sun, the east and west, signify all who are principled in the goods and truths of heaven and the church. Similar things are signified by the four quarters towards which the temple was measured (Ezek. xlii.); also according to which the land was measured (xlvii.); also according to which it was distributed among the twelve tribes of Israel (xlviii.); likewise, according to which the Israelites measured the camps (Numb. ii.), according to which they journeyed (x.); and according to which the gates of the new city were placed (Ezek. xl.; Rev. xxi. 13). The same may be seen in various passages. The reason why the temple was measured according to the quarters as in Ezekiel, and why the land was distributed according to the quarters, as mentioned both in Ezekiel and in Joshua, likewise why the sons of Israel encamped, and also journeyed, according to the quarters, was, because all things are arranged according to the quarters in the spiritual world, not only in general, but also in particular. In general, all angels and spirits dwell in the quarters corresponding to their states of good and truth, as was said above: the case is the same in particular, for in all places of assembly, they who are present take their places in the quarters which correspond to the states of their life: in like manner they sit in their temples, and dwell in their houses: in a word, all things there are arranged according to the quarters of heaven; for the form of heaven is the same in every particular as it is in general. From these considerations it may appear what is signified by the arrangements according to the quarters, as recorded in the Word, also by the quarters according to which the tabernacle was built, and according to which the temple was built by Solomon; besides other things of a like nature. So far concerning the quarters in general. That the east signifies the Lord as to divine love, and thence the good of love to the Lord with those who are recipients of the same, is plain from the following passages. Thus in Ezekiel: "Afterward he brought me to the gate, even the gate that looketh toward the east; and, behold, the glory of the God of Israel came from the way of the

east; and his voice was like the noise of many waters: and the earth was enlightened by his glory. And the glory of Jehovah came into the house by the way of the gate, whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of Jehovah filled the house" (xliii. 1—5). Here the building of the new temple is treated of, by which is signified the New Church to be established by the Lord; and introduction thereto being effected by the good of love to the Lord, and by truth from that good; therefore the gate was seen which looketh towards the east, and the God of Israel was seen coming from the way of the east. By the gate is signified introduction and approach; by the God of Israel is understood the Lord; by the east, the good of love from him and directed to him; and by glory, the truth derived from that good; for the Lord enters into heaven, and thence into the church, from his divine love, which, as was said above, appears in the heavens as a sun; and hence are derived all the divine good and the Divine truth in heaven. The like is signified by the glory of Jehovah being seen to enter into the house by the way of the gate whose prospect was towards the east, and by the glory of Jehovah filling the house; the house or temple signifying heaven and the church. By glory in the Word is signified the divine truth proceeding from the Lord; by the glory of the God of Israel, the divine truth illuminating those who are in the Lord's spiritual kingdom; and by the glory of Jehovah, the divine truth illuminating those who are in the Lord's celestial kingdom. The reason why divine truth is called glory is, because it is the light of heaven, and from that light come all the splendour, magnificence, and glory in the heavens; for whatever appears before the eyes of the angels in the heavens is from that light. Hence also it is said that the earth was enlightened by his glory, and by the earth is understood the church; the influx of this light towards inferior things on every side is signified by his voice being like the noise of many waters, voice signifying influx, and waters, truths. So again: "*Then he brought me back by the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord Jehovah unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because Jehovah the God of Israel hath entered in by it, therefore it shall be shut*" (xliv. 1, 2). And again: "*Thus saith the Lord Jehovah, The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened*" (xlvi. 1). In these passages also, by the gate that looketh towards the east is signified introduction into heaven and the church by the Lord, through the good of love proceeding from him: this therefore is understood by the east; and that this is from the Lord, is signified by Jehovah the God of Israel enter-

ing by that gate; that introduction is effected by the worship of the Lord from that good, is signified by the gate being opened on the sabbath day; and that when there is not worship from that good, introduction is not effected, is signified by that gate being shut during the six days of labour. Again, in the same prophet: "*And the cherubim lifted up their wings, and mounted up from the earth in my sight: when they went the wheels also were beside them, and every one stood at the door of the east gate of the house of Jehovah: and the glory of the God of Israel was over them above*" (x. 19). By the cherubim here mentioned, is signified the Lord as to divine providence, and as a guard, to prevent his being approached except by the good of love; and inasmuch as the Lord is signified by cherubim, and from the Lord as a sun, where the east is, proceed all the good of love, and all truth from that good, therefore the cherubim were seen to stand at the door of the east gate of the house of Jehovah, and the glory of the God of Israel over them above. By the house of Jehovah, by the east, and by the glory of the God of Israel, the same things are signified here as above. So in Isaiah: "*Who hath raised up one from the east, whom he called to follow him in justice, he gave the nations before him, and made him rule over kings?*" (xli. 2). This is spoken concerning the Lord, who is said to be raised up from the east because conceived from the essential divine principle, which in its essence is divine love, from which also the Lord is the sun of the angelic heaven. To call in justice, here signifies to restore heaven and the church; for the justice of the Lord in the Word signifies, that from his own proper power he saved the human race which was effected by reducing all things in the heavens and the hells to order, as may be seen above.^f What the other particulars of this passage signify, was explained above.^g Thus also in the second book of Samuel, "*The spirit of Jehovah spake in me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over the just man, the fear of God ruling. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; from the brightness after rain cometh grass out of the earth*" (xxiii. 2, 3, 4). By the God of Israel, and by the Rock of Israel, here mentioned, is signified the Lord, who inasmuch as he is the sun of the angelic heaven, and from him, as a sun proceeds and flows in all divine truth, which enlightens angels and men, and gives intelligence, and reforms, is said to be as "*the light of the morning when the sun riseth even a morning without clouds; from the brightness after rain cometh grass out of the earth.*" The light of the morning when the sun riseth, signifies the divine truth proceeding from the Lord as a sun; a morning without clouds, denotes the purity

As may be seen above, n. 152, f. 277.

f n. 293.

g n. 357.

of that truth; rain signifies its influx; and the grass out of the earth, signifies intelligence, and reformation thence originating; for these are signified by grass, because grass springs out of the earth by virtue of the sun of the world after rain, and intelligence is from the Lord as a sun by the influx of divine truth. Again in Isaiah: "*For, behold, the darkness shall cover the earth, and gross darkness the people: but Jehovah shall arise upon thee, and his glory shall be seen upon thee. And the nations shall walk to thy light, and kings to the brightness of thy rising*" (lv. 2, 3). These things also are spoken of the Lord, and of the divine principle in him; this principle is signified by, "*Jehovah shall arise upon thee,*" and the divine good of the divine love, by, "*and his glory shall be seen upon thee.*" The "*nations,*" signify those who are in goods, and "*kings*" those who are in truth from good. Concerning the former it is said they shall walk to thy light, by which is signified a life according to divine truth; and concerning the latter, they shall come to the brightness of thy rising, by which is signified the life of intelligence from divine good; to walk denoting to live; light, the divine truth; and the brightness of his rising, the divine truth from the divine good whence intelligence is derived. Again in Ezekiel: "*Then did the cherubim lift up their wings, and the wheels beside them: and the glory of the God of Israel was over them above. And the glory of Jehovah ascended over the midst of the city, and stood over the mountain which is on the east side of the city*" (xl. 22, 23). By the cherubim is signified the Lord as to divine providence and defence, and by the glory of the God of Israel is signified divine truth proceeding from the Lord as was said above; and inasmuch as divine truth, which is light, proceeds from the Lord as a sun, in the angelic heaven, therefore the glory of Jehovah was seen to ascend over the midst of the city, and to stand over the mountain which is on the east side of the city; for by the city is understood Jerusalem, and thereby is signified the church as to doctrine; and inasmuch as the doctrine of the church is from divine truth, therefore the glory of Jehovah was seen to ascend over the midst of the city; and inasmuch as all divine truth proceeds from the Lord as a sun, where the east is, therefore the glory was seen to stand over the mountain on the east side of the city; the mountain on the east of the city was the mount of Olives.^b Again in Ezekiel: "*Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward; for the fore front of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar. Then brought he me out by the way of the gate northward, and led me about the*

^b That the mount of Olives signifies the divine love of the Lord, and that therefore the Lord was used to abide there occasionally, may be seen above, n. 405; and that the mount of Olives was before Jerusalem on the east, may be seen in Zech. xiv. 4.

way without unto the outer gate, by the way that looketh eastward; and, behold, there ran out waters on the right side. Then said he unto me, These waters issue out toward the eastern boundary, and go down into the plain, and come towards the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every living soul, which creepeth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed. And by the river upon the bank thereof, on this side and on that side, cometh up every tree of food, whose leaf falleth not, neither is the fruit thereof consumed" (xlvii. 1, 2, 8, 9, 12). In these words is described the New Church about to be established in the heavens and on the earth, when every thing divine will proceed from the Lord's divine humanity; for before the advent of the Lord the divine principle proceeded from what he calls the Father, but this did not reach to the ultimates after that church was devastated. By house is there signified the church; by its gate, approach and introduction; by the east, the Lord, where his divine love appears as a sun; and by the waters thence issuing is signified the divine truth thence proceeding. By the plain and the sea are signified the ultimates of the church, or where they are who are in ultimate truths and goods, being natural and sensual, and but little spiritual, to whom the divine principle did not before reach. The life of such also, from the divine principle after the advent of the Lord, is signified by the waters of the sea being healed by the influx of the river from the east; the very great multitude of fish, signifies abundance of knowledges and scientifics which also gain spiritual life with them; the fructification of good and multiplication of truth are signified by every tree of food growing upon the bank of the river, the leaves of which, it is said, shall not fall, neither shall the fruit thereof be consumed. From these considerations it may appear, what the particulars signify in their series, and that the east, from which they are all derived, signifies the Lord and his divine love. The same is signified in Zechariah, where it is said, "*And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the eastern sea.*" (xiv. 8). Here also the subject treated of is the Lord. "*In that day,*" signifies his advent, and the eastern sea signifies the last border towards the east in the spiritual world, where there was no reception of divine truth before the advent of the Lord, and afterwards reception, when it proceeded from his divine human principle.ⁱ Inasmuch as the Lord appears as a sun in heaven where the angels are, and since where he appears there is the east, therefore Aaron, when he offered the sin offering for himself, was commanded to take the blood of the bullock, and sprinkle it

ⁱ That the ultimate boundaries in the spiritual world are as seas, may be seen above, n. 342; and that there exist sometimes droughts and wastes, may be seen in Joel ii. 20.

with his finger on the mercy-seat eastward (Levit. xvi. 14, 15). Hence also it was that the space on the east side of the tabernacle of the congregation was allotted to Judah, and to Moses and Aaron. Thus it is said, "*Every man of the sons of Israel shall pitch by his own standard, with the ensign of their father's house. And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies*" (Numb. ii. 2, 3). And again: "*But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses and Aaron and his sons, keeping the charge of the sanctuary for the charge of the sons of Israel; and the stranger that cometh nigh shall be put to death*" (Numb. iii. 38). In these passages, by Moses, Aaron, and his sons, and by the tribe of Judah, was represented the Lord as to divine good and divine truth proceeding from the divine love; hence their camp was towards the east. Hence also the ancients in their adorations turned their faces to the rising of the sun, and also built their temples so that the front, where was the most sacred place, might look towards the east, which is also the case at this day, and the practice is derived from ancient custom. The universal angelic heaven also is turned to the Lord as a sun, thus continually to the east. All the interiors of the angels in the heavens are also turned thither; whence it is that they turn their faces to the Lord.^j Again, because by the east is signified the Lord, therefore it is said in the Evangelist, "*For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be*" (xxiv. 27). Inasmuch as by the rising of the sun, where men are treated of, is signified the good of love proceeding from the Lord as a sun, received by them, therefore it is said in the book of Judges, "*So let all thine enemies perish, O Jehovah; but let them that love him be as the sun when he goeth forth in his might*" (v. 31). These words are in the prophetic song of Deborah and Barak; and it is said concerning those who love Jehovah, or those who are in the good of love to the Lord, "*Let them be as the sun when he goeth forth in his might.*" So in Moses: "*And of Joseph he said, Blessed of Jehovah be his land, for the chief things of the mountains of the east, and for the precious things of the everlasting hills*" (Deut. xxxiii. 14, 15). By Joseph, in the representative sense, is signified the spiritual kingdom of the Lord, wherefore it is said concerning him that his land should be blessed of Jehovah for the chief things of mountains of the east, and of the everlasting hills, by which are signified the genuine goods of love to the Lord, and thence of charity towards the neighbour, the mountains of the east denoting those goods, and precious things or first fruits denoting

^j Concerning this turning, see several things worthy to be related, in the work concerning *Heaven and Hell*, n. 17, 123, 142, 143, 144, 272.

such as are genuine and primary; and by the everlasting hills are signified the goods of charity towards the neighbour, which, when they are genuine, are called precious.^k

In ancient times the church existed in several kingdoms of Asia, as in the land of Canaan, in Syria, and Assyria, in Arabia, Ethiopia, Egypt, Chaldea, in Tyre, and Sidon, and elsewhere; but this church was a representative church, for in everything belonging to their worship, and in each of their statutes, spiritual and celestial things, which are the internals of the church, were represented, and in the supreme sense the Lord himself was represented. These representatives of worship and of statutes remained with many even to the coming of the Lord, and thence they had a knowledge of his coming. This is obvious from the predictions of Balaam, who was from Syria, and who prophesied of the Lord, as recorded in the following words: "*I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth*" (Numb. xxiv. 17). That this prediction had a direct reference to the coming of the Lord, is evident from the circumstance of the wise men from the east seeing a star in the east, which they followed, and of which the Evangelist thus speaks: "*Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was*" (Matt. ii. 1, 2, 8). Now, inasmuch as by the east in the Word the Lord is signified, the star was seen by the wise men in that quarter; and because they were expecting the advent of the Lord from their knowledge of the representatives which remained with them, therefore the star was seen to go before them, first to Jerusalem, by which the church itself, as to doctrine and as to the Word, was represented, and thence to the place where the infant Lord lay. Star also signifies the knowledges of good and truth, and in the supreme sense, knowledge concerning the Lord.^l The orientals, being acquainted with the knowledges of good and truth, were, on that account, called "*men of the east.*" That the Arabians were so called appears from what is said in Jeremiah concerning Kedar, and the kingdoms of Hazar (xlix. 28); and that Job was the greatest of all the men of the east is evident from what is said of him (i. 3).

As most things in the Word have also an opposite sense, so

^k For a further explication of this passage see above, n. 405.

^l That stars in the Word signify the knowledges of good and truth, see above, n. 72, 179, 402.

it is with respect to the east, which, in the opposite sense, signifies the love of self, because this love is opposed to love to the Lord. In this sense the east is mentioned in Ezekiel viii. 16; and in Isaiah ii. 6.^m

423. *Having the seal of the living God*—That hereby is signified the divine will, appears from the signification of having the seal of any one, as denoting to have in command, for a command is confirmed by a seal; whence to have the seal of the living God, is to have the divine command. The reason why the divine command here denotes the divine will, is, because by the angel ascending from the rising of the sun, who had the seal, is signified the divine love issuing from the Lord; and whatever issues from the divine love is the divine will. There are also divine commands which are not of the divine will, but of leave and permission, of which there were several given to the sons of Israel, as that it was allowed them to take several wives, and to give them bills of divorcement, besides other things of a like nature. Those commands were of permission, given because of the hardness of their hearts, as appears from the words of the Lord in Matthew (xix. 8; and Mark x. 4, 5): but the commands which are immediately from the divine love are all of the divine will; wherefore it is also said, "*the seal of the living God,*" for the Lord is called the living God from the divine love, for love is the very life of man, and the divine love is that from which is the life of all things.

424. *And he cried with a great voice*—That hereby is signified divine command, appears from the signification of a great voice, when from the Lord, as denoting a divine command. The command itself which it brought forth also follows, namely, that the four angels should not hurt the earth, neither the sea, nor the trees, until the servants of God were sealed in their foreheads. The reason of its being called a great voice, and of its being said that he cried, is, because these expressions, great, and a cry, in the Word are predicated of the good of love;ⁿ here, therefore, inasmuch as this command was from the divine love, and from the divine will, it is said, "*he cried with a great voice.*"

425. *To the four angels, to whom it was given to hurt the earth and the sea*—That hereby is signified prohibition as yet to prevent the influx becoming intense, appears from what has preceded, where the separation of the good from the evil by a

^m That the east signifies the Lord as to divine love, and thence the good of love to him, may still further appear from what was shewn above concerning the sun, and concerning the morning; concerning the sun, n. 401, and concerning the morning, n. 179; for where the sun is in the angelic heaven, there is the east; and as the morning is where the sun is rising, and the sun there is always rising, and never setting, hence the morning also signifies the same.

ⁿ That great is predicated of the good of love, and that much is predicated of truths from good, may be seen above, n. 336, 337; and that cry is predicated of the affections which are of the love, may be seen above, n. 393.

moderate or gentle influx was treated of,^o where it was observed that by a moderate, or gentle influx, the good are separated from the evil, and by an influx intense and powerful the evil are cast down; and as in what now follows the separation of the good from the evil is first treated of, which is effected by a moderate influx, therefore by these words is signified prohibition as yet to prevent the influx becoming intense; for by the four angels upon the four corners of the earth holding the four winds of the earth, is signified the divine principle proceeding from the Lord, and the influx thereof into the universal spiritual world;^p and by the earth and the sea is signified everywhere in the spiritual world, even to the ultimates thereof.^q

426. *Saying, Hurt not the earth, neither the sea, nor the trees*—That hereby is signified that the good may not perish with the evil wherever they are, appears from the signification of hurting, as denoting to cause to perish, concerning which we shall speak presently; and from the signification of the earth, the sea, and the trees, as denoting everywhere in the spiritual world, even to the ultimates thereof, with whom there is any perception;^r consequently the good with the evil, wherever they are. That this is the sense in which these words are to be understood, appears from the series of things treated of in the spiritual sense; for in what now follows, the separation of the good from the evil is treated of, which separation is signified by the sealing of the servants of God on their foreheads, and by the twelve thousand of every tribe, and by those who appeared clothed in white robes, for of all these the present chapter treats; and by both the latter and the former are understood the good, who are first to be separated from the evil, before the evil are cast down into hell. And inasmuch as the separation of the good from the evil, and the casting out of the evil into hell, is effected by the divine influx from the Lord as a sun, so the separation of the good from the evil is effected by a gentle and moderate influx, and the casting down of the evil into hell by a strong and intense influx;^s therefore the former influx, by which the good are separated from the evil, is treated of in these three verses; and the good who are separated are treated of in the verses following, to the end of the chapter.

But something shall first be said concerning this circumstance, namely, that unless the good are first separated from the evil, before the evil are cast down into hell, the good must perish together with the evil, because the good, who are not as yet elevated into heaven, but are to be elevated after the evil are cast out, have a sort of near communication with the evil, by

^o Concerning which influx see above, n. 413, 418, 419.

^p As may be seen above, n. 417, 418.

^q See n. 420.

^r Concerning which see above, n. 420.

^s As may be seen above, n. 413, 418, 419.

means of the external worship of the latter. For, as was said above, and as is also shewn in the work on the *Last Judgment*,⁴ the evil, who are tolerated till the last judgment, were in external worship, but not in any internal worship, making a show of, and dissembling in the holy things of the church with the mouth and gestures, whilst there was nothing thereof in the soul and heart; wherefore, by external worship, they communicated with those who were good, not only outwardly but inwardly also. On account of this communication the evil could not be cast down before the good were separated from them, for otherwise, the good, with whom the evil were conjoined by external worship, would have suffered hurt, that is, would have perished, inasmuch as the evil would have drawn them away with them.

This is also clearly taught by the Lord in the Evangelist: "*The kingdom of heaven is likened unto a man who sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He saith unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? but he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn*" (Matthew xiii. 24—30). By the man who sowed good seed in his field is understood the Lord; by the field are meant the church and the spiritual world, in which are both the good and the evil; by the good seed and the wheat are understood the good, and by tares are understood the evil. That they could not be separated until the time of the last judgment, on account of the conjunction above mentioned, is understood by the answer to the servants, who were desirous to gather the tares before, that is, to separate the evil from the good, namely, "*lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest.*" The harvest is the last judgment. That such is the signification of the above passage, the Lord himself teaches, where he says, "*He that soweth the good seed is the Son of man; the field is the world; the good seed are the sons of the kingdom; but the tares are the sons of the wicked one; the enemy that sowed them is the devil; the harvest is the consummation of the age; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the consummation of the age. The Son of man shall send forth his angels,*

⁴ N. 51, 70.

and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth" (ver. 37—42). From these words it is evident, that by the man who sowed the good seed in his field is meant the Lord, who here calls himself the Son of Man; and also that by the field are meant the church and the spiritual world, in which are both the evil and the good. That the spiritual world is here meant, is evident from its being said, "*The kingdom of heaven is likened unto a man who sowed good seed in his field;*" the kingdom of heaven signifying the spiritual world. It is also evident from this circumstance, that the words are spoken concerning the last judgment, and the last judgment is performed in the spiritual world, and not in our world, as may be seen in the small work concerning the *Last Judgment*; that the tares are the evil in that world, who are called "*the sons of the wicked one,*" and that the good seed and the wheat are the good, who are called "*the sons of the kingdom,*" likewise that the harvest, when separation shall be effected, is the time of the last judgment, for it is expressly said, "*the harvest is the consummation of the age,*" by which is meant the final judgment;" that the tares shall then be gathered into bundles to be burned, and the wheat be gathered into the barn, signifies, that the evil, according to the genera and species of the evil which is in them, shall be gathered together, and rejected into hell, which takes place with the evil when they are rejected, and is understood by their being gathered into bundles; and that the good are to be preserved, is understood by the wheat being gathered into the barn, the barn denoting where there is a collection of the good. From these considerations it is evident, that a complete separation of the good from the evil takes place at the time of the last judgment, and that it cannot take place before on account of the conjunction above mentioned, and that otherwise the good would perish with the evil; for it is said, "*Nay, lest while ye gather up the tares, ye root up also the wheat with them;*" and also from its being added, "*Let both grow together until the harvest,*" that is, until the consummation of the age. Now, inasmuch as a separation of the good from the evil is effected by a gentle and moderate influx of the divine proceeding from the Lord, and the casting out of the evil into hell by a strong and intense influx of the same, it may appear how all the particulars contained in the first three verses of this chapter are to be understood, while it is known from the spiritual sense, what is signified by the winds which were to be withheld, lest the earth, the sea, or any tree, should be hurt, before the servants of God were sealed on their foreheads. It shall be further explained, in a few words, how

" As may be seen above, n. 397.

this separation takes place. When the good are separated from the evil, which is effected from the Lord by a moderate influx of his divine principle, and by inspection into those things which pertain to the spiritual affection with angels and spirits, then the Lord causes those who are interiorly, and thence also exteriorly, good, to turn themselves to him, and to avert themselves from the evil, and when they so avert themselves they become invisible to the evil; for it is a common thing in the spiritual world, that when any one averts himself from another, he becomes invisible; which being the case, the evil are separated from the good, at the same time also from the holy principles which they had counterfeited in externals, and so look to hell, into which they are also presently cast.^v

427. *Till we have sealed the servants of our God on their foreheads.* That hereby is signified that they are first to be separated who are in truths from good, appears from the signification of sealing, as denoting to distinguish and separate, concerning which we shall speak presently; and from the signification of the servants of God, as denoting those who are in truths from good;^w and from the signification of forehead, as denoting the good of love. This signification of the forehead is grounded in correspondence; for all things pertaining to man, whether internal or external, correspond to heaven, the universal heaven being, in the sight of the Lord, as one man, all things therein, even to the most minute particular, being so arranged as to correspond to whatever belongs to man. The whole face, where the sensories of the sight, the smell, the hearing, and the taste, are situated, corresponds to the affections and thoughts thence derived in general; the eyes correspond to the understanding; the nostrils, to perception; the ears to hearing, and obedience; and the taste, to the desire of knowing and becoming wise: but the forehead corresponds to the good of love, whence all the others are derived, for it constitutes the supreme part of the face, and immediately includes the front and primary part of the brain, whence are the intellectual things of man: hence it is that the Lord looks at the angels in the forehead, and the angels look at the Lord by or through the eyes, and this because the forehead corresponds to love, from which the Lord looks at them, and the eyes correspond to the understanding, from which they look at the Lord, for the Lord permits himself to be seen by the influx of love into their understanding.^x From these

^v Concerning this conversion more may be seen in the work concerning *Heaven and Hell*, n. 17, 123, 142, 144, 145, 151, 153, 251, 255, 272, 510, 548, 561. That the evil who could be in external worship, or in external piety and sanctity, although not in any internal, were tolerated until the last judgment, and no longer, and the cause thereof, may be seen in the treatise concerning the *Last Judgment*, n. 59 and 70.

^w Concerning which see above, n. 6.

^x Concerning which circumstance see the work concerning *Heaven and Hell*,

considerations it is evident what is signified by the servants of God being sealed on their foreheads, namely, that it is to be in the good of love to the Lord from the Lord, and thereby to be distinguished and separated from those who are not in that love; for the Lord looks at them in the forehead, and fills them with the good of love, from which they look at him by thought grounded in affection. No others can be looked at by the Lord in the forehead, because they avert themselves from him, and turn themselves to the opposite love, by which they are filled and attracted.^y

That to be sealed is not literally to be sealed, but to be reduced to such a state as that their quality may be acknowledged, consequently that they may be conjoined with those who are in a similar state, and separated from those who are in a dissimilar state, is signified by being marked, and by a mark, in the following passages. Thus in Ezekiel: "*And Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity: slay utterly old and young, both maids and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary*" (ix. 4—6). Here the separation of the good from the evil is treated of; and by being marked on the forehead, is signified the same thing as is signified in this passage in the Revelation, namely, to be distinguished and separated from the evil, and to be conjoined to the good. The casting-out and damnation of the evil are also afterwards treated of; they who are in good are described by the men that cry and that sigh for all the abominations done in the midst of the city of Jerusalem; they who cry and sigh over the abominations are they who are not in evils and falsities thence derived, crying and sighing over them signifying aversion and grief for them, Jerusalem denoting the church, and the city denoting doctrine. The casting-out and damnation of the evil are afterwards described, by the command given to the men who had each a destroying weapon in his hand, namely, "*Go ye after him through the city, and smite; let not your eye spare, neither have ye pity.*" To smite and to kill signify to be damned, for spiritual death, which is damnation, is signified in the Word by natural death. So in Isaiah: "*For I know their works and their thoughts: it shall come to pass that I will gather all nations and* n. 141, 151; and that the universal heaven in its whole complex represents one man, n. 68 to 87; and that hence there is a correspondance of all things of heaven with all things of man, n. 87—102.

^y That every one in the spiritual world, and also man as to his spirit, turns the face to the ruling love, may be seen in the work concerning *Heaven and Hell*, n. 17, 123, 142—144, 153, 552.

tongues; and they shall come and see my glory. And I will set a sign among them, and I will send those that escape among them unto the nations" (lxvi. 18, 19). These words are spoken concerning the Lord, and concerning the new church to be established by him, consequently concerning the new heaven and the new earth, as is evident from verse 22 of that chapter. By gathering together all nations and tongues, is signified the same as by gathering together the elect from the four winds (Matt. xxiv. 31); to gather together signifies to call to himself those who are his own; nations signify those who are in good, and tongues, those who are in a life according to doctrine; to come and see the glory of the Lord, signifies to be enlightened in divine truth, and to be thence in the fruition of heavenly joy, for the glory of the Lord signifies the divine truth, and illumination and joy derived from it; to set a sign among them, signifies to distinguish and separate them from the evil, and to conjoin them to the good.

It is recorded concerning Cain, that Jehovah set a mark upon him, lest any finding him should kill him (Gen. iv. 15). Unless it be known that in the spiritual sense of the Word, by persons are understood things, or that every person mentioned in the historical part of it represents, and thence signifies something pertaining to the church and heaven, nothing further can be apprehended than the literal history, in which there does not appear anything divine more than in other histories; when, nevertheless, in every part of the Word, as well prophetic as historical, there is something divine, which in the letter does not appear, except to those who are in the spiritual sense and acquainted with it. The spiritual arcanum contained in the history of Cain and Abel is this: Abel represents the good of charity, and Cain the truth of faith. This good and truth are also called brethren in the Word, and the truth of faith is called the first-born; for this reason, that truths, which afterwards are to become the truths of faith, are first acquired and stored up in the memory, that from thence, as from a storehouse, good may extract such principles as it can conjoin to itself, and thus make those truths to be truths of faith; for truth is not of faith until man wills it and does it; and in proportion as man does this, the Lord conjoins him to himself and to heaven, and, from love, flows in with good, and by good into the truths which man has acquired from his childhood, and conjoins them to good, and makes them truths of faith. Before this process has taken place, truths in man are nothing more than knowledges and sciences, in which he has as yet no other faith than as in things heard from another, from which he can recede if he afterwards thinks differently; wherefore this faith is the faith of another in himself, and not his own, and yet it is necessary that a man's faith be his own, in order to remain with him after death; and it

then becomes his own when what he believes, he sees, wills, and does, for then it enters into the man, and forms his spirit, and becomes his affection and thought, for the spirit of man in its essence is nothing else but his own affection and thought. What is of the affection is called good, and what is of the thought thence derived is called truth; nor is anything else believed by man to be truth, but what is of his affection, that is, of the interior affection of his spirit: wherefore, what a man thinks from interior affection, that is his faith, and all other things whatever which he retains in his memory, whether they be derived from the Word or from the doctrine of the church, by reading or from preaching, or from his own understanding, are not faith, although he may suppose them to be so, and although such is the prevailing opinion at this day. This first-begotten and primitive principle is represented by Cain in the above historical parts of the Word, for Cain was the first-begotten. When such faith is believed to be the faith which saves man, and not the willing and doing it, that is, the living according to it, then the dreadful heresy exists that faith alone saves whatever may be the quality of the life, and that faith may exist without life, when notwithstanding this is not faith, but mere science residing without the man in the memory, and not within him in the life: such faith, so called, is merely historical faith, which is the faith of one man in another, and is dead until he who possesses it sees for himself that what he has thus imbibed is true, which first takes place when he wills and does it. When that heresy prevails, then charity, which is the good of life, is annihilated, and at length is rejected as non-essential to salvation. This was represented by Cain's slaying his brother Abel; for faith and charity, or the truth of faith and the good of charity, are called brethren in the Word, as was said above. That Jehovah set a sign or mark upon Cain lest he should be slain, signifies that he distinguished him from others, and preserved him, because saving faith cannot be given, unless historical faith precede, which is the knowledge of the things pertaining to the church and heaven derived from others, or the science of such things as are afterwards to become objects of faith; for unless man from his infancy were to imbibe truths from the Word, or from the doctrine of the church, or from preaching, he would be void, having no ground or plane upon which the influx of heaven from the Lord could fall and operate, for the Lord operates and flows by good into the truths which are in man, and conjoins them, thus making charity and faith a one. From these considerations it is evident what is signified by Jehovah's setting a mark on Cain, lest any one should slay him, and by them that should slay him being avenged sevenfold. Moreover, they who are only in historical faith, that is, in the science of such things as pertain to faith, which persons and which faith are signified by Cain, are

likewise preserved, because they can teach others the truths of the Word, which they do from their memory.

Inasmuch as the forehead corresponds to the good of love, and therefore the Lord from his divine love looks at angels and men in the forehead, as was said above, therefore it was commanded that a plate of pure gold, upon which was written "Holiness to Jehovah," should be placed upon the mitre of Aaron on the forehead, concerning which it is thus written in Moses: "*And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO JEHOVAH. And thou shalt put it on a thread of blue, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the sons of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before Jehovah*" (Exod. xxviii. 36—38). The reason of this was, that Aaron, as the chief priest, represented the Lord as to the good of divine love, and hence his garments represented such things as proceeded from that love. The mitre represented intelligence and wisdom, and the forefront of it, love, from which intelligence and wisdom are derived; wherefore the plate of pure gold, upon which was engraved "*Holiness to Jehovah,*" was there placed upon a thread of blue. The pure gold of which the plate was made signified the good of celestial love; the blue of which the thread was made, on which the plate was put, signified the good of spiritual love, which love is the love of truth; the engraving of a signet signified permanence to eternity; holiness to Jehovah signified the Lord as to the divine human principle, from which proceeds everything holy pertaining to heaven and the church. These were upon the front of the mitre which was upon the head of Aaron, because the mitre signified the same as the head, namely, divine wisdom, and the forehead, the divine good of love.^z

Inasmuch as by the forehead is signified the good of love, therefore the Israelites were commanded to bind the precepts concerning love to Jehovah upon their foreheads. Thus in Moses: "*And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thy heart. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes*" (Deut. vi. 5, 8; Exod. xiii. 9, 16). The reason why it is said, that these precepts should be as frontlets between the eyes, is that they should represent the fact that the Lord looks at angels and men in the forehead, because from divine love, and grants to angels and

^z That Aaron represented the Lord as to the good of love, may be seen in the *Arcana Cœlestia*, n. 9806, 9966, 10,017; that blue signifies the love of truth, n. 9466, 9687, 9833; and that the mitre signifies intelligence and wisdom, n. 9827.

men to look at him from intelligence and wisdom, for the eyes signify the understanding. All the understanding of man is also from the good of his love, and according to what he receives from the Lord. That they should also bind these precepts upon their hand represented things ultimate, inasmuch as the hands are the ultimates of the powers of man's soul, consequently upon the forehead and upon the hand signifies in first principles and in ultimates or last, and first and last signify all, as may be seen above.^a The reason why these precepts were to be bound thus was, because on them hang all the law and the prophets, that is, the whole Word, consequently all things of heaven and the church, as the Lord himself plainly teaches (Matt. xxii. 37—40). Hence also may appear the reason why kings formerly, and likewise at this day, when they are crowned, are anointed with oil upon the forehead and upon the hand; for kings formerly represented the Lord as to divine truth, and inasmuch as this is received in the good of love which flows in from the Lord, therefore anointing was performed upon the forehead and upon the hand. The oil also, with which they were anointed, signified the good of love. Hence it is that kings in the Word signify those who are in truths from good, and abstractedly truths from good.^b From these considerations it may appear what is meant by a sign or mark upon the forehead, as mentioned here and in other passages in the Revelation (ix. 4; xiv. 1; xxii. 3, 4).

But on the other hand, the forehead signifies that which is opposite to the good of love, namely, evil love, and thence what is hard, obstinate, impudent and infernal. Thus in Isaiah, hardness is described in these words: "*Because I know that thou art obstinate (hard), and thy neck is an iron sinew, and thy forehead brass*" (xlvi. 4). Again, the hardness, obstinacy, and impudence of this evil love, with its infernal nature, are described in the following passages: "*The house of Israel will not hearken unto thee; for they will not hearken unto me; for all the house of Israel are impudent and hard hearted.*" "*Thou hadst a harlot's forehead, thou refusedst to be ashamed*" (Ezek. iii. 7; Jer. iii. 3; Rev. xiii. 16; xiv. 9—11; xvii. 5; xix. 20; xx. 4); for as the good of love is celestial, and thence mild, patient, and modest, so the evil opposite to that good is infernal, hard, obstinate, and impudent.

428. Verse 4. *And I heard the number of them that were sealed: a hundred and forty and four thousand, sealed out of every tribe of the sons of Israel. "And I heard the number of them that were sealed,"* signifies the quality of those who are in good separated from the evil: "*a hundred and forty and four thousand, sealed out of every tribe of the sons of Israel,*" sig-

^a N. 417.^b As may be seen above, n. 31.

nifies all who are in truths from good, and thence in the church of the Lord.

429. *And I heard the number of them that were sealed*—That hereby is signified the quality of those who are in good, and who are separated from the evil, appears from the signification of number, as denoting the quality of the thing treated of, of which signification we shall treat presently; and from the signification of the sealed, as denoting those who are in good, distinguished and separated from others.^c

Number and measure are mentioned in many passages in the Word, and it is supposed that in both cases nothing more is understood than number and measure; but by number and measure in the spiritual sense is understood the quality of the thing treated of. The quality itself is determined by the numbers which are expressed, as here by an hundred and forty and four thousand, and afterwards by twelve thousand out of every tribe; what is signified therefore by these numbers shall be explained in the following article. The reason why number signifies the quality of the thing treated of, is because the Word is spiritual, and consequently all things, even the most particular, therein contained, are spiritual things, and spiritual things are not numbered and measured, but still they fall into numbers and measures as they descend out of the spiritual world, or heaven, where angels are, into the natural world or earth, where men are; and in like manner, when they descend out of the spiritual sense of the Word in which the angels are, into the natural sense of the Word in which men are. The natural sense of the Word is the sense of its letter: this is the reason why in this sense there are numbers, and that they signify things spiritual, or such as relate to heaven and the church. That the spiritual things of heaven, such as those which the angels think and speak, fall also into numbers, has been often shewn to me. When they have been in conversation, their discourse has been determined into mere numbers, which were seen upon paper, and they afterwards said that it was their discourse determined into numbers, and that those numbers in a series contained all the things which they spake. I was also instructed what they signified, and how they were to be understood, concerning which we shall have frequent occasion to speak in the following pages.^d

430. *A hundred and forty and four thousand, sealed out of every tribe of the sons of Israel*—That hereby are signified all who are in truth from good, and thence in the church of the Lord, appears from the signification of “*a hundred and forty*

^c Concerning which signification see just above, n. 427.

^d But concerning writings in mere numbers seen from heaven, see in the work concerning *Heaven and Hell*, n. 263: that all numbers in the Word signify things pertaining to heaven and the church, see also above, n. 203, 336.

and four thousand," as denoting all things, and as being predicated of those who are in truths derived from good, of which signification we shall speak presently; and from the signification of the tribes of Israel, as denoting those who are in truths derived from good, and thence who are in the church of the Lord, for tribes signify truths derived from good, and Israel signifies the church. That the tribes of Israel have this signification, will be seen in the following article. The reason why "a hundred and forty and four thousand" signify all things and all persons, and are predicated of truths derived from good, is, because this number arises out of the number twelve, and twelve signify all things and all persons, and are predicated of truths from good; for the greater numbers, and those that are formed collectively from the lesser, signify the same with the lesser and simple numbers from which they arise by multiplication.^e Thus a hundred and forty-four, likewise a hundred and forty-four thousand, signify the same as twelve, for a hundred and forty-four arise out of twelve multiplied into itself, and 144,000 out of 12,000 multiplied into 12,000.

There are simple numbers which are significative above all others, and from which the greater numbers derive their significations, namely, the numbers two, three, five, and seven; the number two signifies union, and is predicated of good; the number three signifies what is full, and is predicated of truths; the number five signifies much and some, and the number seven signifies what is holy; from the number two arise the numbers 4, 8, 16, 400, 800, 1600, 4000, 8000, 16,000, which numbers have the same signification as the number two has, because they arise from the simple number multiplied into itself, and by multiplication with 10; from the number three arise 6, 12, 24, 72, 144, 1440, 144,000, which numbers also have the same signification as the number three has, because they arise from this simple number by multiplication; from the number five arise 10, 50, 100, 1000, 10,000, 100,000, which numbers also have the same signification as the number five has, because they arise thence by multiplication; from the number seven arise 14, 70, 700, 7000, 70,000, which also, as arising thence, have a similar signification. Inasmuch as the number three signifies what is full, and full denotes all, hence the number twelve derives its signification of all things and all persons; the reason of its being predicated of truths derived from good is, because it arises out of 3 multiplied into 4, and the number 3 is predicated of truths, and 4 of good, as was said above.

He who does not know that the number twelve signifies all things, and that the numbers thence multiplied have a similar signification, and who does not know that each tribe signifies

^e Concerning which circumstance see the *Arcana Cælestia*, n. 5291, 5335, 5708, 7973.

some universal and essential principle of the church, cannot apprehend anything further, than that only 12,000 out of every tribe of Israel were sealed, and consequently received, or to be received into heaven, when nevertheless by the 12,000 there mentioned are not understood 12,000, nor by the tribes there named the tribes of Israel; but by 12,000 are understood all, and by the tribes of Israel, those who are in truths derived from good, and thus all, in whatever part of the earth they may be, who constitute the church of the Lord. That such things are signified, every one who thinks intelligently may perceive; for where now are those tribes, and where were they when this was written by John? Were they not dispersed through a great part of the globe, and no one knows where, except the tribe of Judah? And yet it is said that they were to be sealed, that they might be introduced by the Lord into heaven, and be with him, as appears in chap. xiv. 1, 3, 4. Moreover, it is well known that eleven of the tribes there mentioned were banished from the land of Canaan on account of their idolatries and other abominations; the like observation may be now made with respect to the whole Jewish nation, the quality of which may be seen in the work entitled *The Doctrine of the New Jerusalem*.^f Hence it is evident that by 12,000 are not to be understood 12,000, nor by tribes the tribes of Israel, but all who are in truths derived from good, thus all who are of the church of the Lord. This will be further evident from the signification of each tribe in the spiritual sense; for each tribe signifies some universal or essential principle of the church, in which they who belong to the church are principled. The universal of each also has reference to truths derived from good, and these are manifold; for all who are in the heavens differ from each other as to good, and thence also as to truth, since every truth which has life in man and in angel, is derived from good, and is according to it; moreover all who are of the church of the Lord are in such truths, for they who are in truths and not in good, are not of the church; for, as was just observed, every truth which has life in man and angel is derived from good.^g

The reason why goods and truths thence derived are of infinite variety, is, because every angel, and every man in whom the church is, is his own good, and thence his own truth; wherefore also the universal heaven is arranged according to the affections of love to the Lord, and of charity towards the neighbour, and thence of faith, and every good is of those affections. That

^f N. 248.

^g Concerning which see above, n. 6, 59, 136, 242, 286, 292; and in the *Doctrine of the New Jerusalem*, n. 11—27. That goods and truths thence derived are of infinite variety, may be seen in the work concerning *Heaven and Hell*, n. 56, 71, 405, 418, 486, 588, and in the small work concerning the *Last Judgment*, n. 13; likewise in the *Arcana Caelestia*, n. 684, 690, 3241, 3267, 3470, 3519, 3744—3746, 3804, 3986, 4067, 4149, 4263, 5598, 6917, 7236, 7833, 7836, 9002.

the number 144,000, or the number 12,000 multiplied into itself, signifies all truths derived from good, as to their genera and species in their whole complex, will appear from the number 144, which is twelve multiplied into twelve, as used in other parts of the Revelation. Thus, for instance, when the holy city, New Jerusalem, is described by measures in numbers, it is said, "*And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel*" (Rev. xxi. 17). By the holy city Jerusalem are here signified the New Church about to be established by the Lord, and its doctrine; wherefore, by all the things there mentioned, as by the wall, by the gates, and by the foundations, are understood such things as relate to the church, consequently things spiritual; and inasmuch as the church and its doctrine are here described in the literal sense by the city Jerusalem, and a city admits of measures, therefore the spiritual things of that church are denoted by measures described in numbers, and its wall by the number 144, or by twelve multiplied into twelve, by which numbers are signified truths derived from good in their whole complex, for a wall signifies truths defending against falsities and evils. That this number has such a signification, is manifest from its being said that the measure of 144 cubits is the measure of a man, that is, of an angel. It is impossible to discover what is involved in this expression, unless it be known that by measure, in the spiritual sense, is signified the same as by number, namely, the quality of the thing treated of; and that by man is signified the reception of truth from spiritual affection, that is, from good and intelligence thence derived. The same is signified by an angel; for man is an angel when he is in truths derived from good, and also becomes an angel after death. The number 144,000 has the same signification; for a greater or lesser number, if from the same origin, has a similar signification, a greater number being applied when a greater multitude is to be expressed, or when it is to embrace many genera together; as is the case with 144,000, which embraces all the genera of truth from good, that are signified by twelve scaled out of every tribe; and as is the case with the measure of the wall, which is said to be 144 cubits, because it includes both the gates and the foundations, which are 12 in number. Thus, concerning the gates and the foundations of the New Jerusalem, it is said, "*And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the foundations of the wall of the city were garnished with all manner of precious stones. And the twelve gates were twelve pearls; every several gate was of one pearl*" (Rev. xxi. 12, 14, 19, 21). From

these words it is evident, that as the New Jerusalem signifies the New Church, the number 12, so often mentioned, signifies the chief and primary constituent of the church, which is truth from good, for the all of the church is thence derived, truth having respect to the doctrine thereof, and good to a life according to doctrine; but the particular significations of the gates and foundations will be explained when we come to treat upon that chapter. Inasmuch as the number 12 signifies all things, and is predicated of truths derived from good, and the New Jerusalem signifies the New Church, therefore the measure of the city itself is also marked by the like number multiplied, in these words, "*And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal*" (Rev. xxi. 16). What is signified by the length and breadth and height of the city, in the spiritual sense, will also be explained hereafter. By the city is understood, in that sense, the doctrine of the church; and by 12,000 are understood all the truths thereof derived from good. The number 12 is also predicated of the fruits of the trees about the river, in these words, "*In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations*" (Rev. xxii. 2). Inasmuch as by the city are signified truths of doctrine, by the river proceeding out of the throne is signified intelligence; by the tree of life, the perception of truth grounded in good from the Lord; and by fruits, the good from which truths are derived; it is evident that the number twelve signifies truths derived from good, whence comes intelligence, and from which the church exists. Forasmuch as a representative church was to be instituted among the sons of Jacob, therefore it was provided by the Lord that his sons should be twelve,^h that so all together might represent all things of the church, and each one something in particular; hence it was that twelve tribes sprang from them (Gen. xlix. 28), which likewise signify all things of the church, and each tribe signifies some essential of the church. It is therefore said in what follows that there were 12,000 sealed out of every tribe, by whom are signified all who are in that essential of the church, or all who are in that kind of truth from good; for truth from good is what forms the church with all, truth having relation to doctrine, and good to life, as was said above.ⁱ

Inasmuch as the twelve tribes named from the twelve sons of Jacob represented the church, and all things belonging to it,

^h See Gen. xxxv. 21; chap. xlii. 11—13.

ⁱ What is meant by truth derived from good, and the quality thereof, may be seen in the *Doctrine of the New Jerusalem*, n. 24.

therefore the number 12, on account of such signification, was assumed on various occasions, as where it is said that the princes of Israel were twelve men; each one was for the house of his father (Numb. i. 44); that these twelve princes brought to the dedication of the altar twelve charges of silver, twelve silver bowls, twelve spoons of gold, twelve bullocks, twelve rams, twelve lambs, and twelve goats (vii. 84—87). By each of the things here enumerated is signified some particular relating to truths derived from good. Hence also it was that twelve men of the sons of Israel, one from each tribe, were sent to explore the land of Canaan (Deut. i. 23); for by the land of Canaan was signified the church. For the same reason there were twelve precious stones set in the breast-plate of judgment, or the Urim and the Thummim (Exod. xxviii. 21; xxxix. 14); and by the precious stones mentioned in the Word, are signified truths derived from good. Again, the shew-bread consisted of twelve cakes, which were placed upon the table in two rows (Lev. xxiv. 5, 6); by the bread was signified the good of love, and by the table, the reception thereof, thus also truth in general, truth being the recipient of good. Again, when Moses was called up into Mount Sinai, he rose up early in the morning and built an altar under the hill, and erected twelve pillars, according to the twelve tribes of the sons of Israel (Exod. xxiv. 4); for by the altar was signified the good of the church, and by the pillars, its truth; whence, by both were signified all truths derived from good, for by these the church exists. Hence also twelve men, one out of each tribe, carried twelve stones out of the midst of Jordan, and set them up in Gilgal, that they might be for a memorial among the Israelites in time to come. For the same reason also Joshua caused twelve stones to be set up in the midst of Jordan, in the place where the feet of the priests who bare the ark of the covenant stood (Josh. iv. 2—20). The reason of these things being done was this: Jordan in the Word signifies introduction into the church, and by the stones which were carried thence, and by those that were set up in the midst of the river, were signified the truths of the church, by which introduction to the church is effected. For the same reason it was that Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, and with those stones built an altar in the name of Jehovah (1 Kings xviii. 31, 32); for by an altar is signified the good of the church, and by stones are signified the truths of the church. So again, it is said that Moses sent, by the divine command, twelve thousand of the sons of Israel, with Phinehas the son of Eleazar, to war against the Midianites, and that they returned with great spoil, without the loss of one man (Numb. xxxi. 5, 6, 49). In this passage, by the Midianites are signified those who are in the knowledges of truth but not in a life agreeable thereto, and therefore *twelve thousand* were sent against them; by the

great spoil taken from them, is signified the same as by the raiment, silver, and gold, of which the sons of Israel deprived the Egyptians (Exod. iii. 22; xii. 35, 36); and likewise by the unjust mammon, of which the Lord commanded his disciples to make to themselves friends (Luke xvi. 9); by which are understood the knowledges of truth, which they possess in doctrine and not in life. On the same account also Solomon placed the brazen sea which he made, upon twelve oxen (1 Kings vii. 25, 44). By the brazen sea is signified truth derived from good; by the water therein, truth; and by the brass of which the sea was made, good; and by the oxen are signified all goods and truths thence derived upon which they are founded. Hence also, Solomon made a throne of ivory, and to it, six steps, and twelve lions standing upon them on either side (1 Kings x. 18—20); for by the throne of Solomon was signified judgment, which being from truths derived from good, therefore the divine truth derived from divine good was also thereby represented. By lions were signified the truths of heaven and the church in their power; and by twelve, all.^j Concerning Ishmael it is said, "*Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation*" (Gen. xvii. 20; xxv. 16). This was said of Ishmael, because by him was signified the external church with all its truths derived from good. Again, concerning Elisha it is said, that Elias found him ploughing with twelve yoke of oxen before him, and he with the twelfth; and that Elijah passed by him, and cast his mantle upon him (1 Kings xix. 19). These things were done and said because Elias and Elisha represented the Lord as to the Word, wherein are contained all truths derived from good; wherefore when that representation was transferred from Elias to Elisha, which was signified by his casting his mantle upon him, Elisha was seen ploughing with twelve yoke of oxen, and himself amongst the twelve, by which is signified the formation of the church by truths grounded in good from the Word.^k

Again, in the Revelation made to John it is said, "*And there appeared a great sign in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars*" (xii. 1). This great sign was seen by John in heaven, because by a woman is signified the church, and by stars are signified the knowledges of truth; by a crown is signified the good of those knowledges, and by the head is signified intelligence.

The twelve apostles of the Lord, also, represented the same as the twelve tribes of Israel; namely, collectively, they represented the church, and individually, some distinct essential thereof; and hence it is that their number was twelve. From

^j As may be seen above, n. 253.

^k As may be seen above, n. 395.

these considerations it may be seen whence and why it is said of the New Jerusalem, by which are signified the church and its doctrines, that "*it had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel;*" and also that "*the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb*" (Rev. xxi. 12, 14); by which things are not meant angels, tribes, and apostles, but all things relating to the church. In like manner, it is said that the apostles should sit upon twelve thrones, and should judge the twelve tribes of Israel (Matt. xix. 28; Luke xxii. 30); by which it is not meant that the apostles should sit upon twelve thrones, and judge the twelve tribes of Israel, but that the Lord alone should judge all by divine truth from divine good.¹

He who does not know that twelve signify all things, cannot know the arcanum which is signified by there being twelve baskets of fragments remaining of the five loaves and two fishes, with which the Lord fed five thousand men, besides women and children (Matt. xiv. 15—21; Mark vi. 37—44; Luke ix. 12—17; John vi. 9—13); where everything, even to the very numbers, is significative. The five thousand men, besides women and children, signify all of the church who are in truths derived from good; the men, those who are principled in truths; and the women and children, those who are principled in good; the loaves signify the goods, and the fishes the truths, of the natural man; and by their eating and being filled is signified spiritual nourishment from the Lord; the twelve baskets of fragments signify the knowledges of truth and good thence derived in all abundance and fulness. Inasmuch as twelve signify all things, and are predicated of truths derived from good, which constitute the church, therefore the Lord, when he was twelve years old, left father and mother, and abode in the temple, sitting in the midst of the doctors, hearing them and asking them questions (Luke ii. 42); by which is understood the initiation and introduction of his divine human principle into all things of heaven and the church; wherefore when his parents found him, and when his mother rémonstrated with him, he said, "*How is it that ye sought me? wist ye not that I must be about my Father's business?*" (verse 49). Inasmuch as by the number twelve are signified all things, and it is predicated of truths derived from good, therefore the Lord said; "*Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world*" (John xi. 9). Here, by the day is signified illumination in truths derived from good, and by the twelve hours of the day are signified

¹ As may be seen above, n. 9, 206, 253, 270, 297, 333.

all things that have relation to truth derived from good, and by walking is signified to live; hence, by these words, in the spiritual sense, is meant that he who lives in any kind of truth derived from good is in illumination, and does not wander into falsities. For the same reason the Lord says, on another occasion, "*Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?*" (Matt. xxvi. 53). By the twelve legions of angels here mentioned, is understood the universal heaven, and by more than twelve, is signified the divine omnipotence.

From what has been adduced, it may now be evident what is signified by a hundred and forty-four thousand out of every tribe of the sons of Israel, namely, all who are in truths derived from good, and that twelve thousand out of each tribe signify all who are in that kind of truth derived from good which is signified by the tribe mentioned; consequently, that a hundred and forty-four thousand are not thereby meant, neither those who are literally of the tribe of Judah, of Reuben, of Gad, of Asher, of Naphtali, of Manasseh, of Simeon, of Levi, of Issachar, of Zebulon, of Joseph, and of Benjamin. It is, moreover, to be observed, that by all those, or by a hundred and forty-four thousand, are understood those who were taken up into heaven before the last judgment: and by those who are afterwards mentioned from verse 9 to the end of this chapter, are understood those that were reserved by the Lord unto the last judgment, and then first taken up into heaven;^m for they who were in truths derived from good were all received into heaven before the judgment; but they who were in good, and not yet in truths, were reserved, and in the meantime instructed and prepared for heaven. These are to be further treated of hereafter. The former, or those who were taken up into heaven before the last judgment, are treated of in the following passages; in which it is said, "*And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads*" (Rev. xiv. 1). Concerning these it is further said, "*And they sung as it were a new song before the throne:—and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb*" (verses 3, 4). The same persons are also understood by those who are of the first resurrection; as the latter, or they who were reserved, are understood by those of the second resurrection (Rev. xx. 4—6).

^m Concerning whom see what was said above, n. 391, 392, 394, 397.

431. Hitherto it has been shewn that the number twelve signifies all things, and that it is predicated of truths derived from good; it now remains to be shewn that the twelve tribes signify all things of the church, and each tribe some universal and essential principle of the church. As a representative church was to be instituted with the sons of Jacob, it was therefore provided by the Lord that his sons should be twelve in number, and that significative names should be given to them, that the twelve tribes descended from them, being distinguished by the same names, might signify all things belonging to the church which they represented, and each tribe some universal and essential thereof. What therefore each tribe signified and represented will be explained in what follows; and inasmuch as all things of the church have reference to truths derived from good, therefore also the twelve tribes signified such truths in their whole complex. The reason of their being called tribes was, because the two expressions which are used in the original or Hebrew tongue to express tribes, signify a sceptre, and a staff, and by a sceptre is signified the divine truth as to government, and by a staff, the divine truth as to power.

In consequence of this derivation and signification, it was commanded, when the people murmured against Moses and Aaron, on account of the government and power exercised over them, that Moses should take a rod of every one of the princes, and write each man's name on his rod, and lay them up in the tabernacle of the congregation before the testimony, with the rod of Levi having the name of Aaron written on it, which bloomed blossoms, and yielded almonds (Numb. xvii. 2—10). The reason of this was, that by rods or staves, as was said above, was signified the same as by tribes, and by the rod or staff of Levi, on which was written the name of Aaron, was signified the same as by the tribe of Levi and by Aaron as high-priest, namely, the good of charity towards the neighbour and the good of love to the Lord; by the tribe of Levi was signified the good of charity, and by Aaron the priest, the good of love; wherefore also this staff was set in the midst, and blossomed, and yielded almonds. To be set in the midst signifies that all things are thence derived," and almonds signify the goods of life.

Inasmuch as the twelve tribes signified all things of the church, or truths derived from good in their whole complex, therefore the breast-plate of Aaron, which was called the Urim and Thummim, was composed of twelve precious stones, on which were engraven the names of the twelve tribes, or of the twelve sons of Israel (Exod. xxviii. 15—30; xxxix. 8—29). That responses were given by the Urim and the Thummim out

" See above, n. 213.

of heaven, is well known, but from what origin has not as yet been revealed; it shall therefore now be explained. All light in the angelic heaven proceeds from the Lord as a sun, wherefore that light in its essence is divine truth, from which are derived all the intelligence and wisdom of the angels, and also of men, in things spiritual. This light in heaven is modified into various colours, according to the truths derived from good which are received; hence it is that colours in the Word, by virtue of their correspondence, signify truths derived from good; and therefore also responses were given by a resplendence from the colours of the stones which were in the Urim and Thummim, and at the same time either by a living voice, or by a tacit perception corresponding to the resplendence. Hence it is evident, that the twelve tribes, whose names were engraven on the stones, have a similar signification.^o

Inasmuch as all power belongs to truths derived from good, or to good through truths, therefore also the names of the twelve tribes were engraved upon the two onyx stones of the ephod worn by Aaron, six names upon each shoulder (Exod. xxviii. 9—14; xxxix. 6, 7). By this was signified the power of divine truth derived from divine good, and thence the power given to those who receive divine truth in the good of love; for by the onyx stones were signified truths derived from the good of love; by the shoulders, on which they were placed, was signified power, and by the twelve tribes were signified all who are principled in truths derived from good.^p

That tribes signify all things relating to the church is evident from the following passages. Thus in Matthew: "*And then*

^o But upon this subject more may be seen in the *Arcana Cœlestia*, namely, that colours in heaven are from the light there, and that they are modifications and variegations thereof according to reception, n. 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922; thus, that they are appearances of truth derived from good, and signify such things as relate to intelligence and wisdom, n. 4530, 4677, 4922, 9466. That colours, in proportion as they are derived from red, signify good, and in proportion as they are from white, truth, n. 9476. That stones in general signify truths, n. 643, 1298, 3720, 6426, 8609, 10,376: that precious stones signify truths derived from good; thus, that twelve precious stones signify all truths derived from good in heaven and the church, n. 9863, 9865, 9868, 9873, 9905. That the breast-plate of judgment which was upon the ephod, and was called the Urim and Thummim, signifies in general truths shining forth from divine good, n. 9823; that Urim denotes fire shining or giving light, and Thummim, resplendence, in the angelic tongue, and integrity, in the Hebrew tongue, n. 9905; that hence the Urim and Thummim from correspondence signifies the resplendence of divine truth derived from divine good in ultimates, n. 9905: that responses were thence given by the variegations of light from the precious stones, and at the same time either by a living voice or by tacit perception, n. 3862: that the names of the twelve tribes were engraved thereon, because they signified all the divine truths of heaven and the church, n. 3858, 6335, 6640, 9863, 9865, 9873, 9874, 9905; besides further particulars, n. 9863, 9864, 9866, 9891, 9895.

^p That all power pertains to divine truth from divine good, and that power is thence communicated to those who receive it, may be seen above, n. 209, 333; and in the work concerning *Heaven and Hell*, n. 228—233. That shoulders signify power of every kind, see *Arcana Cœlestia*, n. 4931—4937, 9836.

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" (xxiv. 30). And in the Revelation: "*Behold, he cometh with clouds ; and every eye shall see him, and they also who pierced him ; and all kindreds of the earth shall wail because of him*" (i. 7). These words signify, that at the end of the church the Lord would reveal himself in the Word by means of the internal sense, and that all who are in truths derived from good would acknowledge him, and that they also would see him who are in falsities from evil.⁷ By all the tribes of the earth wailing, is signified that all truths derived from good will perish, and that falsities from evil will succeed, the tribes of the earth denoting all who are of the church, and also all things of the church. Again, in Matthew: "*And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, 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*" (xix. 28). And in Luke: "*Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me ; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel*" (xxii. 28—30). No one can understand what is here meant, unless he knows, from the spiritual sense, what is understood by apostles, by thrones, and by the tribes of Israel. Who cannot discern that the apostles are not to judge, but the Lord alone? for every man is judged according to his life, and the lives of all can be known to none but the Lord alone, and not even the life of one to the apostles; but in the spiritual sense, by the twelve apostles are signified all truths derived from good, by sitting upon thrones is signified judgment, and by the twelve tribes of Israel are signified all who are of the church; wherefore the signification of the whole is, that the Lord will judge all from divine truth, and according to the reception thereof in good. This signification of the apostles, and of the tribes of Israel, is further manifest from these words in the Revelation, where they are distinctly mentioned: "*And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb*" (xxi. 12, 14). By the holy city, New Jerusalem, here mentioned, is not to be understood literally any new Jerusalem, neither by its wall and gates are to be so understood a wall and gates, nor by the twelve tribes and apostles, twelve tribes and apostles. That other things entirely are signified by each expression, is

⁷ See above, n. 37—39.

evident from this consideration alone, that by the New Jerusalem is understood a new church as to doctrine; wherefore, by angels, tribes, and apostles, are signified such things as relate to that new church, all which have reference to truth and to good, and to their conjunction, consequently to truths derived from good; but these things may be seen summarily explained in the *Doctrines of the New Jerusalem*,^r and will be further treated of in the following parts of this work. So in David: "*Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of Jah, unto the testimony of Israel, to give thanks unto the name of Jehovah*" (Psalm cxxii. 4). Here also, by Jerusalem is signified the church as to doctrine, which is said to be built as a city that is compact together, when all the doctrines thereof are in agreement and unanimous, and when they mutually respect the Lord and love to him derived from him, as their beginning and end. It is said to be built as a city, because a city signifies doctrine: the truths of doctrine which respect the Lord are signified by the tribes of Jah, tribes signifying truths, and the tribes of Jah, truths derived from good, which are from the Lord; worship thence derived is signified by confessing or giving thanks to the name of Jehovah.

Forasmuch as by Israel is signified the church which is in truth derived from good, therefore Israel in the Word is called the tribes of Jehovah's inheritance (Isaiah lxiii. 17; Jer. x. 16; Psalm lxxiv. 2). And forasmuch as by Egypt are signified the scientific truths which are in the natural man, and truths derived from good, which are the truths of the spiritual man, are founded upon them, therefore Egypt is called the stay, or the corner-stone of the tribes thereof (Isaiah xix. 13); the corner-stone signifying the foundation.^s And forasmuch as by the land of Canaan is signified the church, and by the twelve tribes all things belonging to the church, and by each tribe some universal and essential principle of the church, therefore that land was divided amongst the tribes (see Numb. xxvi. 5—56; xxxiv. 17—28; Joshua xv. *seq.*) This is also manifest from what is said in Ezekiel, where a new earth is treated of, by which is signified the new church to be established by the Lord; and it is predicted and delineated how it should be distributed for an inheritance, according to the twelve tribes of Israel (xlvi. 13, 20); which tribes also are recounted by name (xlvi. 1 to end). That the twelve tribes of Israel are not there understood as being to inherit the earth, nor that any one tribe was to do so, is very evident; for eleven of the twelve tribes were dispersed in every direction, and were mingled with the Gentiles; and yet it is expressed what corner, or what quarter, should be inherited by Dan, by Asher, by Naphtali, by Manasseh, by

^r No. 1.^s As may be seen above, n. 417.

Ephraim, by Reuben, by Judah, by Benjamin, by Simeon, by Issachar, by Zebulon, and by Gad; from which it is plain, that by the earth or land is there understood the church; by the twelve tribes are understood all things relating to the church, and that by each one of them is signified some universal and essential principle of the church.

The case is the same with respect to the twelve tribes recounted in this chapter of the Revelation, where it is said that twelve thousand were sealed and saved out of every tribe. That by twelve thousand are there signified all persons and all things belonging to the church, may be seen explained in the article preceding; but what universal and essential principle is signified by each tribe will be explained presently.

Nearly similar things are said concerning the church among the ancients, which existed before the Israelitish church. Thus in Moses: "*Remember the days of eternity, consider the years of many generations: ask thy father and he will shew thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of man, he set the bounds of the peoples according to the number of the sons of Israel*" (Deut. xxxii. 7, 8). These things are said concerning the churches which preceded the church that was instituted among the Israelites.^l The most ancient church, which was before the flood, and which was a celestial church, being principled in the good of love to the Lord, is understood by the days of eternity, when the Most High divided to the nations their inheritance, when he separated the sons of man; nations signifying those who are in the good of love,^m and the sons of man, those who are in truths from good.ⁿ The ancient church, which was after the flood, and was a spiritual church, is understood by the years of many generations, when the Most High divided to the nations their inheritance, when he set the bounds of the peoples according to the number of the sons of Israel; peoples signifying those who are in spiritual good, which is the good of neighbourly love or charity;^o and the number of the sons of Israel signifying the same as the twelve tribes, according to which the inheritances were given, as above in Ezekiel.

Two arcana concerning the twelve tribes are here observable. 1. That their ordinations or arrangements were representative of the arrangements of the angelic societies in the heavens; whence it is that they represented all things of the church, for heaven and the church act as a one. 2. That the representation of heaven and the church is determined according to the order in which they are named; and that the first name, or first tribe,

^l Concerning which see the *Doctrine of the New Jerusalem*, n. 247.

^m See above, n. 331.

ⁿ See also above, n. 63, 151.

^o See above, n. 331.

is the index from which the things which follow are determined, consequently, from which the things of heaven and the church are determined with variety.

FIRST, that the arrangements of the twelve tribes of Israel represented the arrangements of the angelic societies in the heavens, and consequently heaven itself, inasmuch as heaven consists of the angelic societies, is evident from this consideration, that every tribe represented and thence signified some universal and essential principle of the church, and that the twelve tribes taken together represented all things relating to the church, and that the church instituted among the sons of Israel was a representative church, wherefore the whole nation, distributed into twelve tribes, represented the church in its whole complex, consequently heaven also, because the same goods and truths which constitute the church constitute also heaven, or those which constitute heaven constitute also the church.^x

The arrangements of the twelve tribes of Israel, according to the arrangements of the angelic societies of heaven, consequently according to the form of heaven, appear extant in their encampments, as described by Moses, namely, that to the east encamped the tribes of Judah, Issachar, and Zebulon; to the south, the tribes of Reuben, Simeon, and Gad; to the west, the tribes of Ephraim, Manasseh, and Benjamin; and to the north, the tribes of Dan, Asher, and Naphtali; and the tribe of Levi in the midst of the camp; and that they also went forward in the like order (Numb. ii. 1 to the end). He who knows who, and of what quality, they are who dwell in the eastern quarter in heaven, and who and of what quality they are who dwell in the southern, western, and northern quarters, and who knows at the same time who, and of what quality, they are who are signified by each tribe, may know the arcanum why the tribes of Judah, Issachar, and Zebulon encamped to the east; why the tribes of Reuben, Simeon, and Gad encamped to the south, and so forth. We shall only adduce here, for the sake of illustration, the case of the tribes of Judah, Issachar, and Zebulon, who were encamped towards the east. By the tribe of Judah is signified the good of love to the Lord, by the tribe of Issachar, the truth of that good, and by the tribe of Zebulon, the marriage of good and truth, which is also called the celestial marriage; they also, who dwell in the eastern quarter of heaven, are all in the good of love to the Lord and in truths derived from that good, and thence in the celestial marriage; the rest of the tribes are to be understood in like manner.^y Inasmuch as the encampments of the sons of Israel represented the arrangements of the

^x As may be seen in the work concerning *Heaven and Hell*, n. 57.

^y That all in heaven have their habitation, according to their quality, in the four quarters, and that the quarters there are not like the quarters in our solar world, may be seen in the work concerning *Heaven and Hell*, n. 141—153.

angelic societies in heaven, therefore Balaam, when in vision he saw their encampments, saw as it were heaven, and prophesied and blessed them. Concerning this vision of Balaam it is said in Moses, "*And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. And he took up his parable, and said, How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side*" (Numb. xxiv. 2—6).. That Balaam in this vision saw the encampments of the children of Israel according to the above-mentioned arrangement of the tribes, is evident from its being said (verse 1), that he went not, as at other times, to seek enchantments, but that he set his face toward the wilderness, and saw Israel abiding in his tents, according to their tribes; and because he then saw the order of heaven in them, therefore the spirit of God came upon him, and he prophesied and said, "*How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!*" tents and tabernacles signifying habitations, such as are in the heavens; the former signifying the habitations of those who are in the good of love, and the latter, the habitations of those who are in truths derived from good. The fructifications of good, and the multiplications of truth, and intelligence and wisdom thence derived, are signified by its being said, "*As the valleys are they spread forth, as gardens by the river's side;*" for all good, and truth thence derived, flow according to the form of heaven.²

SECONDLY, that the representation of heaven and the church is determined according to the order in which the tribes are named, and that the first name, or first tribe, is the index from which all things which follow are determined, consequently, all things of heaven and the church with variety. This arcanum cannot be comprehended without difficulty, except by those who are in a spiritual idea; nevertheless it shall be briefly explained. For example, supposing the tribe of Judah to be the first that is named; then, inasmuch as by this tribe is signified the good of love, thence the significations of the other tribes which follow are determined from the good of love as their first principle, and this with variety according to the order in which they are named; for each of the tribes signifies some universal principle of the church, and the universal principle admits into itself specific varieties, thus a variety according to the first principle from which it descends; wherefore, when Judah is first, all things which follow in the series derive their spiritual sense specifically from the good of love, which is signified by that tribe. So if the tribe of Reuben be named in the first place,

² As may be seen from what is said in the work concerning *Heaven and Hell*, where the form of heaven and the consociations and communication therein are treated of, n. 200—212.

by which is signified truth in the light, and the understanding of truth; the other tribes which follow derive thence their significations concordant and coincident with the universal principle which each signifies. The case here is comparatively as with colours, which appear tinged from the first colour, which diffuses itself into the other colours, and produces variegation in their appearance. When these things are understood, it will be evident why responses were given by the Urim and Thummim upon every occasion, for there was a resplendence through the precious stones from the origin of colour from that stone on which was engraven the name of some one tribe, from which the determination commenced. The colours of the stones also corresponded to the universal principles signified by the tribes whose names were inscribed upon them. When this is known, and when it is known what the universal principle is which each tribe signifies, it may, by spiritual illumination, be perceived what the different tribes signify in their series, according to which they are named in the Word. Thus, for instance, the order of the series in which the tribes were born is as follows: "*Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph, Benjamin*" (Gen. xxix. and xxx. and xxxv. 18). Again, what they signified in the series when they journeyed into Egypt, of which the following is the order: "*Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Gad, Asher, Joseph, Benjamin, Dan, Naphtali*" (Gen. xlv. 9—21). Again, this signification appears in the series according to which they were blessed by Israel their father, of which the following is the order: "*Reuben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin*" (Gen. xlix.). The same may be seen from the order in which they were blessed by Moses: "*Reuben, Judah, Levi, Benjamin, Joseph, Ephraim, Manasseh, Zebulon, Gad, Dan, Naphtali, Asher*" (Deut. xxxiii.); where Simeon and Issachar are omitted, and Ephraim and Manasseh substituted in their place, and what is signified by those tribes in the series mentioned in other places, as in Gen. xxxv. 23—26; Numb. i. 5—16; vii. 1 to end; xiii. 4—15; xxvi. 5—56; xxxiv. 17—28; Deut. xxvii. 12, 13; Joshua xv.—xix.; Ezekiel xlvi. 1 to end.^a But what they signify in the series, according to which they are named in this chapter of the Revelation, will be shewn below. The order according to which they are here named is this: Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulon, Joseph, Benjamin; Dan and Ephraim being passed by, or not named.

^a That the twelve tribes have a various signification, according to the order in which they are named, and thus signify all things appertaining to heaven, with variety, may be seen in the *Arcana Cœlestia*, n. 3862, 3926, 3939, 4603, and following numbers, 6337, 6640, 10,335.

432. Verse 5. *Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.*

“*Of the tribe of Judah were sealed twelve thousand,*” signifies love to the Lord, and that all who are in that love are in heaven, and come into heaven. “*Of the tribe of Reuben were sealed twelve thousand,*” signifies the light of truth from that good, and that all who are in that light are in heaven, and come into heaven. “*Of the tribe of Gad were sealed twelve thousand,*” signifies the good of life thence derived.

433. *Of the tribe of Judah were sealed twelve thousand*—That hereby is signified love to the Lord, and that all who are in that love are in heaven, and come into heaven, appears from the representation and consequent signification of Judah and his tribe, as denoting love to the Lord, concerning which we shall speak presently; and from the signification of twelve thousand, as denoting all, and all things,^b in this case, all who are in that love; and from the signification of the sealed, as denoting those who are distinguished and separated from those who are in evil, consequently those who are in good.^c That they denote those who are in heaven, and come into heaven, follows of consequence, for they were sealed in their foreheads, that is, separated from the evil; for they are those who are mentioned where it is said, “*And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred and forty and four thousand, having his Father’s name written in their foreheads. These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, the first-fruits unto God and to the Lamb*” (Rev. xiv. 1, 3, 4). Here by the mount Sion, is signified heaven, where they are who are principled in love to the Lord; for all who are signified by the twelve thousand out of every tribe, or by the hundred and forty and four thousand sealed in their foreheads, are they who acknowledge the Lord and love him; wherefore the first tribe which is named is the tribe of Judah, and by that tribe is signified love to the Lord; for, as was said above, the representation of heaven falls according to the order in which the tribes are named, and from the first name, or the tribe first mentioned, the determinations and significations of those that follow flow, with variety. Moreover, no one is admitted into heaven but by the Lord, for the universal heaven is his, wherefore no one can be in heaven, or can come thither, unless he acknowledge the Lord and love him; and to love the Lord is not merely to love him as to person, but to live according to his precepts. This the Lord himself plainly teaches in the following words: “*At that day ye shall know that*

^b Concerning which see above, n. 430.

^c Concerning which also see above, n. 427.

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 he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings" (John xiv. 20—24). The reason why it is said that they love the Lord, who have his commandments, who keep them, and who do his sayings, is, because his commandments, words, and sayings signify divine truths, and all divine truth proceeds from him, and that which proceeds from him is he himself ; wherefore, when man is in divine truth as to life, then the Lord is in him, and he in the Lord ; hence it is said, "*ye in me and I in you,*" and that he will come and make his abode with him ; this, therefore, is to love the Lord. To love denotes also to be conjoined, for love is spiritual conjunction, and conjunction is effected by the reception of divine truth in doctrine and in life.

Before we proceed to shew from the Word that by Judah, or by the tribe named from Judah, is signified love to the Lord, it shall be explained what Judah signifies in the Word in every sense. In the supreme sense, Judah signifies the Lord as to celestial love ; in the internal sense, the celestial kingdom of the Lord, and the Word ; and in the external sense, doctrine from the Word such as relates to the celestial kingdom ; and inasmuch as in the supreme sense the Lord is signified as to celestial love, and in the internal sense the celestial kingdom, therefore love to the Lord is also thereby signified, for this love is reciprocal with man, and rules in the Lord's celestial kingdom. There are two kingdoms into which the universal heaven is distinguished, the celestial kingdom, and the spiritual kingdom ; the celestial kingdom consists of those who are principled in love to the Lord, and the spiritual kingdom, of those who are principled in love towards the neighbour ; hence it is evident, what is understood by celestial love, and what by spiritual love.^d The Jews and Israelites represented these two kingdoms, the Jews, the celestial kingdom, and the Israelites, the spiritual kingdom. The reason why Judah also signifies the Word, is, because the Lord is the Word, and assumed the human principle in that tribe, that he might be the Word as to the human principle also. Respecting this circumstance it is said in the Evangelists, "*In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us*" (John i. 1, 14). Here the Word signifies the Lord as to divine truth proceeding from his divine

^d Concerning these kingdoms, see the work concerning *Heaven and Hell*, n. 20—28.

love; hence it is, that they who love the divine truth which is in the Word, by doing it, are in the love of the Lord.

That the Lord, as to celestial love, and thence love to the Lord, and also the Word, are signified by Judah, may appear from the following passages. Thus in Moses: "*Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's sons shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall be the obedience of the people. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of the grapes: his eyes shall be red with wine, and his teeth white with milk*" (Gen. xlix. 8—12). By Judah are here described, in the spiritual sense, the celestial kingdom of the Lord, and the Lord himself as to celestial love. Celestial love is the love of the Lord received in the celestial kingdom, and spiritual love is the love of the Lord received in the spiritual kingdom. The following things are signified by the above words: "*Thou art he whom thy brethren shall praise,*" signifies the eminence of the celestial church above the rest; for the brethren or tribes named from the sons of Jacob, who were his brethren, signify the church. "*Thy hand shall be in the neck of thine enemies,*" signifies that the infernal and diabolic throng shall be expelled and withheld, enemies denoting those who are from hell. "*Thy father's sons shall bow down before thee,*" signifies the submission of all the truths of the church; to bow down is to submit themselves, and the father's sons denote all truths of the church, for all the truths of the church are implanted in those who are principled in love to the Lord, and are thence in the celestial kingdom. "*Judah is a lion's whelp,*" signifies innocence with innate powers; for love to the Lord, viewed in itself, is innocence, and this is signified by whelp, and innate powers are signified by a lion. "*From the prey, my son, thou art gone up,*" signifies the liberation of many from hell; "*he stooped down, he couched as a lion, and as an old lion,*" signifies the good of love, and truth thence derived in its potency; for to stoop down, when predicated of a lion, denotes to put himself into potency; "*who shall rouse him up?*" signifies his safety wherever he is, and that he cannot be moved by the hells. "*The sceptre shall not depart from Judah,*" signifies that power shall not recede from the good of celestial love; "*nor a lawgiver from between his feet,*" signifies, nor the truth of the Word from its ultimate sense; "*until Shiloh come,*" signifies the advent of the Lord, and tranquillity of peace on the occasion; "*and unto him shall be the obedience of the people,*" signifies truths from him, and conjunction by

them. "*Binding his foal unto the vine,*" signifies the external church, and the truths thereof from the Lord; "*and his ass's colt unto the choice vine,*" signifies the internal church, and truths thereof from the Lord. "*He washed his garments in wine,*" signifies the external or natural human principle of the Lord, which is divine truth from his divine love; "*and his clothes in the blood of the grapes,*" signifies the Lord's internal rational human principle, which is divine good from his divine love. "*His eyes shall be red with wine,*" signifies that the internal or rational human principle is nothing but good; "*and his teeth white with milk,*" signifies that the external or natural human principle is nothing but the good of truth. Thus, from everything contained in this description, it may appear, that by Judah is not understood Judah, but something eminently celestial, which is thus described.^c So in Ezekiel: "*Moreover, thou Son of Man, take thee one stick, and write upon it, for Judah, and for the sons of Israel his companions: then take another stick and write upon it, for Joseph, the stick of Ephraim, and of all the house of Israel. And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? say unto them, thus saith the Lord Jehovah; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand. And the sticks whereon thou writest shall be in thy hand before their eyes. And say unto them, Thus saith the Lord Jehovah; Behold, I will take the sons of Israel from among the nations, whither they be gone, and will gather them from every side, and bring them into their own land: and will make them one nation in the land upon the mountains of Israel; and one king shall be to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their sons, and their sons' sons for ever; and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people"* (xxxvii. 16—27). What these words signify, no

^c But the particulars may be seen more fully explained in the *Arcana Cœlestia*, n. 6363—6387.

one can know, unless he know what Judah and Israel, and what Joseph and Ephraim, signify. That Judah and Israel are not meant, neither Joseph and Ephraim, is evident; for it is said that the tribes of Israel dispersed among the nations shall be gathered together and brought into the land of Canaan, and that David shall be their king and prince for ever. Who does not know that the tribes of Israel cannot be gathered together, and that David will not be any more king over them? wherefore it is to be noted what is signified in the spiritual sense by Judah, what by the sons of Israel, also what by Joseph and Ephraim, and likewise what by David, and what by the land of Canaan. By Judah, therefore, in the spiritual sense, is signified the Lord's celestial kingdom; by the sons of Israel, the Lord's spiritual kingdom; by Joseph and Ephraim, and by the tribes of Israel that are dispersed and are to be gathered together, are understood those who are beneath those kingdoms, inasmuch as they are neither celestial nor spiritual, but natural, and notwithstanding are in the good of life according to their religious principles. These are also meant by the Lord where he says, "*And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd*" (John x. 16); for these were not in heaven before the Lord's advent, but were introduced by him after he had glorified his humanity, the reason of which was, because the divine proceeding could not before be extended to them. When this is apprehended, and also that by David is understood the Lord as to divine truth proceeding from his divine humanity, it may be known what is signified by all the particulars of the above passage viewed in their series. The reason why they were written upon two pieces of wood, and the two pieces afterwards conjoined into one, was, because by wood is signified the good of life, and all conjunction in heaven is effected by good, and according thereto.^f Again, in Isaiah, "*And he shall set up an ensign for the nations, and shall assemble the outcasts, and gather together the dispersed of Judah, from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines towards the sea [or the west]; they shall spoil them of the east together*" (xi. 12—14). These things are said respecting the salvation of the Gentiles or nations, which also are signified by the outcasts of Israel, and the dispersed of Judah, for it is said that the Lord shall lift up an ensign for the nations. By the outcasts of Israel are understood those who are not yet in truths, but still in the desire of learning them; and by the dispersed of Judah are understood

^f That wood signifies the good of life, may be seen in the *Arcana Cælestia*, n. 643, 2724, 3720, 8354.

those who are in the good of life, and thereby in love to the Lord, for they who love to do good, love the Lord, for the Lord is in that good, inasmuch as it is from him. By Ephraim is understood the intellectual principle, in this case, in agreement with the good of love; and that they shall be no longer at enmity with each other, is understood by, "*The envy also of Ephraim shall depart; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*" That they shall be separated from those who are principled in faith separate from charity, is signified by, "*They shall fly on the shoulders of the Philistines towards the sea,*" the Philistines towards the sea denoting those who separate faith from charity or from the good of life, the sea signifies the ultimate of heaven; and to fly on the shoulder denotes to reject, and to separate themselves. Again, in Zechariah: "*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just and faithful. When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man*" (ix. 9, 13). These things are said concerning the coming of the Lord, and the establishment of the church by him with those who are in the good of love and in the truths of doctrine thence derived. The daughter of Zion, and the daughter of Jerusalem, signify the church pertaining to them; their King, who is said to come, and to be just and faithful, is the Lord, from whom proceed the good of love and the truth of doctrine. "*When I have bent Judah for me, filled the bow with Ephraim,*" signifies the establishment of the church with those who are in the good of love to the Lord, and in the truths of doctrine thence derived; by Judah are here understood those who are in the good of love to the Lord, and by Ephraim, the truths of doctrine; for Ephraim signifies the intellectual principle of the church, and a bow, the doctrine of truth;^g the sons of Zion denote such. That the Jewish nation is not here understood by Judah, nor Ephraim by Ephraim, is evident; for the church of the Lord is not established among, because not received by, the Jewish nation, and the tribe of Ephraim did not then exist. Again in the same prophet: "*Mine anger was kindled against the shepherds, and I punished the goats: for Jehovah of hosts hath visited his flock, the house of Judah, and hath made them as the horse of his glory in the battle. Out of him came forth the corner, out of him the nail, out of him the bow of war, out of him every oppressor together. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine*" (x. 3—7). Here, by the house of Judah is also under-

^g See above, n. 357.

stood the Lord's celestial kingdom, which consists of those who are principled in love to him, and by Ephraim are understood those who are principled in the truths of doctrine thence derived; for all who are in his celestial kingdom are in the truths of doctrine, inasmuch as they have truths, as it were, implanted and inscribed in their hearts.^h So again, in the same prophet: "*Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith Jehovah. And many nations shall be joined to Jehovah in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that Jehovah of hosts hath sent me unto thee. And Jehovah shall make Judah a heritage for himself, his portion in the holy land, and shall choose Jerusalem again*" (ii. 10—12). That the Jewish nation is not here understood by Judah, nor Jerusalem by Jerusalem, is also very evident; for the subject treated of is the advent of the Lord, at which time that nation altogether receded, and Jerusalem was afterwards destroyed; and yet it is said, that Jehovah should make Judah a heritage for himself, his portion in the holy land, and should choose Jerusalem again; wherefore by Judah are understood those who are in love to the Lord, and by Jerusalem is understood the church as to doctrine pertaining to them. So in Nahum: "*Behold, upon the mountains the feet of him that bringeth good tidings, that proclaimeth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off*" (i. 15). Here also the coming of the Lord is treated of, as is evident from the words, "*Behold, upon the mountains the feet of him that bringeth good tidings, that proclaimeth peace!*" By keeping their solemn feasts, and by performing their vows, is signified their rejoicing in his coming, and their worshipping him; by the wicked (Belial) no more passing through them, and his being utterly cut off, is signified that there shall be no more evil with them, because they are in the Lord. These things could not be said of the Jewish nation, but of those who are in love to the Lord, whence it is evident that such are understood by Judah. Again, in Malachi: "*Behold, I will send my angel, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the angel of the covenant whom ye desire. Then shall the meat-offering of Judah and Jerusalem be pleasant to Jehovah, according to the days of an age, and according to the former years*" (iii. 1, 4). That these words relate to the coming of the Lord, and that by the angel or messenger who should be sent to prepare the way before him is understood John the Baptist, is well known in the church; that the meat-offering of Judah and Jerusalem should then be pleasant to Jehovah, signifies that there should then be accept-

^h As may be seen in the work concerning *Heaven and Hell*, n. 25, 26. The remainder of this passage may be seen explained above, n. 355, 376.

able worship from the good of love to the Lord, such worship being signified by the meat-offering of Judah; that the worship of the Jewish nation and of Jerusalem was not then acceptable, is manifest, for they did not acknowledge the Lord, but altogether rejected him. "*According to the days of an age, and according to the former years,*" signifies according to the worship in the ancient churches, the most ancient church which was before the flood, and was principled in love to the Lord, being signified by "*the days of an age,*" or of eternity, and the ancient church which was after the flood, and was a spiritual church, being signified by "*the former years.*" Again, in Joel: "*And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of Jehovah, and shall water the river of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence of the sons of Judah, whose innocent blood they have shed in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation*" (iii. 18—20). In this passage also the coming of the Lord is plainly treated of, and the new heaven and the earth to be then established are distinctly referred to. By the mountains dropping down new wine, is signified that there shall be all truth from the good of love;ⁱ by the hills flowing with milk, is signified that there shall be spiritual life from the good of charity towards our neighbour; and by all the rivers of Judah flowing with waters, is signified that truths producing intelligence shall be drawn from even the most minute particular of the things mentioned in the Word; by the fountain going forth of the house of Jehovah, and watering the river of Shittim, is signified that the truth of doctrine shall be revealed out of heaven from the Lord, which shall illuminate those who are in knowledges and sciences. "*Egypt shall be a desolation, and Edom shall be a desolate wilderness,*" signifies that false principles, and the evils of the love of self, both from the natural man, shall be destroyed; "*for the violence of the sons of Judah, whose innocent blood they have shed in their land,*" signifies that these things shall be because of the falsified truths, and the adulterated goods of the Word, which they corrupted and destroyed. "*But Judah shall dwell for ever, and Jerusalem from generation to generation,*" signifies that the Word, and the doctrine of genuine truth thence derived, shall remain to eternity with those who are principled in love to the Lord. Hence also it is evident, that Judah is not meant by Judah, nor Jerusalem by Jerusalem. Again, in the same prophet: "*Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of the Philistines? will ye render me a recom-*

ⁱ That mountains signify the good of love, see above, n. 405; and that wine and new wine signify truth, see also above, n. 376.

pence? and if he recompense me, swiftly and speedily will I return your recompence upon your own head; because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things. The sons also of Judah, and the sons of Jerusalem, have ye sold unto the sons of the Grecians, that ye might remove them far from their border” (iii. 4—6). Here, by Tyre and Zidon, and by the Philistines, are understood those who have falsified the truths and goods of the Word; “*my silver and my gold,*” signify those truths and goods, and to carry them into their temple, signifies to falsify and profane them; to sell the sons of Judah, and the sons of Jerusalem, to the sons of the Grecians, signifies to pervert and falsify all the truths and goods of the Word; the sons of Judah denoting the goods of the Word, the sons of Jerusalem, the truths thereof, and the sons of the Grecians, falsities; to remove them far from their border, signifies far from essential truths. They who are unacquainted with the spiritual sense of the Word, may suppose that they who were in Tyre and Zidon, and in Philistea, sold the sons of Judah and Jerusalem to the Grecians, whereas this is a prophecy in which the nations which are named signify things relating to the church. Again, in Jeremiah: “*In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers”* (iii. 18). This passage treats also of the coming of the Lord, and of the new church to be established by him. His coming is understood by the words “*in those days,*” and the new church, by the house of Judah, and the house of Israel; the church which is composed of those who are in love to the Lord, is signified by the house of Judah, and that which is composed of those who are in charity towards their neighbour, and is called the spiritual church, by the house of Israel. By their coming together out of the land of the north to the land which Jehovah gave for an inheritance to their fathers, is signified that they shall come out of ignorance and falsities, in which they were at that time, into the knowledges and light of truth pertaining to the church; the land of the north denoting a state of ignorance and false principles of religion, and the land given for an inheritance to their fathers, the church which is in the knowledges and light of truth. These things are said concerning the Gentiles, among whom a new church was to be established; for it is well known that the house of Judah and the house of Israel did not come out of the land of the north when the Lord was in the world; for the Jews were then in the land of Canaan, and the Israelites were dispersed. Again, in the same prophet: “*Behold, the days come, saith Jehovah, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days shall Judah be saved, and Israel*

shall dwell safely : and this is his name whereby he shall be called, JEHOVAH OUR JUSTICE” (xxiii. 5, 6; xxxiii. 15, 16). In these passages the Lord is manifestly treated of; for he alone is the Branch of David, he alone the King who was to reign, and whose name is JEHOVAH our justice. That in his days Judah should be saved, and Israel dwell safely, signifies that they shall be saved who are principled in love to him, and in charity towards their neighbour, as stated above. That Judah was not saved, nor Israel recalled, neither could be recalled, so as to dwell safely, that is, without infestation from evils and falsities, is evident. So again, in the same prophet it is said: “*And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead. In those days, and in that time, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve*” (l. 19, 20). Here, also, the establishment of the church among the Gentiles by the Lord is treated of, and these are understood by Israel, who shall be brought again to his habitation, and also by Judah, whose sins, it is said, shall not be found. That they shall be led by the Lord, and instructed in the good of charity, is understood by its being said, “*And he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead.*” Again, in Zechariah: “*In that day, saith Jehovah, I will smite every horse with astonishment, and his rider with madness: and I will open mine eye upon the house of Judah, and will smite every horse of the people with blindness. In that day will I make the governors of Judah like a furnace of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem. Jehovah also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah*” (xii. 4, 6, 7). The subjects here treated of are evidently the devastation of the former church, and the establishment of a new church by the Lord; the devastation of the former church is described by, “*In that day, saith Jehovah, I will smite every horse with astonishment, and his rider with madness;*” for by horse is signified the understanding of truth with man, and by a rider, intelligence; by the house of Judah is signified the church with those who are in the good of love to the Lord, concerning which it is said that the Lord shall open his eye upon it. That the evils which are from hell shall be dispersed by them and with them, and falsities also, is signified by, “*In that day will I make the governors of*

^j See above, n. 355.

Judah like a furnace of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left." That that church shall be safe from the infestation of evils and falsities, is signified by, "*And Jerusalem shall be inhabited again in her own place, even in Jerusalem;*" and that the Lord shall wholly save those who are in love to him, is signified by, "*Jehovah shall save the tents of Judah first.*" Again, in Isaiah: "*The word that Isaiah, the son of Amos, saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the house of Jehovah shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths*" (ii. 1—3). These words are spoken of the new church to be established by the Lord; by the mountain of Jehovah, which shall then be established in the top of the mountains, is understood Zion; and by Zion, are signified the celestial church, and love to the Lord, which is communicated to those who belong to that church. That this is the primary principle of the church, and that it shall increase and gain strength, is signified by its being in the top of the mountains, and exalted above the hills; that they who are principled in the good of love shall acknowledge the Lord, and accede to the church, is signified by all nations flowing to that mountain, nations signifying those who are in celestial good, which is the good of love to the Lord, and people, those who are in spiritual good, which is the good of charity towards the neighbour. Concerning these latter it is also said, "*And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob.*"^k Again, in the same prophet: "*Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb, I am Jehovah, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the waste places thereof*" (xliv. 24, 26). Here again the subject of the Lord's coming is treated of, as is evident from his being styled Jehovah, Redeemer, and Former from the womb. The Lord is here called Redeemer from the circumstance of his liberating from hell; and he is called the Former [Formator] from the womb because he is the regenerator of man. The prediction of the prophets concerning him, and concerning the salvation of man, is understood by its being said that "*he confirmeth the word of his*

^k That nations signify those who are in celestial good, and people, those who are in spiritual good, see above, n. 331.

servant, and performeth the counsel of his messengers ;” that they who compose the Lord’s new church shall be saved, and shall be instructed in the truths of celestial doctrine, is understood by its being said, “*That saith to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built ;*” Jerusalem denoting the church, and the cities of Judah, the truths of celestial doctrine. That the falsities, which destroy the church, shall be shaken off, is understood by, “*I will raise up the waste places thereof.*” That Jerusalem and Judah are not here literally meant, is evident, inasmuch as the Lord said, that Jerusalem should be destroyed, which accordingly came to pass. Again, in the same prophet: “*And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains ; and mine elect shall possess it, and my servants shall dwell there*” (lxv. 9). In this passage, by Jacob and by Judah, are not meant a people chosen out of Jacob, and a nation out of Judah, but the church to be established by the Lord. By Jacob is understood the church which is in the good of life ; and by Judah, the church which is in the good of love to the Lord ; consequently, by Jacob, the external church, and by Judah, the internal church. By seed are understood charity and faith, and by the mountains are understood the goods of love : they who are in charity are called the elect, and they who are in truths derived from the good of love are called servants, wherefore it is said, “*And mine elect shall possess it, and my servants shall dwell there.*” Again, in Ezekiel: “*Judah, and the land of Israel, they were thy traders : they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm*” (xxvii. 17). These words were spoken concerning Tyrus, and they signify, the church, as to the knowledges of truth and good, and, consequently, the knowledges themselves of truth and good pertaining to the church. Its merchandize and tradings are here treated of, by which is described how those knowledges are procured, in the present case, those which are procured from Judah and the land of Israel ; and inasmuch as by Judah is signified the good of love, and by Israel, truth derived from that good, therefore its tradings are said to be wheat of Minnith, and Pannag, and honey, and oil, and balm, because by wheat of Minnith, and Pannag, are signified the truths and goods of the church of every kind ; by honey is signified the good of love in the natural man ; by oil, the good of love in the spiritual man ; and by balm are signified the truths which are grateful by virtue of good.¹ From the merchandizes mentioned in that chapter, when understood in the spiritual sense, it may appear what is signified by the various nations there named ; thus what is meant by Judah, and what by Israel, for the merchandizes indicate their signification.

¹ As may be seen above, n. 375, where these words are more fully explained.

That the Jewish nation is not understood by Judah, may appear also in Ezek. xlvi., where the new earth is treated of, which should be distributed among the twelve tribes of Israel, which tribes also are there named, and what part of the land each should possess. Much is there said concerning the tribe of Judah, and that the sanctuary should be in the midst of it (ver. 8—22); from which it is manifestly evident, that by the tribes there named are not literally understood those tribes, for eleven of them were dispersed, and become Gentiles, from whom they could not be distinguished, being led away into perpetual exile. It is also evident that by the land there mentioned is not literally understood any land, but the church, and consequently by the tribes are understood such things as pertain to the church, and by Judah is understood the celestial church, or the church principled in love to the Lord, in which, therefore, the sanctuary is. The same is understood by Judah and Israel in David: "*When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion*" (Psalm cxiv. 1, 2). In this passage the sanctuary signifies, in the supreme sense, the Lord himself, and in a respective sense, the worship of him from the good of love; by Israel is signified the truth of the church derived from that good; and inasmuch as all power belongs to truths derived from good, or to good by truths, therefore it is said that Israel was his dominion. Forasmuch as by Judah is signified the celestial kingdom of the Lord, and by Israel his spiritual kingdom, as was said above, and the celestial kingdom is what constitutes the priesthood of the Lord in heaven, and the spiritual kingdom what constitutes the royalty of the Lord,^m hence it is that in the Word the Lord is called a King, and in the evangelists, the King of the Jews (Matt. ii. 2; John xviii. 33, 37; xix. 19); and by the Lord, as King of the Jews, is understood the Lord as to divine truth, proceeding from the divine good of his divine love. Hence kings in the Word signify truths, which are derived from good.ⁿ

Again, in Jeremiah: "*Behold, the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah. But this shall be the covenant that I will make with the house of Israel; after those days, saith Jehovah, I will put my law in their inward parts, and write it upon their heart, and will be their God, and they shall be my people*" (xxxix. 27, 31, 33). By the days here spoken of as to come, and in which these things should take place, is evidently meant the coming of the Lord; wherefore it is not meant that

^m As may be seen in the work concerning *Heaven and Hell*, n. 24, 226.

ⁿ See above, n. 31.

a new covenant would then be made with the house of Israel and with the house of Judah, but with a new church about to be established by the Lord, which is meant by the house of Israel, and by the house of Judah, in whose inward parts the law was to be put, and on whose heart it was to be written. That this did not take place with the house of Israel, and with the house of Judah, it is well known, for they entirely rejected all covenant with the Lord, in like manner as they do at this day. Covenant signifies conjunction with the Lord by love to him, from which conjunction the law or divine truth is put in them, both in doctrine and life, which is the law put in their inward parts, and written on their heart. To sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast, signifies to reform those who are of the new church, by the truths and goods pertaining to intelligence and affection; seed denoting truth, man intelligence, and beast the good of affection: that beast has this signification, will be shewn in what follows. Again, in Zechariah: "*Yea, many people and numerous nations shall come to seek Jehovah of hosts in Jerusalem, and to pray before Jehovah. Thus saith Jehovah of hosts; in those days it shall come to pass, that ten men out of all the tongues of the nations shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you*" (viii. 22, 23). They who do not know that by a Jew is understood those who are principled in love to the Lord and thence in truths of doctrine, may easily be induced to believe that these things are said concerning the Jews, and their introduction into the land of Canaan, and that all others who desire to be saved shall then take hold of the skirt of their raiment, praying that they may be permitted to accompany them; but when it is known that these things are not said concerning any introduction into the land of Canaan and to Jerusalem there, and that by a Jew are not understood those who are of that nation, but that by Jerusalem is understood the new church to be established by the Lord, and by a Jew, every one who is principled in the good of love to the Lord, and by the skirt of a Jew, truth derived from that good, then it may be apprehended what all the circumstances related in that chapter signify, and these words in particular; for the subjects there treated of are the calling together and the accession of the Gentiles to the church, and by a Jew are understood those who acknowledge the Lord and love him, and by taking hold of his skirt is signified the desire of knowing truth from him, and by ten men out of all the languages of the nations are understood all of whatever religion, ten men signifying all, and the languages of nations, their religious principles. From these considerations it is evident, how far they wander from the truth who believe that at the end of time the Jews will be converted to the Lord and introduced into the land

of Canaan. These are the same persons who believe that by land, by Jerusalem, by Israel, and by Judah, in the Word, are meant the land of Canaan, the city of Jerusalem, the Israelitish people, and the Jewish nation: but they who have hitherto so believed are to be excused, because they knew nothing of the spiritual sense of the Word, and were therefore ignorant that by the land of Canaan is signified the church; by Jerusalem, the same as to doctrine; by Israel, those who are of the spiritual church; and by Judah, those who are of the celestial church; likewise, that where the introduction of Judah and Israel into the land of Canaan, is treated of by the prophets, the introduction of the faithful into heaven and the church is understood. This introduction took place, when the Lord came into the world, for then all those who had lived in the good of charity, and worshipped God under a human form, and were reserved under heaven until the coming of the Lord, were introduced into heaven after the Lord had glorified his humanity. These are they who are understood in many passages in the prophetic Word, where the captivity of the sons of Israel and Judah, and the bringing them back into their land, are treated of. They also are here understood who were to be introduced from the earth into the church, and thence into heaven, after the coming of the Lord, not only where the Christian religion is received, but also everywhere else; thus, both the former and the latter are understood by Israel, Judah, and Jerusalem, where introduction into the land of Canaan is treated of, as in the following passages: Isaiah x. 21, 22; xi. 11, 12; xliii. 5, 6; xlix. 10—26; lvi. 8; lx. 4; lxi. 1—9; Jer. iii. 12, 20; xvi. 15, 16; xxiii. 7, 8; xxx. 2—11; xxxi. 1—14, 23—40; xxxiii. 6—18; Ezek. xvi. 60—62; xx. 40—42; xxxiv. 11—16; xxxvii. 21—28; xxxix. 21—29; Hosea iii. 5; Amos ix. 11—15; Joel ii. 18—27; iii. 6; and elsewhere.

The two following passages may be selected as examples of those from which the Jews persuade themselves, and from which also Christians believe, that the Jewish nation will return to the land of Canaan, and be saved in a special manner. Thus in Isaiah: "*And they shall bring all your brethren out of all nations an offering unto Jehovah, upon horses, and on chariots, and on litters, and upon mules, and upon swift beasts, to Jerusalem, the mountain of my holiness, saith Jehovah, as the sons of Israel bring an offering in a clean vessel into the house of Jehovah. For as the new heavens and the new earth which I will make, shall stand before me, saith Jehovah, so shall your seed and your name stand*" (lxvi. 20—22). What these words particularly signify, may be seen above,^o where they are explained: by the new heaven and new earth are understood the heaven and the church to be

formed of those who should be saved by the Lord, after the glorification of his humanity, according to what was said just above. The other passage is found in the same prophet: "*Thus saith the Lord Jehovah, Behold, I will lift up my hand towards the nations, and set up my standard towards the peoples: and they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their princes thy nursing mothers: they shall bow their faces toward the earth, and lick up the dust of thy feet; and thou shalt know that I am Jehovah; for they shall not be ashamed that wait for me*" (xlix. 22, 23). Throughout the whole of this chapter the coming of the Lord is treated of, and also the salvation of those who receive him, as is evident from verses 6—9; consequently it is not the salvation of the Jews which is there treated of, much less their restoration to the land of Canaan. That the Jewish nation is not understood in the passages here adduced, may also appear from this circumstance, that it was the worst of all nations, and idolatrous in heart; and that they were not introduced into the land of Canaan on account of any goodness and uprightness of heart, but on account of the promise made to their fathers, likewise that there were no truths and goods of the church with them, but only falsities and evils, and that they were therefore rejected and expelled from the land of Canaan; as is evident from all those passages in the Word, in which that nation is described.

What the quality of that nation was, and what it was about to be, namely, that it was the worst of all nations, is described by Moses in his song, in these words: "*And He said, I will hide my faces from them, I will see what their posterity shall be; for they are a generation of perverseness, sons in whom is no faithfulness. I said, I would scatter them into the outermost corners, I would make the remembrance of them to cease from man. For they are a nation void of counsel, neither is there any understanding in them. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of dragons, and the cruel gall of asps. Is not this laid up in store with me, and sealed up among my treasures? To me belong vengeance, and retribution*" (Deut. xxxii. 20—35). In these words is described the quality of the church among the Jews, as being in dire falsities originating in evil. This is understood by their vine being of the vine of Sodom, and of the fields of Gomorrah, vine signifying the church. The falsities derived from evil which exist with them, are understood by their grapes being grapes of gall, their clusters bitter, their wine the poison of dragons and the cruel gall of asps; grapes signify the goods of the church, but grapes of gall and clusters of bitterness signify evils from dire falsities; their falsities themselves are understood

by their wine being the poison of dragons and cruel gall of asps ; for wine signifies truth from the Word, but the poison of dragons and the gall of asps signify what is enormously false, as existing from the falsified truths of the Word. In like manner is that nation described in other parts of the Word, as in Deuteronomy, in the book of Judges, and in the Prophets, as in Jer. v. 20—31 ; vii. 8—34 ; ix. 1—25 ; xi. 6—17 ; xiii. 9—27 ; xix. 1—15 ; xxxii. 30—35 ; xlv. 2—24. That the Jewish people were idolatrous in heart, is evident from the passages adduced above, and also from many others ; thus, for instance, it is said in Jeremiah : “ *For according to the number of thy cities were thy gods, O Judah ; and according to the number of the streets of Jerusalem, have ye set up altars to that shameful thing, even altars to burn incense unto Baal* ” (xi. 13 ; and ii. 27, 28).

That they were not introduced into the land of Canaan on account of any goodness and uprightness of heart, but on account of the promise made to their fathers, appears from these words in Moses : “ *Not for thy justice, or for the uprightness of thy heart, dost thou go to possess their land ; but for the wickedness of these nations, Jehovah, thy God, doth drive them out from before thee, and that he may perform the word which Jehovah swore unto thy fathers, Abraham, Isaac, and Jacob. Understand, therefore, that Jehovah, thy God, giveth thee not this good land to possess it for thy justice ; for thou art a stiff-necked people* ” (Deut. ix. 5, 6).

That there were no truths and goods of the church with them, but only falsities and evils, is evident from the Word, where their whoredoms and adulteries are treated of ; as in Jer. iii. 1 to the end ; Ezek. xxiii. 1 to the end. By whoredoms and adulteries, where they are mentioned in the Word, are understood the falsifications of truth, and the adulterations of good ; hence the Lord, when speaking of the Jews, calls them “ *An evil and adulterous generation* ” (Matt. xii. 39 ; Mark viii. 38) ; and describes them as resembling whited sepulchres, “ *which, indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye also,* ” says he, “ *outwardly appear just unto men, but within ye are full of hypocrisy and iniquity* ” (Matt. xxiii. 27, 28). Moreover, he describes them as hypocrites, who not only transgressed the commandments of God, but who also rendered them of none effect by their traditions (Matt. xv. 1—6 ; Mark vii. 1—14). Again, in the gospel by John, he addresses them in these plain terms : “ *Ye are of your father, the devil, and the works of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it* ” (viii. 44.) In this passage, by a lie is understood falsity derived from evil ; by the devil, the extinction of all

good; by a murderer, the extinction of all truth; by father are understood both those who are from hell and those of that generation who lived before, even from the earliest times: to speak of his own, is to speak from an innate principle. That everything of the church was thus destroyed among the Jews, and that on this account they were rejected, appears from the following passage in Isaiah: "*For, behold, Jehovah of hosts doth take away from Jerusalem and from Judah the staff and the stay, the whole staff of bread, and the whole stay of water. The mighty man, and the man of war, the judge, and the prophet, and the diviner, and the old man. For Jerusalem hath stumbled, and Judah is fallen: because their tongue and their doings are against Jehovah, to rebel against the eyes of his glory*" (iii. 1, 2, 8). Here, by taking away from Jerusalem and from Judah the staff and the stay, the whole staff of bread, and the whole stay of water, is signified the removal of all the good of love, and the truth of faith, from which spiritual life exists; bread denotes the good of love, and water, the truth of faith, and a staff and a stay denote powers, and thence all things pertaining to spiritual life. To take away the mighty man and the man of war, signifies all resistance against evils and falsities; to remove the judge and the prophet, signifies all the good and truth of doctrine; to remove the diviner and the old man, signifies all intelligence and wisdom; "*their tongue and their doings are against Jehovah, to rebel against the eyes of his glory,*" signifies, that the all of their doctrine and their life is altogether against divine truth, tongue denoting doctrine, doings, the life, and the eyes of the glory of Jehovah, the divine truth; to rebel, is to be against it. Again, in the same prophet: "*And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned or digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it*" (v. 3—7). By the vineyard mentioned in this passage is obviously meant the church established with the Jewish nation; by its being said that Jehovah looked that it should bring forth grapes, and that it brought forth wild grapes, is signified, that there pertained to that church nothing but the evils of what is false, instead of the goods of truth belonging to the church. By taking away the hedge, and breaking down the wall, and by the vineyard being eaten up and trodden down, are signified the destruction thereof as to goods and truths, and invasion by evils and falsities,

which are signified by the thorns and briars, which should come up. By, “*I will also command the clouds that they rain no rain upon it,*” is signified that there is no longer with them any reception of truth and good, through the Word out of heaven. The destruction of the church with that nation, is also treated of in Isaiah, vii. 17—19, and following verses; in Jeremiah i. 15; and in many other passages. On account of these things, that nation was also driven out of the land of Canaan, first the Israelitish nation, and afterwards the Jewish nation; and this because by the land of Canaan is signified the heavenly Canaan, which is heaven and the church. The quality of each of those nations is fully described in the internal sense, in Exod. xxxii. and xxxiii. where the golden calf, which they made for themselves, is treated of, on account of which Jehovah threatened to consume them, and raise up from Moses another nation, all which things may be seen explained in the *Arcana Cœlestia*.^p

The quality of the Jewish nation is also described in the internal sense in Genesis xxxviii., where their origin is treated of, which was from a Canaanitish woman, and from whoredom with a daughter-in-law: for there were three stocks of that nation, one from the Canaanitish woman whom Judah took to himself for a wife, and two from Thamar, who was his daughter-in-law, with whom he lay as with a harlot, the explication of which may be also seen in the *Arcana Cœlestia*.^q

Their quality is also described by Judas Iscariot, for he represented the Jewish nation, as to the church: for the twelve disciples of the Lord represented the church of the Lord in general, and each one of them some universal essential principle of it, and Judas Iscariot represented it such as it was with the Jews.^r

^p N. 10,393—10,512, and n. 10,523—10,557.

^q N. 4813—4930.

^r Besides the above, more may be seen concerning this nation in the *Arcana Cœlestia*, namely, that a representative church was instituted with the Jewish nation, but that there was no church in that nation itself, n. 4899, 4912, 6304. That, therefore, as to the nation itself, there was a representative of a church, but not a real church, n. 4281, 4288, 4311, 4500, 6304, 7048, 9320, 10,396, 10,526, 10,531, 10,698. That the Israelitish and Jewish nation was not elected, but received, in order to represent a church, by reason of the obstinacy with which their fathers and Moses persisted to desire it, 4290, 4293, 7051, 7439, 10,430, 10,535, 10,632. That their worship was merely external, void of all internal worship, n. 1200, 3147, 3479, 8871. That they knew nothing of the internal things of worship, neither were willing to know, n. 301—303, 3479, 4429, 4433, 4680, 4844, 4897, 10,396, 10,401, 10,407, 10,694, 10,701, 10,707. How they consider the internal things of worship, of the church, and of the Word, n. 4865. That their interiors, which pertain to thought and affection, were filthy, full of the loves of self and of the world, and of avarice, n. 3480, 9962, 10,454—10,457, 10,462—10,466, 10,575. That, therefore, the internal things of the church were not disclosed to them, because they would have profaned them, n. 2520, 3398, 3480, 4289. That the word was altogether closed to them, and still remains so, n. 3769. That they see the Word from without, and not from within, n. 10,549, 10,550, 10,551. That, therefore, when they were in worship their internal was closed, n. 8788, 8806, 9320, 9380, 9377, 9962, 10,390, 10,401, 10,407,

434. *Of the tribe of Reuben were sealed twelve thousand—* That hereby is signified the light of truth from that love, and

10,492, 10,498, 10,500, 10,575, 10,629, 10,692. That still that nation, above all others, was of such a nature, as that it could be in a holy external, whilst the internal was closed, n. 4293, 4311, 4903, 9373, 9377, 9381. Their state at such a time is shewn, n. 4311. That they were preserved on account of the Word in the original tongue, and because they could be kept in such a state, is shewn, n. 3479. That their holy external principle was miraculously elevated into heaven by the Lord, and thus the interior things of worship, of the church, and of the Word, were there perceived, n. 3480, 4309, 4311, 6304, 8588, 10,492, 10,500, 10,602. That in order to effect this, they were constrained by external means to observe strictly the rituals and statutes in their external form, n. 3147, 4281, 10,149. Inasmuch as they could be in a holy external principle, without the internal, that therefore the holy things of heaven and the church could be represented by them, n. 3479, 3881, 4208, 6306, 6588, 9377, 10,430, 10,500, 10,570. That they themselves were not affected by the holy things which they represented, n. 3479; because it matters not what is the quality of the person who represents, inasmuch as representation has respect to the thing represented, and not to the person representing, n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7408, 7439, 8388, 8788, 8806. That that nation was worse than other nations, their quality described from the Word of both Testaments, n. 4314, 4316, 4317, 4444, 4503, 4750, 4751, 4815, 4820, 4832, 5057, 5998, 7248, 8819, 9320, 10,454—10,457, 10,462—10,466. That the tribe of Judah went more astray than the rest of the tribes, n. 4815. How cruelly they treated the nations or Gentiles from delight, n. 5057, 7248, 9320. That that nation was idolatrous in heart, and above all others worshipped other gods, n. 3732, 4208, 4444, 4825, 5998, 6877, 7401, 8301, 8871, 8882. That their worship, viewed with respect to that nation itself, was also idolatrous, being external without any internal, n. 4281, 4825, 8871, 8882. That they worshipped Jehovah only as to the name, n. 6877, 10,559—10,561, 10,566; and solely on account of the miracles, n. 4299. That they think erroneously who believe that the Jews are to be converted at the end of the church, and brought back into the land of Canaan, n. 4847, 7051, 8301. Many passages adduced from the Word concerning this circumstance, which are to be understood according to the internal sense, thus differently to what appears in the letter, n. 7051. That the Word as to the external sense, was changed on account of that nation, but not as to the internal sense, n. 10,453, 10,461, 10,603, 10,604. That Jehovah appeared to them from Mount Sinai, according to their quality, in a consuming fire, in a thick cloud, and in smoke, as of a furnace, n. 1861, 6832, 8814, 8819, 9434. That the Lord appears to every one according to his quality, as a vivifying and recreating fire to those who are in good, and as a consuming fire to those who are in evil, n. 934, 1861, 6832, 8814, 8819, 9434, 10,551. That one origin of this nation was from a Canaanitess, and the two other origins from whoredom with a daughter-in-law, n. 1167, 4817, 4820, 4874, 4891, 4913. That by such origins was signified the quality of their conjunction with the church, namely, that it was as with a Canaanitess, and with whoredom with a daughter-in-law, n. 4868, 4874, 4899, 4911, 4913. Concerning their state in another life, n. 939, 940, 5057. Inasmuch as that nation, although it was of such a nature and quality, represented the church, and the Word was written with that nation, and concerning it, therefore divine celestial things were signified by their names, as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest. That by Judah in the internal sense is signified the Lord as to celestial love, and his celestial kingdom, n. 3654, 3881, 5583, 5603, 5782, 6363. The prophecy of Israel concerning Judah (Gen. xlix. 8—12), in which the Lord is treated of, explained, n. 6362—6382. That the tribe of Judah, and Judea, signify the celestial church, n. 3654, 6364. That the twelve tribes represented, and thence signified, all things of love and faith in the aggregate, n. 3858, 3926, 4060, 6335; consequently also heaven and the church, n. 6337, 6637, 7856, 7891. That their signification is according to the order in which they are named, n. 3862, 3926, 3939, 4603, and following numbers, 6337, 6640. That the twelve tribes were divided into two kingdoms, that the Jews might represent the celestial kingdom, and the Israelites the spiritual kingdom, n. 8770, 9320. That by the seed of Abraham, Isaac, and Jacob, are signified the goods and truths of the church, n. 3773, 10,145.

that all who are therein are in heaven and come into heaven, appears from the signification of the tribe of Reuben, as denoting those who are in the light of truth, concerning which we shall speak presently; and from the signification of twelve thousand, as denoting all things and all persons,³ in the present case, all who are in the light of truth originating in the good of love to the Lord, which love is signified by the tribe of Judah;⁴ and from the signification of the sealed, as denoting those who are in heaven and come into heaven.⁵ It has been already shewn, that the twelve tribes of Israel represented, and thence signify in the Word, all things pertaining to the church, that each tribe signifies some universal principle of the church, and that Judah signifies love to the Lord; but that Reuben signifies light originating in that love, will be seen in what follows. Reuben, and thence the tribe named from him, in the supreme sense, signifies the Lord as to foresight or foreknowledge; in the internal sense, spiritual faith and the understanding of truth; and in the external sense, sight: and inasmuch as Reuben, in the internal sense, signifies faith and the understanding, he also signifies the light of truth, forasmuch as faith exists from the light of truth, and the understanding is thence enlightened; for where the light of truth is, there is understanding, and there is faith. The same is signified by Reuben or his tribe as is signified by Peter the apostle; for the twelve apostles, in like manner as the twelve tribes of Israel, represented all things of the church, and each apostle, some universal essential thereof; and inasmuch as Peter represented the same as Reuben, therefore he was the first of the apostles, as Reuben was the first of the sons of Jacob.⁶ The reason why Reuben was the first of the sons of Jacob, and why thence the tribe called from him is named in the first place in many passages of the Word, was, because he was the first-begotten, and by the first-begotten in the Word is signified truth derived from good, or, which is the same thing, truth in the light, and thence faith from charity. For truth, which has relation to faith, appears to man to be first, for it enters by the hearing into the memory, and thence is called into the thought, and what a man thinks, that he sees and perceives in his interior sight, and what is first seen and perceived, is the first, but only apparently, not actually. Good is actually the first-begotten, or the first principle of the church, inasmuch as truth exists from good, for good forms itself in truths, and by truths renders itself visible, wherefore truth is good in form. Hence it is that we say truth derived from good, and faith from charity, for what is derived from anything is that thing in an

³ Concerning which see above, n. 430.

⁴ As was just shewn above, n. 433.

⁵ Concerning also which see above, n. 433.

⁶ That Peter signifies truth in the light, and faith, may be seen above, n. 9, 411.

image, and viewed in itself is good formed and born, consequently this is the first-begotten in the spiritual sense of the Word. Moreover, with infants, the good of innocence is what is first infused by the Lord, by virtue of which man first becomes man; and inasmuch as good is of love, and man does not reflect upon his love, but upon his thought from the memory, and inasmuch as good has no quality until it is formed into truths, and since without quality nothing is perceived, hence arises the ignorance that good is the first, and is first-begotten, for good is first conceived by the Lord in man, and is brought forth by truths, in which the good is in its own form and effigy. It is moreover to be observed, that the truths which are imbibed by man in his infancy and childhood from the Word, and from doctrine and preaching thence derived, although they appear as truths, still are not truths with him, they are only as shells without kernels, or as the form of a face and body without soul and life, and do not become truths before they are received in the will, for thus they are first received by man, and begin to live with him; for the will is the man himself, and all good is of the will, and all truth is of the understanding thence derived. From these considerations it may appear whence it is that the tribe of Judah, by which is signified the good of love to the Lord, is named in the first place, and afterwards the tribe of Reuben, by which is signified truth in the light, derived from that good. It is to be noted, that all the light in which truth appears is from the light of heaven, which is from the Lord, and the light of heaven is from the divine good of his divine love, consequently the light of heaven is the divine good in form; these two form a one in heaven, and are received by the angels as one, and are also to be received by man as one, in order that he may have communication with the angels.^w

Inasmuch as truth is apparently in the first place, therefore Reuben was the first begotten, and was named from sight, as appears in Moses, where it is said, "*And Leah conceived, and*

^w But these things may be seen more fully explained in the *Arcana Coelestia*, namely, that when man is being regenerated, truth is in the first place and good in the second, not actually but apparently, but that when he is regenerated, good is in the first place and truth in the second, actually and perceptibly, n. 3324, 3325, 3330, 3336, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6273, 8516, 10,110; consequently that good is the first and last principle of regeneration, n. 9337. Inasmuch as truth appears to be in the first place, and good in the second, when man is being regenerated, or what is the same, when he is becoming a church, that on that account it was a matter of controversy among the ancients, whether the truth of faith or the good of charity is the first-begotten of the church, n. 367, 2435: that the good of charity is the first-begotten of the church actually, but the truth of faith only apparently, n. 3325, 3494, 4925, 4926, 4928, 4930, 8042, 8080. That by the first-begotten, in the Word, is also signified the first principle of the church, to which is attributed priority and superiority, n. 3325. That the Lord is therefore called the first-begotten, because in him and from him is all the good of love, of charity, and of faith, n. 3325.

bare a son, and she called his name Reuben; for she said, Jehovah hath seen my affliction; now therefore my man will love me" (Gen. xxix. 32). Although these are historical circumstances, they nevertheless contain a spiritual sense; for even the most minute particulars contained in the Word are from the spiritual world, because from the Lord, which things, while they are let down out of heaven into the natural world, are clothed with a correspondent natural sense, such as the literal sense of the Word; wherefore, by the natiivities of the sons of Jacob are signified spiritual natiivities, which describe how good and truth are born with man when he is being regenerated by the Lord. Hence by Leah conceiving and bearing a son, is signified spiritual conception and birth; by her calling his name Reuben, is signified the quality thereof; by her saying, "*Jehovah hath seen,*" is signified in the supreme sense, foresight, in the internal sense, faith, in the interior sense, understanding, and in the external sense, sight, in the present case, faith from the Lord; by "*my affliction,*" is signified the state of arriving at good; "*now therefore my man will love me,*" signifies that thence would be the good of truth.^x In the original tongue, Reuben signifies sight, and sight, in the spiritual sense, signifies the understanding of truth and faith, and, in the supreme sense, the divine foresight.^y That Reuben signifies truth derived from good, or faith from charity, may also appear from the mandrakes which he found in the field, and gave to his mother, concerning which it is thus written in Moses: "*And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. And she said unto her, Is it a small matter that thou hast taken my man? and wilt thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; because hiring, I have hired thee with my son's mandrakes. And he lay with her that night. And God hearkened unto Leah, and she conceived, and bare Jacob a fifth son. And Leah said, God hath given my reward, because I have given my handmaid to my man: and she*

^x But these words may be seen more fully explained in the *Arcana Cælestia*, n. 3860—3866.

^y As may appear from what is said concerning the signification of seeing and sight in the *Arcana Cælestia*, where it is shewn that sight in the supreme sense, in which the Lord is treated of, signifies foresight, n. 2807, 2837, 2839, 3686, 3854, 3863, 10,421: that sight in the internal sense signifies faith, because spiritual sight is a sight derived from faith, and the things pertaining to faith, in the spiritual world, are seen, n. 897, 2325, 2807, 3863, 3869, 5400, 10,705: that to see also signifies to understand and perceive truth, n. 2150, 2325, 2807, 3764, 3863, 3869, 10,705: that internal sight is the understanding, and that this sees through the eyes of the body; and that the sight of the understanding is from the light of heaven, n. 1524, 3138, 3167, 4408, 5111, 6608, 8707, 9126, 9399, 10,569.

called his name *Issachar*" (Gen. xxx. 14—18). Unless it be known what is signified by the mandrakes, likewise what was represented by Reuben, Jacob, Leah, and Rachel, it cannot be conceived why such things should happen, and be recorded in the Word; yet that there is something divine contained in them, which does not appear in the letter, may be manifest from the consideration of their being mentioned in the Word, in which all is divine, even to the smallest particular. The divine mystery which is contained in these words is evident from their spiritual sense, in which mandrakes signify the marriage of good and truth; Reuben represents truth derived from good; Jacob, the church as to truth; Leah and Rachel represent the church as to good, but Leah represents the external church, and Rachel, the internal. By the mandrakes, therefore, found by Reuben, is signified the conjugal principle which exists between truth and good; and inasmuch as that conjugal principle is between truth and good in the internal or spiritual man, which constitutes the internal church, and still that truth is first given in the external or natural man, which constitutes the external church, therefore the mandrakes were found by Reuben, by whom was represented truth derived from good, and were first given to Leah his mother, by whom was represented the external church, and by Leah afterwards to Rachel, who represented the internal church, in order that Leah might lie with Jacob.^z Inasmuch as Reuben represented truth derived from good, or faith from charity, therefore also he exhorted his brethren not to kill Joseph, being desirous to deliver him out of their hand: and he grieved exceedingly when Joseph was not found in the pit (Gen. xxxvii. 21, 22, 29, 30).^a Inasmuch as Reuben or his tribe signified truth derived from good, or faith from charity, therefore the camp of that tribe in the wilderness was to the south, and the camp to the south was called the camp of Reuben (Num. ii. 10, 16); for the encampments of the tribes of Israel represented the arrangements of the angelic societies in heaven, and the angelic societies dwell in the quarters according to their states as to good and truth,^b and in the southern quarter, they dwell who are in the light of truth derived from good; and as the tribe of Reuben represented that truth, therefore it encamped on the south. Inasmuch as the truth derived from good, which the tribe of Reuben represented, is in the natural man, therefore to the tribe of Reuben was given an inheritance beyond Jordan (Num. xxxii. 1 to end; Deut. iii. 12—20; Joshua xiii. 1 to end, and chap. xviii. 7); for the land of Canaan

^z These things may be seen more fully explained in the *Arcana Cœlestia*, n. 3940—3953.

^a This may be seen explained in the *Arcana Cœlestia*, n. 4731—4738, and n. 4761—4766.

^b As may be seen above, n. 422.

represented, and thence in the Word signified, the church. The region thereof beyond Jordan signified the external church; the region on this side Jordan, the internal church; and the river Jordan signified the limit between them: and whereas truth derived from good, or faith from charity, constitutes the church, and truth derived from good in the natural man, the external church, and the tribe of Reuben represented this principle of the church, therefore an inheritance beyond Jordan was allotted to this tribe. Why inheritances beyond Jordan were also given to the tribe of Gad, and the half tribe of Manasseh, will be explained in what follows. The conjunction of each church, namely of the external and internal, which is as the conjunction of the natural and spiritual man, was represented, and, in the spiritual sense, is described by the altar which the sons of Reuben, of Gad, and of Manasseh built beyond Jordan, concerning which there was a strife between these tribes and the other tribes; but it was said that that altar should be for a witness that they, although they dwelt beyond Jordan, should still serve Jehovah conjointly with the rest: wherefore they called that altar a witness between them that Jehovah is God (Josh. xxii. 9 to end). The reason of this was, that Jordan signified the medium between the external and internal of the church: the land of Canaan on this side Jordan, signified the internal church, and the land beyond Jordan, the external, which was also represented by the tribes of Reuben, Gad, and Manasseh, whose inheritances were allotted there; and that altar signified the common worship of both parts of the church, and conjunction thereby. That Reuben signifies truth in the natural man appears also from the prophecy of Deborah and Barak in the Book of Judges: "*In the divisions of Reuben they are great, statutes of the heart; Wherefore sittest thou among the baggage to hear the shrill bleating of the flocks? In the divisions of Reuben, where they are great, searchings of the heart, Gilead thou dwellest in the passage of Jordan*" (v. 15--17). No one can understand these words unless he knows what the prophecy treats of, and what is signified by the divisions of Reuben, by baggage, by the bleatings of flocks, and by Gilead. The subject treated of is the church among the Israelites, in a state of vastation; and by the divisions of Reuben are signified all things of the church, whether truths or goods, which are in the natural man; by baggage are signified the knowledges and sciences there; by the bleatings of the flocks are signified the perceptions and thoughts thereof; and by Gilead is signified the natural man. These things being known, it may appear what is understood in the whole passage according to the spiritual sense, namely, that when the church is destroyed, the natural man, with the things pertaining thereto, is separated from the spiritual man; whereas it ought to be conjoined, and that when

it is conjoined, then truths from good are there, by which combat is maintained against falsities from evil, for the natural man must combat against them from the spiritual man. By statutes of the heart and by the searchings of heart, are signified truths derived from good, which are in the natural man from the spiritual; for the heart signifies the good of love, and statutes and searchings of the heart denote all things which are determined and arranged in the natural man, from good in the spiritual. These things are said concerning Reuben, because his tribe dwelt beyond Jordan in Gilead, and was not joined with Deborah and Barak when they fought against Sisera; the tribes of Issachar and Zebulon only were with Deborah on that occasion; for by Sisera, in the spiritual sense, is understood falsity from evil destroying the church. Reuben also signified the light of truth, and thence the understanding of the Word, as appears from Moses, where it is said, "*Let Reuben live, and not die; yet shall he be, his men a number*" (Deut. xxxiii. 6). In these words, by Reuben is meant the understanding of the Word, illuminated by light from heaven; and because there are few who receive such illumination, it is therefore said of Reuben, "*Yet shall he be, his men a number;*" number signifying a few. That Reuben signifies truth derived from good, or faith from charity, may also appear from the opposite sense, in which also he is mentioned. In that sense, Reuben signifies truth separate from good, or faith separate from charity; and truth without good is not truth, except only as to the expression and sound, for it is a scientific principle residing in the memory of the natural man, thus only in the entrance to the man, the memory being only such an entrance, and not within him in his life; nor does it become truth with him until he wills it and does it, when it first enters and receives life, and till this is the case, the light from heaven does not flow into and enlighten him. The case is the same with faith separate from charity, for truth is of faith, and good is of charity.

That Reuben, in the opposite sense, signifies faith separate from charity, is evident from his adultery with Bilhah his father's concubine, concerning which it is thus written in Moses: "*And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard it*" (Gen. xxxv. 22). By Ephrath, which is Beth-lehem, where this transaction took place, is signified the spiritual church, which is in truths derived from good, or in faith from charity. To reject the good of charity from the truths of faith, is signified by the adultery of Reuben; for truth is profaned when it is not conjoined with its own good, which is the good of charity, as it is then conjoined with the love of self and the world, which is adulteration. All adulteries also, of which many kinds are recounted in Moses (Levit. xviii. 6—23), correspond to the

adulterations of good and truth. That the adultery committed by Reuben corresponds to faith separate from charity, has been made known and testified to me from things heard and seen in the spiritual world, where such a sphere of adultery is perceived to proceed from those who have separated charity from faith in doctrine and in life. Inasmuch as this also was signified by Reuben, therefore the primogeniture was taken away from him by his father, and given to Joseph and his sons. That it was taken from Reuben is evident from these words of his father: "*Reuben, my firstborn, thou art my strength and the beginning of my might, excellent in eminence and excellent in worth. Light as water thou shalt not excel, because thou wentest up to thy father's bed, then thou profanedst it; he went up to my couch*" (Gen. xlix. 3, 4). Here, by Reuben the firstborn, is signified faith, which is apparently in the first place, or truth born from good: by "*my strength, and the beginning of my might*" is signified the potency of good thereby, and the first potency of truth; by "*excellent in eminence and excellent in worth,*" is signified that thence come glory and power; by "*light as water,*" is signified that it is not so with faith separate from charity; by "*thou shalt not excel,*" is signified that such faith has neither glory nor power; "*Because thou wentest up to thy father's bed,*" signifies because the truth of faith separated from the good of charity has a filthy conjunction; "*then profanedst thou it,*" signifies conjunction with the love of self and the world, and with the evil thence derived, which is profane; "*He went up to my couch,*" signifies the contamination of spiritual good in the natural principle.^c That the primogeniture was therefore given to the two sons of Joseph, Ephraim and Manasseh, is understood by these words of the father Israel to Joseph: "*And now thy two sons, Ephraim and Manasseh, who were born unto thee in the land of Egypt before I came unto thee in the land of Egypt, are mine; as Reuben and Simeon, they shall be mine*" (Gen. xlviii. 5). And in the First Book of Chronicles it is said: "*Reuben was the firstborn, but because he polluted his father's bed, his primogeniture was given to the sons of Joseph the son of Israel*" (v. 1, 2). This is said, because by Ephraim in the Word is signified the same as by Reuben, namely, the understanding of truth, and truth in the light. The reason of its being said that Ephraim and Manasseh should be the sons of Israel, as Reuben and Simeon, is, because by Reuben is signified the understanding of truth, and by Simeon, the will of truth, and the same by Ephraim and Manasseh. From these considerations it may now appear, what universal essential of the church is signified in the Word by Reuben.

435. *Of the tribe of Gad were sealed twelve thousand—*

^c For a more particular explanation of these things, see *Arcana Cœlestia*, n. 6341—6350.

That hereby is signified the good of life thence derived, appears from the representation of the tribe of Gad, as denoting the good of life, concerning which we shall speak presently; and from the signification of twelve thousand sealed, as denoting that all such are in heaven, and come into heaven; concerning which see what has been said in the two preceding articles. Before we prove from the Word what was represented by Gad, and by the tribe named from him, something shall be said respecting what is meant by the good of life, which is here signified by the tribe of Gad. Good of life is given from a celestial origin, from a spiritual origin, and from a natural origin. The good of life from a celestial origin is that which proceeds from the good of love to the Lord by truths derived from that good, the good of life being the effect thereof. This good of life is what is here signified by the tribe of Gad, wherefore it is said, the good of life thence derived, namely, from the good of love to the Lord, which is signified by the tribe of Judah, by truths derived from that good, which are signified by the tribe of Reuben. The good of life from a spiritual origin is that which proceeds from the good of charity towards our neighbour, by truths derived from that good, and this good of life is understood by Manasseh. The twelve tribes of Israel are here divided into four classes, and there are three tribes in each class, which three tribes in their series signify such things as from beginning to end, or from first to last, fully constitute that essential universal principle of the church which is signified by the first tribe in the class. The three tribes first named, that is to say, the tribes of Judah, Reuben, and Gad, signify those things which fully constitute celestial good; but the three following tribes, namely, the tribes of Asher, Naphtali, and Manasseh, signify those which fully constitute spiritual good; in like manner the tribes afterwards following. There are also three things which fully constitute and form every universal essential principle, namely, the good of love, the truth derived from that good, and the consequent good of life. The good of life is the effect of the other two; for unless there be a third which is produced, the two former have no existence, that is, unless there be the good of life, the good of love, and the truth derived from that good, cannot exist: these three are as the final cause, the efficient cause, and the effect; the good of love is the final cause, truth from that good is the efficient cause or the cause by which good is brought into effect, and the good of life is the effect in which the former causes exist, and without which they have no existence or subsistence. Those three also are as the pulse of the heart, the respiration of the lungs, and the action of the body: these three make a one; for if the body does not act, or suffer itself to be put in action, as is the case when man dies, the other two cease. The case is similar with

the good of love, truth from that good, and the good of life: the good of love is like the heart, and is also understood by heart in the Word; truth from that good is like the lungs, and is understood in the Word by spirit and soul; and the good of life is like the body, in which the others act and live. Three similar principles are in everything which exists, and when the three exist together, there is a full formation.

It shall now first be explained what is signified by Gad, or the tribe of Gad, in each sense. By Gad, in the supreme sense, is signified the Lord as to omnipotence and omniscience; in the internal sense, the good of truth; and in the external sense, it signifies works thence derived, which are the good of life. The reason why Gad has these three significations is, because in every part of the Word there is an inmost, an internal, and an external sense: in the inmost sense is the Lord alone, for that sense treats alone of Him, of the glorification of his humanity, of the orderly arrangement of the heavens, of the subjugation of the hells, and of the establishment of the church by Him; wherefore each tribe, in the inmost sense, signifies the Lord as to some attribute and work of his; in the internal sense heaven and the church are treated of, and doctrine is delivered; but in the external sense, the Word is such as it is in the sense of the letter. The reason why there are three senses in the Word is, because there are three heavens; the inmost or celestial sense is for the inmost or third heaven, the internal or spiritual sense is for the middle or second heaven, and the external or spiritual-natural sense is for the first or ultimate heaven. The reason why the tribe of Gad, in this passage of the Revelation, where the twelve tribes are named, signifies the good of life, is, because it follows in order after Judah and Reuben, and by Judah is signified the good of love, by Reuben, truth derived from that good, and consequently by Gad, the good of life; for from the good of love, by truths thence derived, the good of life exists, the good of life being the third in order, and the effect of the two former, as was said above. Inasmuch as the good of life is the good of the natural man, therefore an inheritance was given to the tribe of Gad beyond Jordan, and at the same time to the tribe of Reuben, and the half tribe of Manasseh; for the land which was beyond Jordan signified the external church, as was shewn in the article above, and the things pertaining to the external church, are those which proceed from the natural man. The church, regarded in itself is in the internal or spiritual man; but the external church is in the external or natural man, which nevertheless act as a one, like cause and effect. That to the tribe of Gad was given an inheritance beyond Jordan appears from the following passages in Moses, namely, Numb. xxxii. 1—42; xxxiv. 14. Again, in Moses: "*And unto the Reubenites and unto the Gadites*

I gave from Gilead even unto the river Arnon within the river and the border, even unto the river Jabbok, the border of the sons of Ammon; the plain also, and Jordan, and the border thereof, from Chinureth even unto the sea, the plain, even the salt sea, under the springs of Pisgah eastward" (Deut. iii. 16, 17). And in Joshua: "*And Moses gave inheritance unto the tribe of Gad, even unto the sons of Gad according to their families. And their border was Jazer, and all the cities of Gilead, and half the land of the sons of Ammon, unto Aroer that is before the faces of Rabbah; and from Heshbon unto Rumath of Mizpeh, and Betonim*" (xiii. 24, 25, 26). The signification of Gad may not only appear from the passages in the Word where he is mentioned, but also from the lands given to that tribe for an inheritance wherever they are mentioned in the Word, as Heshbon, Jazer, Rabbah, Ramath of Mizpeh, the river of Arnon, Chinureth, Ashdoth-pisgah, and other places. What those lands signify in the spiritual sense, no one can know, unless he knows what is signified by the tribe of Reuben, of Gad, and of the half tribe of Manasseh, to whom those lands were given for a possession; for they denote such things as are signified, both in an extended and in a limited sense, by those tribes. This will appear from the following passage in Jeremiah: "*Against the sons of Ammon, thus saith Jehovah, Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in their cities? Therefore, behold, the days come, saith Jehovah, that I will cause an alarm of war to be heard against Rabbah of the Ammonites; and it shall become a heap of desolation, and her daughters shall be burned with fire; then shall Israel be heir unto them that were his heirs, saith Jehovah. Howl, O Heshbon, for Ai is devastated: cry, ye daughters of Rabbah, gird ye with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together*" (xlix. 1, 2, 3). These words cannot be understood, unless it be known what is signified by the Ammonites, by Heshbon, and by Rabbah; for Rabbah, Heshbon, and the half of the land of Ammon, were given to the tribe of Gad for an inheritance; wherefore those lands signify such things specifically as are signified by Gad in general; for it is said "*why then doth their king inherit Gad, and his people dwell in their cities?*" for all names of lands, of regions, of cities, of rivers, and of people, mentioned in the Word, signify things relating to the church. By Gad is signified the good of life according to truths of doctrine; by Israel, the church as to truth; by the sons of Ammon are signified the falsifications of truth; by Heshbon is signified the fructification of truth in the natural man; by the daughters of Rabbah are signified the affections of truth in the natural man, and by Ai is meant the doctrine of truth. These things being known, the spiritual sense of the whole pas-

sage will follow in this series: "*Against the sons of Ammon,*" signifies against the falsifications of truth; "*Hath Israel no sons? hath he no heir?*" signifies, are there not in the church the knowledges of truth and good? Israel denotes the church, his sons denote truths, and heir denotes the good of truth: "*why then doth their king inherit Gad, and his people dwell in their cities?*" signifies, whence is it that truth falsified has destroyed the good of life, and also perverted its doctrines? "*Therefore, behold, the days come, saith Jehovah, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall become a heap of desolation,*" signifies the destruction of that doctrine, namely, of falsified truth, and also the destruction of those who have imbibed it; "*and her daughters shall be burned with fire,*" signifies, that the affections of that doctrine shall become concupiscences of evil; "*then shall Israel be heir unto them that were his heirs, saith Jehovah,*" signifies that the church shall perish as to goods. "*Howl, O Heshbon, for Ai is devastated,*" signifies that there is no longer any fructification of truth from good, because the doctrine of truth is destroyed; "*Cry, ye daughters of Rabbah, gird ye with sackcloth; lament,*" signifies, that the affections of truth are no more; "*and run to and fro by the hedges,*" signifies thought and life from falsities; "*for their king shall go into captivity,*" signifies because truth is no more; "*and his priests and his princes together,*" signifies that both good, and the truths of good are no more. From this explanation it may be seen that by the lands belonging to the inheritance of Gad are signified the same things specifically as by Gad in general, and that the significations of the lands mentioned in the Word may be known from the signification of the tribes to whom they were given for inheritance.

Something else is understood by the lands which are said to be given for an inheritance to the tribe of Gad, in Ezekiel (xlviii. 27). That the tribe of Gad itself is not there signified, but such a principle of the church as is signified by Gad, is evident; for no such tribe then existed, neither will exist.

That by Gad is signified the good of life from truths of doctrine, appears from the benediction of that tribe by Moses: "*To Gad he said, Blessed is he who gave breadth to Gad: as a lion he dwelleth, and seizeth the arm, also the crown of the head, and he seeth the first-fruits for himself; for there is the portion of the hidden lawgiver; whence came the heads of the people; he has executed the justice of Jehovah, and judgment with Israel*" (Deut. xxxiii. 20, 21). In these words, by Gad is described the good of life according to truths derived from the Word, and the influx of heaven into that good; the influx of truth into that good from the Lord, is signified by "*Blessed be he who gave breadth to Gad.*" By breadth is signified truth, by Gad, the good of life; and by blessed is signified the Lord himself. That he is

safe from falsities, is signified by “*he dwelleth as a lion* :” that he is nourished by truths external and internal, is signified by “*he seizeth the arm, also the crown of the head*,” for arm, and the crown of the head in sacrifices, signified such things. That they are from things primary, is signified by “*he seeth the first-fruits for himself*,” truths divine, which be hidden therein, are signified by, “*for there is the portion of the hidden lawgiver* ;” intelligence thence derived, is signified by “*whence came the heads of the people* ;” the good works thence derived are signified by “*he executed the justice of Jehovah* ;” and the truths of the church thence derived are signified by “*and judgment with Israel*.” A further reason why Gad signifies the good of life is, that he was named from a troop (see Gen. xxx. 10, 11) ; for Gad in the Hebrew tongue signifies a troop, and by a troop, in the spiritual sense, are signified works, and the good of life consists in doing good works.^d “*Gad, a troop shall depopulate him : and he shall depopulate the heel*” (Gen. xlix. 19) may be seen explained in the *Arcana Cælestia*.^e In the same work also may be seen what is signified by these words in Isaiah : “*But ye are they that forsake Jehovah, that forget the mountain of my holiness, that prepare a table for Gad, and fill the drink-offering for that number*” (lxv. 11).^f

436. From these observations it may now appear, what the three tribes first named, namely, Judah, Reuben, and Gad, specifically signify, likewise what they signify in the aggregate ; for the names of persons and places in the Word signify things, not only each by itself signifying something in particular, but also in the aggregate, something in a series. What is signified in a series by these three names, Judah, Reuben, and Gad, is, that all those who are principled in love to the Lord, and thence in truths, and by truths are in the good of life, are in the inmost or third heaven ; for in such persons the three degrees of life are opened ; the inmost degree is where love to the Lord resides, the middle degree is where truths derived from that good reside, and the ultimate degree is where the good of life resides. There are three degrees of life belonging to every man, and the inmost degree is open in those who are in the third heaven, for this is opened immediately from the Lord in those who are principled in love to him, love being the ground of conjunction, and thence of reception ; hence they in whom this degree is opened are in all truths, which they see in themselves, and by these they are in the good of life.^g

^d Concerning which see the *Arcana Cælestia*, n. 3934.

^e N. 6403—6406.

^f A. C. 6405.

^g That there are three degrees of life with every angel, may be seen in the work concerning *Heaven and Hell*, n. 33, 34 ; and that the third degree is opened in those who are in the third heaven, n. 208, 209 ; concerning the angels of the third heaven, and their nature and quality, n. 24, 25, 26, 267, 270, 271.

437. Verse 6. *Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.*—“*Of the tribe of Aser were sealed twelve thousand*” signifies charity towards our neighbour, and that all who are in that charity are in heaven, and come into heaven; “*Of the tribe of Nephtalim were sealed twelve thousand,*” signifies regeneration and temptation; “*Of the tribe of Manasses were sealed twelve thousand,*” signifies the goods of life thence derived; and that all these are in the second heaven, and come into that heaven.

438. *Of the tribe of Aser were sealed twelve thousand*—That hereby is signified charity towards our neighbour, and that all who are in that charity are in heaven, and come into heaven, appears from the signification of the tribe of Aser, as denoting spiritual affection, which is charity, of which we shall speak presently; and from the signification of twelve thousand sealed, as denoting those who are in heaven, and who come into heaven.^h That the tribe of Aser signifies love towards our neighbour, which is called charity, will be evident from what follows, and is also evident from this circumstance, that the twelve tribes taken together represented heaven and the church, and therefore signify them in the Word, and that each tribe represented, and thence signifies, some universal essential principle which constitutes heaven and the church. There are in general three universal essentials which constitute heaven, namely, love to the Lord, charity towards our neighbour, and the obedience of faith: love to the Lord is signified by the three first tribes, namely, Judah, Reuben, and Gad, as was shewn above; charity towards our neighbour is signified by these three tribes, namely, Aser, Nephtalim, and Manasses; but the obedience of faith is signified by the three following tribes, namely, Simcon, Levi, and Issachar; the conjunction of all these with the Lord is signified by the three last tribes, namely, Zebulon, Joseph, and Benjamin. This is the summary signification of all the tribes named in the above order, their significations being according to the order in which they are named, as has been shewn above.ⁱ Moreover by the sealed are understood those who are separated from the evil and received into heaven: and by the three first tribes are understood those who are received into the supreme or third heaven, where all are principled in love to the Lord; by the three subsequent tribes, of which we are now treating, are understood those who are received into the middle or second heaven, where all are principled in charity towards their neighbour; but by the three tribes next following, are understood those who are received into the ultimate or first heaven, where they are who are principled in obedience, which is called the

^h As above, n. 433.

ⁱ N. 435, 436.

obedience of faith; and by the three last tribes is understood the reception of all these into the three heavens by the Lord; for there are three heavens distinguished from each other according to degrees of the good of love. From these considerations, it may first appear, that by this second class of tribes, or by these three tribes, namely, Aser, Nephthalim, and Manasses, are understood those who are in charity towards their neighbour: by the tribe of Aser, charity towards our neighbour: by Nephthalim, the regeneration of those who are principled therein; and by Manasses, their good of life.

But it shall first be explained, what Aser signifies in the kingdom of the Lord, or in the church. Aser signifies the blessedness of spiritual affections, and thence spiritual affection itself; and inasmuch as spiritual affection is what is called love towards our neighbour or charity, hence it is that by Aser is here signified charity, consequently, by the twelve thousand of that tribe are here signified all who are in charity, and thus in the second or middle heaven. That Aser was named from what is blessed, or blessedness, appears not only from the signification of that expression in the Hebrew tongue, but also from the words spoken respecting him by Leah, the wife of Jacob, when he was born: "*And Zilpah Leah's maid bare Jacob a second son. And Leah said, In my blessedness, for the daughters will call me blessed: and she called his name Asher*" (Gen. xxx. 12, 13). Here, by the daughters who should call Zilpah blessed, are signified the spiritual affections of truth which constitute the church, from which arises all internal blessedness, which is celestial. In this blessedness are those who are in charity towards their neighbour, for this charity is the spiritual affection of truth, as was said just above; for the spiritual affection of truth is to love truth in its essence, that is, to love truth because it is truth; neighbour also, in the spiritual sense, is nothing else but good and truth, and charity is the love thereof.^j That Aser signifies the blessedness of love and charity, may further appear from the benediction of Aser by Israel his father: "*From Asher his bread is fat, and he shall give the delights of a king*" (Gen. xlix. 20). Here, by, "*From Asher,*" is signified from celestial and spiritual affections, which are those of love to the Lord and charity towards our neighbour; "*His bread is fat,*" signifies delight originating in good; "*And he shall give the delights of a king,*" signifies pleasantness originating in truth.^k Of the same nature is the benediction of Asher pronounced by Moses, namely, the delight of the affection of truth from the Word. The benediction is this: "*And of Asher he said, Blessed above*

^j As may be seen in the *Doctrine of the New Jerusalem*, concerning love towards the neighbour, which is called charity, n. 84—107; the rest of the above passage may be seen explained in the *Arcana Cœlestia*, n. 3936—3940.

^k For a further explanation of these things see *Arcana Cœlestia*, n. 6408—6410.

sons be Asher : let him be accepted by his brethren, and let him dip his foot in oil. Thy shoe shall be iron and brass ; and as the days thy fame" (Deut. xxxiii. 24, 25). In the benediction of the sons of Israel by Moses are contained arcana concerning the Word ; and by Asher, who is there named in the last place, is signified the spiritual affection of truth from the Word, wherefore it is said, "*Blessed above sons be Asher, let him be accepted by his brethren,*" sons signifying truths, and brethren, the church thence derived, and blessed and accepted being predicated of the affection of them. The good of love, from which are the truths of the Word in the literal sense, is signified by "*let him dip his foot in oil,*" the foot denoting truth in the ultimates, which is the truth of the literal sense of the Word ; and by oil is signified the good of love. That the ultimate of the Word is natural truth and good, is signified by, "*Thy shoe shall be iron and brass ;*" natural truth is signified by iron, and natural good, by brass, and the ultimate, by the shoe. That the Word should endure to eternity is signified by, "*And as thy days thy fame.*"¹ Inasmuch as Aser signifies the delight of affections, such as pertains to those who are principled in truths derived from the literal sense of the Word, therefore that tribe encamped, together with the tribe of Dan, and the tribe of Naphtali, to the north (Numb. ii. 25—31) ; by the encampments of the sons of Israel in the wilderness, were represented the arrangements of the angelic societies in the heavens,^m and in the heavens they dwell to the north who, from the good of charity, are in the affection of spiritual knowledges. That Aser signifies spiritual blessedness, which is blessedness originating in love and charity, may also appear in Ezekiel, where a new earth is treated of, and a new city, and the land said to be distributed as an inheritance among all the tribes of Israel. The city is also described as having twelve gates, one gate for each tribe. The inheritance of Aser is treated of in these words : "*The corner towards the sea four thousand and five hundred ; the gates of the city three ; one gate of Gad, one gate of Asher, one gate of Naphtali. The circuit eighteen thousand : and the name of the city from that day, Jehovah is there*" (chap. xlviii. 1, 2, 34, 35). By the land here said to be distributed among the tribes for an inheritance, is signified the church ; by the sons of Israel, amongst whom it was to be distributed, are signified all truths derived from good belonging to the church in the aggregate ; by the city is signified the doctrine of truth derived from the good of love, wherefore it was called, Jehovah is there ; by the gates are signified introductory truths, which

¹ That iron signifies natural truth, may be seen above, n. 176 ; that brass signifies natural good, n. 70 ; and that shoe signifies the ultimate of the natural principle, which is the sensual, may be seen in the *Arcana Cœlestia*, n. 1748, 1860, 6814.

^m As may be seen above, n. 431.

are doctrinals; by the number five hundred and four thousand are also signified all the truths derived from good, and by eighteen thousand, all the truths of doctrine encompassing and defending. Hence it is evident, that not only all the particulars there mentioned, even to the numbers, signify things pertaining to the church, but also that not any tribe of Israel is there understood, but instead of the tribe named, some universal essential of the church: it also there appears that by Aser is signified the spiritual affection of truth, which makes a one with charity towards our neighbour."

439. *Of the tribe of Nephtalim were sealed twelve thousand*—That thereby are signified regeneration and temptation, appears from the representation, and thence the signification of Nephtalim and his tribe, as denoting temptation, and also the state after it; and inasmuch as temptations take place for the sake of regeneration, regeneration also is signified by Nephtalim.^o That Nephtalim, and consequently the tribe named from him, signify temptation, and the state after it, and consequently also regeneration, may appear from the words of Rachel, when Billah her handmaid, bare him, which are these: "*And Billah, Rachel's maid, conceived again, and bare Jacob a second son. And Rachel said, With wrestlings of God have I wrestled with my sister, and I have prevailed; and she called his name Naphtali*" (Gen. xxx. 7, 8). The wrestlings of God here mentioned signify spiritual temptations; and inasmuch as Rachel represented the internal church, which is spiritual, and Leah, the external church, which is natural, it is hence evident what is signified by Rachel wrestling with her sister and prevailing, as having relation to the combat between the spiritual man and the natural, in which all temptation consists; for the spiritual man loves and wills the things which are of heaven, inasmuch as he is in heaven, whereas the natural man loves and wills the things which are of the world, inasmuch as he is in the world, and hence the desires of each are opposite, whence arises the collision or combat which is called temptation.

That Nephtalim signifies temptation, and the state after it, and thence regeneration, may further appear from the following passages; thus from his benediction by his father Israel: "*Naphtali is a hind let loose: giving sayings of elegance*" (Gen. xlix. 21). By Naphtali is here signified the state after temptation, which state is full of joy grounded in affection arising from the conjunction of what is spiritual with what is natural and of good

ⁿ That by Aser, in the supreme sense, is signified eternity, in the internal sense, felicity of life from the blessedness of the affections originating in love and charity, and in the external sense, natural delight thence derived, may be seen in the *Arcana Cœlestia*, n. 3938, 3939, 6408.

^o That they who are being regenerated undergo temptations, may be seen in the *Doctrine of the New Jerusalem*, n. 187—201.

with truth ; for conjunction is effected by temptations ; “ *a hind let loose,*” signifies the freedom of natural affection ; “ *giving sayings of elegance,*” signifies gladness of mind.^p Again, the same thing is manifest from the blessing pronounced on Nepthalim by Moses : “ *And of Naphtali he said, O Naphtali, satisfied with favour, and full of the blessing of Jehovah ; possess thou the west and the south*” (Deut. xxxiii. 23). In these words also is described the state after temptation, namely, that state in which man is filled with every good of love, and with truths thence derived ; for after temptations he is filled with joy, and the fructification of good, and the multiplication of truth then take place with him ; to be filled with the good of love, is signified by being satisfied with the favour of Jehovah ; and to be filled with truths thence derived, is signified by being full of the blessing of Jehovah ; the consequent affection of truth, and illumination thence, are signified by “ *possess thou the west and the south ;*” the affection of truth is signified by the west, and illumination thence by the south. The reason why it is said, “ *Possess thou the west and the south,*” is, because they who, after receiving instructions, are elevated into heaven, are carried through the west to the south, thus through the affection of truth into the light of truth. The same is signified by Nepthalim, in the song of Deborah and Barak, as recorded in the book of Judges : “ *Zebulun was a people that devoted the soul to die, and Naphtali upon the heights of the field*” (v. 18). Zebulun and Naphtali were the two tribes which fought against Sisera, the prince of the host of Jabin, king of Canaan, and conquered him, the other ten tribes remaining quiet ; and thereby was represented spiritual combat against the evils which infest the church ; as may also appear from the prophetic song of Deborah and Barak, in which that circumstance is treated of. The reason why only the tribes of Zebulun and Naphtali fought, was, because by Zebulun is signified the conjunction of good and truth, which constitutes the church, and by Naphtali, combat against the evils and falsities that infest it, and resist the conjunction of good and truth, and hence by both are signified reformation and regeneration. By the heights of the field, are signified the interior things of the church, from which combat is maintained. By Zebulun and Naphtali together, are also signified reformation and regeneration by means of temptations, in Isaiah viii. 21, 22 ; ix. 1 ; and thence in Matthew iv. 12—16. But in the supreme sense, by Zebulun and Naphtali is signified the union of the divine and human principles in the Lord, for in the supreme sense the Lord alone is treated of, in general, as to the glorification of his humanity, the subjugation of the hells, and the orderly arrangement of the heavens by him. In this

^p For a further explanation of these things, see the *Arcana Cœlestia*, n. 6412, 6413, 6414.

sense Zebulun and Naphtali are mentioned in David: "*They have seen thy goings, O God; even the goings of my God, my king, in the sanctuary. The singers went before, the players on instruments after, in the midst of virgins playing with timbrels, saying, Bless ye God in the congregations, the Lord from the fountain of Israel. There is little Benjamin their ruler, the princes of Judah their council, the princes of Zebulun, and the princes of Naphtali. Thy God hath commanded thy strength: shew thyself powerful, O God; this thou hast wrought for us. From thy temple at Jerusalem shall kings bring presents unto thee. Rebuke the wild beast of the reed, the multitude of the mighty among the calves of the people, him that treadeth down pieces of silver, that scattereth the people, that delighteth in wars. Princes^r shall come out of Egypt. Ethiopia shall stretch out her hands unto God*" (Psalm lxxviii. 24—31). The subjects treated of in these passages in the spiritual sense, are, the advent of the Lord, the glorification of his humanity, the subjugation of the hells, and salvation as the necessary consequence of these. The celebration of the Lord, on account of his advent, is signified by these words: "*They have seen thy goings, O God; even the goings of my God, my king, in the sanctuary. The singers went before, the players on instruments after, in the midst of the virgins playing with timbrels. Bless ye God in the congregations, the Lord from the fountain of Israel.*" The particulars involved in these words may be seen explained above.^r The innocence of the Lord, by virtue of which he operated and performed all things, is signified by "*there is little Benjamin their ruler;*" the divine truth derived from the divine good, is signified by "*the princes of Judah their council;*" the glorification of the Lord, or the complete union of the divine and human principles, by his own proper power, is signified by "*the princes of Zebulun, and the princes of Naphtali;*" that hence divine power belongs to the Lord's humanity, is signified by "*thy God hath commanded thy strength: shew thyself powerful, O God; this thou hast wrought for us. From thy temple at Jerusalem;*" the temple signifying the divine humanity of the Lord, and Jerusalem the church for which he did this. The subjugation of the hells is signified by "*Rebuke the wild beast of the reed, the multitude of the mighty among the calves of the people, him that treadeth down pieces of silver, that scattereth the people, that delighteth in wars.*" The wild beast of the reed and the multitude of the mighty, denote the scientific principle of the natural man perverting the truths and goods of the church; the calves of the people denote the goods of the church; the pieces of silver denote the truths of the church; by scattering the people, and delighting in wars is signified to pervert and reason against the truths of the church.

^r *Princes*, from an Arabic root which signifies *to be fat*, hence *affluent*, *wealthy*.

^r N. 340.

By the subjugation of the hells is understood the subjugation of the natural man; for in the natural man there are evils from hell, inasmuch as therein are the delights of the love of self and of the world, and the scientifics that confirm them, which delights, when they are viewed as ends and predominate, are against the goods and truths of the church. That the natural man, when subjugated, supplies concordant scientifics and knowledges of good and truth, is signified by "*princes* [literally, they who are fat, *pingues*] *shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God;*" Egypt denoting the natural man as to scientifics, and Ethiopia, the natural man as to the knowledges of truth and good. From these few instances it may appear what is signified by Nephtalim and his tribe in the Word, namely, that, in the supreme sense, is signified the proper power of the Lord, by which he subjugated the hells, and glorified his humanity; that in the internal sense, are signified temptation, and the state after it; and in the external sense resistance from the natural man. Hence also by Nephtalim are signified reformation and regeneration, because these are the effects of temptations.

440. *Of the tribe of Manasses were sealed twelve thousand*—That hereby are signified the goods of life thence derived, appears from the representation, and thence the signification of the tribe of Manasses, as denoting the will principle of the church, and thence the good of life. The reason why the good of life is hereby signified is, because the good of life makes a one with the will principle of the church, or of the man of the church, for what a man wills, that he does when it is possible, doing being nothing else but will acting, as may appear from this consideration, that doing ceases when will ceases, and remains so long as will remains; what the will of the regenerated man does, is called the good of life. Hence then it is, that inasmuch as by Manasses and his tribe is signified the will principle of the church, the good of life is also thereby signified. The good of life grounded in charity towards the neighbour succeeds also after regeneration, which things are signified by Aser and Nephtalim, as the effect from its cause: for they who are in charity towards their neighbour are regenerated by the Lord, and they who are regenerated are in the good of life, for as much as they act from charity, and all action from charity is the good of life.

There are two things which constitute the church, namely, truth of doctrine and good of life, both which must be with man in order that he may be a man of the church. These two principles were represented, and thence are signified in the Word, by Ephraim and Manasseh: the truth of doctrine was represented by Ephraim, and the good of life, by Manasseh. Truth of doctrine is also called the intellectual principle of the church,

and the good of life is called its will principle; for truth has relation to the understanding, and good to the will; and hence it is that Ephraim and Manasseh signify the intellectual and will principles of the church, Ephraim signifying its intellectual principle, and Manasseh its will principle. In order that such things might be represented, and thence signified by Ephraim and Manasseh, they were born to Joseph in the land of Egypt; for by Joseph is signified the celestial spiritual principle, or the spiritual kingdom itself, which is adjoined to the celestial kingdom, and by the land of Egypt is signified the natural principle; wherefore good of the will in the natural principle, born from the celestial spiritual, is signified by Manasseh, and truth of the understanding in the natural principle, also born from the same, is signified by Ephraim. Concerning the nativity of Ephraim and Manasseh it is said in Moses, "*And unto Joseph were born two sons before the years of famine came, whom Asenath the daughter of Potiphera, priest of On, bare unto him. And Joseph called the name of the first-born Manasseh: for God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: for God hath caused me to be fruitful in the land of my affliction*" (Gen. xli. 50—52).³

That Ephraim and Manasseh have this signification, may appear from the circumstance of their being taken by Jacob, as Reuben and Simeon, concerning which it is thus written in Moses: "*And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me. And now thy sons which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon they shall be mine. And thy issue which thou begettest after them shall be thine, and shall be called after the name of their brethren in their inheritance*" (Gen. xlviii. 3, 5, 6). Inasmuch as by Reuben is signified truth in the understanding, which is the truth of doctrine, and by Simeon, truth in the will, which is the good of life, therefore Jacob says that Ephraim and Manasseh should be to him as Reuben and Simeon, consequently Ephraim signifies intellectual truth, and Manasseh voluntary good.⁴ The same may also appear from the benediction of Ephraim and Manasseh by Jacob, then Israel, as in Moses: "*And he blessed Joseph, and said, God, before whom my fathers, Abraham and Isaac, did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the boys,*

³ What is understood by these words in the spiritual sense, may be seen in the *Arcana Cœlestia*, n. 5347—5355, namely, that by the name of the first-begotten, Manasseh, is understood the new will principle in the natural man, and its quality, and by the name of the second, Ephraim, the new intellectual principle in the natural man, and its quality, or what is the same, by Manasseh, the good of the new natural man, and by Ephraim, the truth thereof. See n. 5351, 5354.

⁴ But these things may be seen more fully explained in the *Arcana Cœlestia*, n. 6234—6241.

and in them shall my name be called, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth" (Gen. xlviii. 15, 16).^u Thus again, in the benediction of Ephraim and Manasseh by Moses, it is said: "In the firstlings of his bullock he hath honor, and his horns the horns of a unicorn; with them he shall push the people together to the ends of the earth: and they are the myriads of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii. 17.)^v That Ephraim signifies the understanding of truth, and Manasseh, the will of good, both in the natural man, may appear also from the following passages; as in Isaiah: "Through the wrath of Jehovah of hosts is the land darkened, and the people shall be as fuel for the fire: a man shall not spare his brother. And if he cut down on the right hand, he shall yet be hungry; and if he eat on the left hand, they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh; they together against Jehovah" (ix. 19—21). That by Manasseh eating Ephraim, and Ephraim, Manasseh, is here signified that all the good and truth of the church would perish, the good by what is false, and the truth by evil, may be seen above,^w where these things are particularly explained. Again, in David: "Gilead is mine, and Manasseh is mine; Ephraim also is the strength of my head; Judah is my lawgiver" (Psalm lx. 7; cviii. 9). By Manasseh is here signified the good of the church, by Ephraim, the truth thereof, and by Gilead, the natural principle; and inasmuch as truth from natural good has divine power, therefore it is said, "Ephraim is the strength of my head." The reason why divine power is by truth from good in the natural principle is, because the natural is the ultimate principle into which things interior, which are celestial and spiritual, flow, and in which they exist and subsist together, and consequently are in their fulness, in which and from which is all divine operation. Hence it is that the literal sense of the Word, because it is natural, has in it divine power.^x From these considerations it may appear whence it is that Ephraim is called the strength of the head of Jehovah. The reason why Judah is called his lawgiver is, because by Judah is signified divine truth internal, or the Word in the spiritual sense, and the same by lawgiver and law. Again, in David: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh, stir up thy strength, and come and save us" Psalm

^u That by Ephraim here also is understood intellectual truth, and by Manasseh, voluntary good, both in the natural man, may be seen in the *Arcana Coelestia*, n. 6274—6285.

^v The explanation of these words may be seen above, n. 316, 336.

^w N. 386.

^x Concerning which see above, n. 346, and in the *Arcana Coelestia*, n. 9836.

lxxx. 1, 2). From the spiritual sense of these words, it is evident that they contain a supplication to the Lord to instruct those who are of the church, and to lead them by truths to good, thus to heaven. The Lord is called the shepherd of Israel because he instructs and leads; hence it is said, "*thou that ledest Joseph like a flock,*" and by Joseph are understood those of the church who are principled in truths derived from good; "*thou that dwellest between the cherubim,*" signifies the Lord above the heavens, whence he sends forth the light which enlightens the minds of angels and men; hence it is added, "*shine forth.*" That the light of truth may penetrate even to those who are in natural truth and good, thus to the ultimates or lowest in the church, is signified by "*Before Ephraim and Benjamin and Manasseh, stir up thy strength.*" By Ephraim are understood those who are in natural truth, such as the truth of the Word in its literal sense; by Manasseh are understood those who are in natural good, which is the delight of doing good and learning truth; by Benjamin is understood the conjunctive principle of good and truth, or the conjoining medium in the natural principle; by stirring up strength is understood to penetrate with light even to that principle; that they should be saved, is signified by, "*come and save us.*" Inasmuch as all the good pertaining to the natural man flows in from the Lord through the spiritual, and without that influx no good can exist in the natural principle, and inasmuch as Manasseh represented, and thence signified, good in the natural man from a spiritual origin, therefore to that tribe was given an inheritance beyond or without Jordan, and also on this side, or within Jordan, namely, to half of the tribe, beyond or without Jordan, and to the other half, on this side, or within Jordan (see Numb. xxxii. 33, 39, 40; Deut. iii. 13; Joshua xiii. 29—31; xvii. 5—13, 16—18). By the land beyond, or without, Jordan, was represented and signified the external church, which is with men in their natural man; but by the land on this side, or within, Jordan was represented and signified the internal church, which is with men in their spiritual man;^y and as good is what constitutes the church, and that good flows in immediately out of the spiritual man into the natural, and without this influx the church cannot be in man, this is the reason why to the tribe of Manasseh, by which the good of the church was signified, was given an inheritance as well within as without Jordan.^z That Manasseh signifies the good of the church, or the good of life, which is the same with the good of the will, may appear from the represen-

^y Concerning which distinction, see above, n. 434.

^z That spiritual good flows into natural good immediately, but into natural truth mediately, may be seen in the *Arcana Cœlestia*, n. 3314, 3573, 3576, 3616, 3969, 3995, 4563; and that hence there is a parallelism between spiritual good and natural good, but not between spiritual truth and natural truth, n. 1831, 1832, 3514, 3564.

tation and thence the signification of Ephraim, as denoting the truth of the church, or the truth of doctrine, which is the same with truth of the understanding; for they were brethren, and good and truth are called brethren in the Word.^a

441. It has been shewn that by the tribe of Aser is signified charity towards our neighbour, which is the spiritual internal principle itself of those who are in the second or middle heaven, and that by the tribe of Manassch is signified the good of life, which is the external spiritual principle flowing from their internal spiritual; whereas temptation, which is signified by the tribe of Nephtholim, is the uniting medium, for the internal and external are united by means of temptations: from these considerations it is evident what these three tribes involve in their order. It is to be observed, that both the internal and external, in agreement with each other, must be with man and with angel in order to their being in heaven, as no one can be in heaven who is in one alone, namely, in the internal alone, or in the external alone; for the internal is as the soul, and the external as the body; the soul cannot operate, or effect anything, except by the body, nor can the body operate, or effect anything, except from the soul; wherefore the internal, unless the external correspond, or correspondently agree, lies impotent, and, as it were, extinct, for there must be an external in which, and by means of which, it may operate, as the soul operates in and by means of its body; and, on the other hand, the external, unless there be an internal to which it corresponds, lies, as it were, dead, for there must be an internal from which the external may operate. These observations are made to shew that by Aser is signified the internal principle, and by Manasseh, the corresponding external; as also that by Judah, treated of above, is signified the internal, and by Gad, the corresponding external. The case is the same in everything; wherefore man has an internal and an external, the former being what is called his spiritual principle, and the latter what is called his natural, one conjoining itself with the other by correspondences; hence, according to the quality of one, such is that of the other, and everything which does not make a one with the other by correspondences, is dissipated and perishes.

442. Verse 7. *Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand—“Of the tribe of Simeon were sealed twelve thousand,”* signifies obedience, and that all who are in obedience are in heaven, and come into heaven. *“Of the tribe of Levi were sealed twelve thousand,”*

^a That Ephraim signifies the truth of doctrine, and thence the intellectual principle of the church, may be seen in the *Arcana Coelestia*, n. 5354, where many passages from the Word, in which Ephraim is mentioned, are adduced and explained: see also n. 3969, 6222, 6234, 6238, 6267, 6296, in the same work.

signifies good works. “*Of the tribe of Issachar were sealed twelve thousand,*” signifies faith and salvation.

413. *Of the tribe of Simeon were sealed twelve thousand*—That hereby is signified obedience, and that all who are in obedience are in heaven, and come into heaven, appears from the representation, and thence the signification, of the tribe of Simeon, as denoting obedience, concerning which we shall speak presently; and from the signification of twelve thousand sealed, as denoting all who are in heaven and come into heaven, concerning which see above. The tribes of Simeon, Levi, and Issachar, which are now mentioned, and which constitute the third class of the sealed, signify those who are in the first or ultimate heaven, and who come into that heaven; for, as was said above, all who are in heaven, and come into heaven, are here treated of; and inasmuch as there are three heavens, the third or inmost, the second or middle, and the first or ultimate, therefore they who are in them are distinctly treated of. They who are in the third or inmost heaven, and come into that heaven, are signified by Judah, Reuben, and Gad, who, therefore, constitute the first class of those that are sealed; they who are in the second or middle heaven, and come into that heaven, are signified by Asher, Naphtali, and Manasseh, who, therefore, constitute the second class of the sealed; but they who are in the first or ultimate heaven, and come into that heaven, are signified by Simeon, Levi, and Issachar, who, therefore, now constitute the third class of the sealed. They who belong to this heaven are all in the obedience of doing the truths and goods which are commanded in the Word, or in the doctrine of the church in which they were born, or by their master or teacher, from whom they have heard that this or that is true and good, and consequently to be done. The greater part of such persons are not principled in genuine truths, but in falsities from ignorance, which falsities are nevertheless accepted by the Lord as truths, because they have for their end the good of life, and thereby the evils which usually adhere to falsities are wiped off;^b these, therefore, are in the ultimate or first heaven, whereas they who are in the second or middle heaven, are all in the spiritual affection of knowing and understanding truth and good, and in the affection of doing it; and they who are in the third or inmost heaven, are all principled in love: but concerning these we have treated above.

The reason why by Simeon and his tribe are signified those who are principled in obedience, is, because Simeon, the father of the tribe, was so named from hearing, and to hear signifies to obey, as may appear from the words of Leah his mother, when she bare him, which are these: “*And she conceived again, and*

^b Concerning those falsities, and those who are in them, see the *Doctrine of the New Jerusalem*, n. 21.

bare a son; and said, *Because Jehovah hath heard that I was hated, he hath therefore given me this son also, and she called his name Simeon*" (Gen. xxix. 33).^c Inasmuch as Simeon signifies obedience, he also signifies faith, for faith becomes faith in man when he obeys and does the precepts; before this is the case, the knowledge of such things as he has derived from the Word, from the doctrine of the church, and from preaching, appears as faith, but it is not faith until he does them, previous to which it is only of the thought derived from the memory, in which there is nothing of the will, consequently nothing of the man, for the will is the man himself; wherefore, when man does the precepts, or obeys them, then they enter the will, or the man himself, and becomes faith. This faith, which is obedience, is also signified by Peter when he is named Simon, and the faith which is the affection of truth when he is named Simon son of Jonah (as in Matt. xvi. 17—19, *seq.*; Mark i. 16—18, 36; xiv. 37, 38; Luke v. 3—11; vii. 40—43; xxii. 31—33, *seq.*; xxiv. 34; John i. 41, 42; xxi. 15—22). Inasmuch as by Simeon in the Hebrew tongue are signified hearing, and hearkening, and thence obedience, as was said above, and by the son of Jonah is signified truth from good, but by Peter, truth itself, hence he is sometimes called by the Lord, Peter, sometimes, Simon Peter, and sometimes Simon son of Jonah, which any one may perceive would not have been without some cause and signification. The particular signification is manifest from what was said to him at the time; as when he confessed the Lord to be the Son of God, and, therefore, the keys of the kingdom of heaven were given to him; he is called Simon son of Jonah (Matt. xvi. 17, and following verses). He is also called a rock [*petra*], as the Lord himself is frequently called in the prophets. He is likewise called Simon son of Jonah, when the Lord said unto him, "*Lovest thou me,*" and he answered, "*Yea, Lord; thou knowest that I love thee;*" but presently after, when he turned himself from the Lord, and was indignant because he saw John, by whom was signified the good of charity, following Jesus, he is called Peter only (John xxi. 15—21); and by Peter is then signified truth without good, or faith separate from charity. From these considerations it may appear, that by Simon, when Peter is so named, is signified the same as by Simeon the son of Jacob, namely, obedience, the faith of charity, the affection of truth, and, in general, truth from good; for Simon in the Hebrew tongue signifies hearing, hearkening, and obedience, and Jonah in the same tongue signifies a dove, which, in the spiritual sense, signifies the good of charity; and the son of Jonah, the truth of that good, or the faith of charity; but rock [*petra*], from which

^c These words may be seen explained at large in the *Arcana Cælestia*, n. 3867—3872; and that to hear signifies to obey, n. 2542, 3869, 4653—4660, 5017, 5471, 5475, 7216, 8361, 8990, 9311, 9397, 9926, 10,061; and above, n. 14, 108, 249.

he is named Peter, signifies truth and faith, and in the opposite sense, falsity and the want of faith.^d

That Simeon the son of Jacob, and the tribe named from him, signify obedience, and truth in the will, and thence faith, appears also from the opposite sense, in which he signifies disobedience, and falsity in the will, and thence faith separate from the will, which is no faith; for most things in the Word have also an opposite sense, in which they signify things contrary. It is in this sense that Simeon is mentioned by Israel in the prophecy concerning his sons, where it is said, "*Simeon and Levi are brethren; instruments of violence are their daggers; into their secret let not my soul come, in their congregation let not my glory be united; because in their anger they slew a man, and in their good pleasure they unstrung an ox: Cursed be their anger, for it was vehement; and their wrath, for it was hard: I will divide them in Jacob, and scatter them in Israel*" (Gen. xlix. 5—7). "*Simeon and Levi are brethren,*" signifies faith separate from charity; "*Instruments of violence are their daggers,*" signifies their doctrines, which serve to destroy the works of charity, consequently charity itself; "*Into their secret let not my soul come,*" signifies that spiritual good desires not to know the evils of their will; "*In their congregation let not my glory be united,*" signifies that spiritual truth also desires not to know the falsities of their thoughts; "*For in their anger they slew a man,*" signifies that they have altogether averted themselves from truths, and in their aversion have extinguished faith; "*And in their good pleasure they unstrung an ox,*" signifies that from their depraved will they have entirely weakened external good which is of charity; "*Cursed be their anger, for it was vehement,*" signifies grievous aversion from good, and consequent damnation; "*And their wrath, for it was hard,*" signifies aversion from truth thence derived; "*I will divide them in Jacob,*" signifies the extermination of that faith from the external church; "*And scatter them in Israel,*" signifies from the internal church.^e The reason why the first three sons, namely, Reuben, Simeon, and Levi, were rejected and cursed by their father Israel, is, because in that prophecy the establishment of the church is treated of, and the church cannot be established by faith separate from charity, but by truth and good, which are from the Lord; for the church had lapsed, even at that time, into the error, that to know the Word only, and to say that it is holy, was the essential of the church, and not life or charity, and that the God of heaven and earth was some other than the Lord; therefore in that prophecy the first three sons, namely, Reuben, Simeon, and Levi, were rejected, because by Reuben is there signified faith alone, by Simeon, faith without charity, and by Levi, the total want of

^d As may be seen above, n. 411

^e See *Arcona Coelestia*, n. 6351—6361.

charity, consequently, by those three in a series, no church; for when faith alone is assumed as the essential of salvation, then charity is immediately rejected and viewed as non-essential and of no avail as to salvation; and because these three things were signified by Reuben, Simeon, and Levi, they were rejected by Israel their father, who signified the church. These three also destroyed the representative of a church, Reuben, by lying with Bilhah, the handmaid and concubine of his father (Gen. xxxv. 22); and Simeon and Levi, by their slaying Hamor, his son Shechem, and the whole city, which was the nation descended from Hamor, for no other reason but because he loved their sister Dinah (Gen. xxxiv. 1 to end). By this deed is signified, in the spiritual sense, that those two sons of Jacob, that is, the principle of the church which was represented by them, extinguished the truth and good of the ancient church, which church was yet remaining with the nation of Hamor; thus that deed signified that all the truth and good of the church were extinguished by faith separate from charity. This, therefore, is what is particularly understood by the words of Israel, "*Into their secret let not my soul come, in their congregation let not my glory be united; for in their anger they slew a man, and in their good pleasure they unstrung an ox.*"^f Hence also Simeon was passed by in the benediction of Moses (Deut. xxxiii.), and instead of him, Ephraim and Manasseh are mentioned, by whom are signified the truth and good of the church. But although Simeon and Levi were such, yet they elsewhere signify the faith of charity, and charity itself; Simeon, the faith of charity, and Levi, charity; yea, the tribe of Levi was appointed to the priesthood; for it matters not what may be the quality of the person who represents, provided he be in external worship according to the laws and statutes; for representation does not respect the person, but the thing, and nothing more is requisite in the person than what is external in worship.^g Hence the tribe of Simeon in this passage of the Revelation, and elsewhere in the Word, signifies obedience, the faith of charity, the affection of truth, and, in general, truth from good, as has been said above.^h

444. *Of the tribe of Levi were sealed twelve thousand*—That hereby are signified good works, appears from the representation, and hence signification, of Levi and his tribe, as denoting spiritual love, which is called charity towards our neighbour. The reason

^f These particulars may be seen more fully explained in the *Arcana Cælestia*, n. 4426—4522.

^g Concerning which see *Arcana Cælestia*, n. 665, 1097, 1361, 3147, 3670, 3881, 4208, 4281, 4288, 4292, 4309, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806, 9229.

^h That Simeon and his tribe, when mentioned in a good sense, signify in the supreme sense, providence; in the internal sense, faith in the will; in the interior sense, obedience; and in the external sense, hearing, may be seen in the *Arcana Cælestia*, n. 3869.

why the tribe of Levi here signifies good works is, because spiritual love or charity consists in performing goods, which are good works; essential charity, viewed in itself, is the affection of truth and good, and where that affection is, there is a life according to truths and goods, for affection without a life according to the truths and goods with which it is affected has no existence. If such affection be supposed to exist and to be present, it is a natural, not a spiritual affection, which two affections differ in this, that natural affection has for its end self and the world, wherefore the truths and goods with which a person is then affected he loves for the sake of his own fame, and to obtain honour and gain, in which case, the life according to doctrine is only assumed from self, for the sake of appearance, and thus is pretended and inwardly hypocritical; but spiritual affection has for its end the Lord, heaven, and life eternal, which it regards in the truths and goods; thus it loves truths and goods spiritually, and when this affection has place with man, he then loves to think those things, and to will them, consequently to live according to them. To live according to goods and truths is understood in the Word by doing, and the life itself, by the deeds and works which are so often mentioned in the Word: these therefore are what were represented and signified by Levi and his tribe in the church with the Jews. Inasmuch as this affection is the very essential principle of the church, therefore the tribe of Levi was made the priesthood; and therefore the staff of Levi in the tent of the assembly blossomed with almonds; and for the same reason, to that tribe was given an inheritance, not in the same manner as to the other tribes, but amongst each of them. That the tribe of Levi was made the priesthood, is well known; for not only Aaron was made the chief priest, but his sons severally succeeded him in that office, and all the Levites were given them to minister. That Moses and Aaron were of the tribe of Levi, may be seen Exodus vi. 20; xviii. 4; and that the Levites were appointed to minister to Aaron and his sons, appears from these words in Moses: "*And I, behold, I have taken your brethren the Levites from among the sons of Israel; to you they are given as a gift for Jehovah, to do the service of the tabernacle of the congregation*" (Numb. xviii. 6). Concerning the ministry, and the various offices of the Levites, see chap. iii. 1 to the end. The reason why the priesthood was given to the tribe of Levi was, because it represented, and thence signified, love and charity. Love and charity constitute the affection of spiritual good and truth; for affection being the continuous principle of love, is predicated of love in its continuity. The same is also signified in the Word by the priesthood and its ministry, this affection being the essential principle of the church, since where it is, there is the church, and where it is not, the church is not; for

the affection of good and truth is the very spiritual life of man, for when man is affected with good and truth, he is then in good and truth as to life, his thought itself being nothing but affection in a varied form, forasmuch as whatever a man thinks, he derives from his affection, to think without affection being impossible. Hence then it may appear why the tribe of Levi was appointed to the priesthood. See also what is said concerning the Levites in Ezekiel, where a new earth, a new city, and a new temple are treated of (xl. 46; xliii. 19; xliv. 15; xlviii. 11, 12).

Inasmuch as the tribe of Levi represented, and thence signified, charity in act, thus the goods of charity, which are good works, therefore it is said respecting the rod of Aaron which was for the house of Levi, "*And it came to pass that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and blossomed blossoms, and yielded almonds*" (Numb. xvii. 8). By almonds are here signified the goods of charity, for by these all things relating to the church flourish in man, because when he possesses these, he possesses intelligence and faith, inasmuch as he is then in the affection of understanding what he knows from the Word, and in the will of acting according to it. Inasmuch as in all things relating to the church there must be the good of charity, in order to the church being in them, and inasmuch as the affection itself of good and truth, which is charity, gives the faculty of intelligence, and instructs all, therefore the tribe of Levi was not only appointed to the priesthood, but the inheritance granted to that tribe was amongst all the other tribes, and thus in a different manner from that of the other tribes, as may be seen in Moses (Numb. xxxv. 1 to end; and in Joshua xxi. 1 to end). On this account it is said, "*Wherefore Levi hath no part nor inheritance with his brethren; Jehovah is his inheritance, according as Jehovah thy God promised him*" (Deut. x. 9). Again, inasmuch, as already observed, as every man learns science, intelligence, and wisdom, according to the affection of good and truth which he possesses, therefore it is also said in Moses, "*And the priests the sons of Levi shall come near; for them Jehovah thy God hath chosen to minister unto him, and to bless in the name of Jehovah, and according to his mouth shall be every controversy and every stroke*" (Deut. xxi. 5). By these words, in the spiritual sense, is signified, that the affection of good and truth, which is charity, ministers to the Lord, and teaches those things which pertain to the church and to worship, and distinguishes falsities from truths, and evils from goods; for by the sons of Levi, in the spiritual sense, is signified the affection of good and truth, which is charity. From these observations it may appear, that the tribe of Levi was chosen for the priesthood, and had an

inheritance among all the tribes, not because that tribe was better than the other tribes, but because it represented charity in act, and good works, which are the effects of all good and truth in man.

That the tribe of Levi in the Word signifies the goods of charity, which are good works, may also appear from the following passages; as in Jeremiah: "*In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute judgment and justice in the land. In those days shall Judah be saved, and Israel shall dwell safely; and this is the name wherewith He shall be called, Jehovah our justice. For thus saith Jehovah; there shall not be cut off from David a man sitting on the throne of the house of Israel, and from the priests, the Levites there shall not be cut off a man from before my faces to offer the burnt offering, and to kindle the meat offering, and to do sacrifice continually. Thus saith Jehovah; If ye can render vain my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant become of no effect with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of the heavens cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites my ministers*" (xxxiii. 15—22). The subject here treated of is the coming of the Lord, who is the Branch of righteousness that should grow up to David, and who is called Jehovah our justice. That Judah should then be saved, and Israel dwell safely, signifies that then they shall be saved who are principled in love to the Lord; and that they who are in charity towards their neighbour shall not be infested by evils and falsities; by "*there shall not be cut off from David a man sitting upon the throne of the house of Israel,*" is signified, that then divine truth proceeding from the Lord shall reign perpetually in the church, the throne of the house of Israel denoting the church wherein divine truth bears rule; "*and from the priests the Levites there shall not be cut off a man from before my faces to offer the burnt offering, and to kindle the meat offering, and to do sacrifice continually,*" signifies, that then there shall perpetually be worship from the good of love and charity, and from the truths of faith; by the Levites are signified those who are in such worship; by the burnt offering is signified worship from the good of love; by the meat offering, worship from the good of charity towards the neighbour; and by the sacrifice, worship from the truths of faith. "*If ye can render vain my covenant of the day, and my covenant of the night,*" signifies if they did not observe those two things, namely, love and faith, which effect conjunction with the Lord; covenant denotes conjunction; the covenant of the day, conjunction by love, and the

covenant of the night, conjunction by faith; “*then may also my covenant become of no effect with David my servant, that he should not have a son to reign upon his throne: and with the Levites the priests, my ministers,*” signifies deprivation, in such case, of divine truth and divine good; the Levites the priests and ministers being those who are in the good of love to the Lord, and in worship thence derived. “*As the host of the heavens cannot be numbered, neither the sand of the sea measured,*” signifies the knowledges of truth and good in the spiritual and natural man, the host of heaven denoting those knowledges in the spiritual man, and the sand of the sea the same in the natural man: “*so will I multiply the seed of David my servant. and the Levites my ministers,*” signifies the multiplication of divine truth, and the fructification of divine good, in those who have conjunction with the Lord: by the Levites, the priests, and ministers, here and elsewhere in the Word, are signified those who are in the good of love and charity, and in the abstract sense is signified that good itself. So in Malachi: “*Behold, I send my angel, who shall prepare the way before me: suddenly shall he come to his temple, the Lord whom ye seek, and the angel of the covenant whom ye desire; for he is as a refiner’s fire, and as fuller’s soap; and he shall sit refining and purifying the silver, and he shall purify the sons of Levi, and shall purge them as gold and silver, that they may offer to Jehovah a meat offering (mincham) in justice. Then shall the meat offering of Judah and Jerusalem be sweet to Jehovah, according to the days of an age, and according to the former years*” (iii. 1—4). The particular explication of this passage may be seen above,ⁱ where it is shown that by the sons of Levi are understood all who are in the good of charity, and thence in the good of faith. The advent of the Lord is there treated of: his divine human principle is what is understood by his temple, to which Jehovah the Lord shall come; and that he would purify those who are in the good of charity, and thence in the good of faith, is understood by his purifying and purging the sons of Levi. That the sons of Levi themselves are not understood is evident, for it is said that he shall then purify and purge them, and that the meat offering of Judah and Jerusalem shall then be sweet to Jehovah, and it is well known that the Lord did not purify and purge the Levites; nor was the offering of Judah and Jerusalem sweet to the Lord, for they were altogether against the Lord, and worship by sacrifices and meat offering was then abrogated; for by Judah are there understood all who are in the good of love to the Lord, and by Jerusalem is understood the church which is in truths of doctrine.^j Again, in Moses: “*And of Levi he said, thy Thummim and thy Urim, to thy*

ⁱ N. 242 and 433.^j See above, n. 433.

holy man whom thou didst tempt in Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen you; neither did he acknowledge his brethren, nor knew his sons; for they shall guard thy word, and they shall keep thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense to thy nostril, and whole burnt sacrifice upon thine altar. Bless, Jehovah, his substance, and accept the work of his hands; smite through the loins of them that rise against him, and of them that hate him, that they rise not again" (Deut. xxxiii. 8—11). These words form a part of the benediction of the sons of Israel by Moses, in which the subject treated of is the Word, because this, in the representative sense, is signified by Moses; and by Urin and Thummim is signified divine truth shining forth from divine good, thus the Word; and by Levi is there understood the spiritual affection of truth; by the holy man whom they tempted in Massah, and at the waters of Meribah, is understood the Lord as to divine truth, for the rock at which that temptation took place signifies the Lord, and the waters thence issuing signify divine truths; by the father and mother to whom he said, "*I have not seen you,*" is signified the Israelitish church, which did not acknowledge the Lord, the church being called father from good, and mother from truth; by his brethren whom he did not acknowledge, and by his sons whom he knew not, are understood the goods and truths of the church, which were not possessed by that church, brethren denoting goods, and sons denoting truths; but whereas the sons of Levi signify the goods and truths of the church, and in general, the spiritual affection of truth and good, therefore it is said concerning them, "*they shall guard thy word, and keep thy covenant; they shall teach Jacob thy judgments, and Israel thy law;*" by which is signified, that they who are in the spiritual affection of truth act according to the Word, and teach the goods and truths of the church, for the spiritual affection itself of truth is what does and teaches, inasmuch as the Lord flows into that affection, effecting good in man, and teaching him truth; the Word in this passage signifying the divine truth, and to observe it obviously signifying to act according to it, or to do what it commands; covenant denotes conjunction thereby with the Lord; judgments denote the truths of doctrine from the Word; the law denotes the good of truth; Jacob and Israel denote the church. By, "*they shall put incense to thy nostril,*" is signified worship arising from the truths of doctrine; and worship from the good of love is signified by, "*and whole burnt sacrifice upon thine altar;*" the dissipation of falsities by truths is signified by, "*smite through the loins of them that rise against him;*" and the dissipation of evils, by, "*smite through the loins of them that hate him, that they rise not again.*" These things are said con-

cerning Levi, because divine truth, which is the Word, can exist only with those who are in the spiritual affection of truth, which affection consists in loving the truth itself, and esteeming it above every good of the world, because thereby man has life eternal, which cannot be implanted in him by any other means than by truths, consequently by the Word, for by the Word the Lord teaches truths. The spiritual affection of truth, which is to love truths above every good of the world, is thus described by the Lord in Matthew: "*Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had and bought it*" (xiii. 45, 46). By a pearl in this passage is signified divine truth.^k

That Levi signifies love and charity appears from the words of his mother Leah when she bare him, which are these: "*And she conceived again, and bare a son; and said, Now this time will my man adhere unto me, because I have borne him three sons: therefore she called his name Levi*" (Gen. xxix. 34). Here by "*she conceived again and bare a son,*" are signified spiritual conception and birth; "*and said, Now this time will my man adhere unto me,*" signifies spiritual love or charity, by which conjunction is effected; "*because I have borne him three sons,*" signifies what is successive; "*therefore she called his name Levi,*" signifies conjunction by love and the quality thereof.^l Levi signifies adhesion, and adhesion signifies conjunction by spiritual love. The three sons of Leah born in order, namely, Reuben, Simeon, Levi, signify in their series the first and primary essentials of the church, namely truth in the understanding, truth in the will, and truth in act, in like manner as the three disciples of the Lord, Peter, James, and John; for Peter signifies truth in the understanding, James, truth in the will, and John, truth in act, which is the good of life, or the good of charity; and adhesion, which in the original tongue is called Levi, signifies conjunction by love and charity.^m

That Levi in the supreme sense signifies the Lord as to love and mercy, appears in Malachi: "*And ye shall know that I have sent this commandment unto you, that my covenant may be with Levi, saith Jehovah of Hosts. My covenant was with him of life and peace; which I gave to him in fear, that he might fear me, therefore on account of my name he hath feared for himself. The law of truth was in his mouth, and perversity was not found in his lips: he walked with me in peace and uprightness, and did turn many away from iniquity: the lips of the priest shall*

^k That there are no other means of communicating eternal life to man but by truths from good, which is from the Lord, may be seen in the *Doctrine of the New Jerusalem*, n. 24, to the end.

^l See these things further explained in the *Arcana Cœlestia*, n. 3873—3877.

^m See *Arcana Cœlestia*, n. 3875.

enquire from his mouth; for he is the messenger of Jehovah of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith Jehovah of hosts" (ii. 4—8). Here, by Levi, in the supreme sense, is understood the Lord as to his divine human principle, for it is said of Levi, that "*the law of truth was in his mouth, and perversity was not found in his lips,*" and that the lips of the priest shall inquire from his mouth, "*for he is the messenger of Jehovah of Hosts;*" wherefore by the covenant of Levi is understood conjunction with the Lord by love and charity; the covenant of life and peace signifies that conjunction: by the fear which is also predicated of him, is signified love. "*The lips of the priest shall enquire from his mouth*" signifies, that all the truth of doctrine is from him, and with those who are principled in love to him. From the divine truth which the Lord teaches in the Word and by the Word, he is called the messenger of Jehovah: their departing out of the way, and causing many to stumble at the law, and corrupting the covenant of Levi, signifies that the church which was among the Israelites, perverted the truths of the Word, and thence the goods of life, and thereby destroyed conjunction with the Lord, "*way*" signifying the truths of doctrine, "*the law,*" the goods thereof, and "*the covenant of Levi,*" conjunction with the Lord. From these observations it may be seen what is signified in the representative sense by Levi and his tribe, namely, the good of charity, which is the good of life, likewise the spiritual affection of good and truth, and, in the supreme sense, the Lord as to spiritual love.

Inasmuch as most things in the Word have also an opposite sense, so have Levi and his tribe, and in this sense Levi signifies the evil of what is false, which is opposite to the good of charity, consequently, no charity towards the neighbour. This is signified by Levi in the prophecy of Israel concerning his sons: "*Simeon and Levi are brethren; instruments of violence are their daggers: into their secret let not my soul come, in their congregation let not my glory be united; for in their anger they slew a man, and in their good pleasure they unstrung an ox. Cursed be their anger, for it was vehement, and their wrath, for it was hard: I will divide them in Jacob, and scatter them in Israel*" (Gen. xlix. 5—7).ⁿ This opposite principle is also understood by the Levite in the Lord's parable concerning him that was wounded by thieves, which parable is here to be explained, because it treats of charity towards our neighbour, and because the Lord there spoke by correspondences from beginning to end, which have been heretofore unknown. "*But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to*

ⁿ Which words may be seen explained in the article above, where Simeon is treated of, 443.

Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two-pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that showed mercy unto him. Then said Jesus unto him, Go, and do thou likewise” (Luke x. 29—37). The subjects treated of in these words are charity towards the neighbour, and good works by which charity is manifested in its effect and in its fulness. Jerusalem signifies the church where there is true doctrine, and Jericho, the church which is in possession of the knowledges of good and truth; the priest going from Jerusalem signifies those in whom there is no love to the Lord, and the Levite, those in whom there is no charity towards their neighbour, such as they were at that time in Jerusalem; but the Samaritan signifies the Gentiles, who were in the good of charity; the man going down from Jerusalem to Jericho signifies those who are willing to be instructed in the truth and knowledges of the church; the thieves amongst whom he fell signify those who were then in the perverted church, such as was the Jewish church at that time; their stripping him of his raiment, wounding him, and leaving him half dead, signifies that they deprived him of truths, and infused falsities, and injured him as to spiritual life to such a degree that scarcely any spiritual life remained. To strip any one of raiment, signifies in the Word to deprive him of truths; to wound, signifies to injure the mind and spiritual life by falsities; and to be half dead, signifies to be almost destitute of that life; to have compassion signifies to exercise mercy and charity from an interior principle, mercy also and charity forming a one; to bind up the wounds, and to pour in oil and wine, signify to prepare a remedy against the falsities which had injured his life by instructing him by the good of love and the truth of faith, oil in the Word signifying the good of love, and wine, the good and truth of faith; to set him upon his own beast, signifies according to his understanding as far as he had capacity, a beast of burden signifying here the same as a horse, namely, the understanding; to bring him to an inn, and take care of him, signifies, to those who are better instructed in the knowledges of good and truth,

the inn being a place where meat and drinks are bought, by which are signified the knowledges of good and truth, and thence spiritual nourishment, which is communicated by instruction; by his giving to the host two-pence, and saying to him, "*Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee,*" is signified the exercise of charity in every possible degree, according to ability and capacity. From all that has been adduced, it may now appear what Levi, his tribe, and the Levites, signify in each sense.^o

445. *Of the tribe of Issachar were sealed twelve thousand*—That hereby are signified faith, and salvation, appears from the representation and thence the signification of Issachar and his tribe, as denoting that which constitutes heaven and salvation with man, for Issachar in the original tongue signifies reward, and love and faith are what constitute heaven and salvation in man, consequently both are signified by the tribe of Issachar: because in the Word mention is frequently made of reward, and of receiving reward, and by these expressions are understood life eternal, salvation, and, generally, celestial joy; these things, in the proximate sense, being also signified by reward. It is here to be observed, that it is allowable for man to think concerning eternal life, salvation, and heavenly joy, if he live according to the precepts of the Lord; but still it is not allowable for him to keep his mind intent upon reward, for in this case he would have respect to reward as an end, and would easily fall into the idea of his meriting heaven and salvation by his life, which would cause him to have a view to himself in every thing, and such a view to himself would remove him from heaven; for so far as man regards himself in what he does, so far he does not regard heaven. Hence it is that by reward, in the Word, is signified whatever has respect to heaven, to salvation, to love, to faith, and thence to intelligence and wisdom, for these include salvation and heaven, and consequently, heavenly joy, in proportion as man does not think of merit. From these observations it is evident what is signified by Issachar and the tribe of Issachar. The reason why faith is here signified, is, because by the tribe of Simeon is signified obedience, and by the tribe of Levi are signified good works, and they who are in good works from obedience are also in faith; whereas they who are in the goods of life from a spiritual affection of truth and good are those who are in charity, and they who are in the goods of life from a celestial affection, are those who are in love to the Lord. After the same manner also the angels are distinguished in the heavens: in the inmost or third heaven are those who are in the goods of life from a celestial affection, in the middle or second heaven are those who

^o More may be seen concerning their representation and signification in the *Arcana Cœlestia*, n. 3875, 3876, 3877, 4497, 4502, 4503, 6352, 10,017.

are in the goods of life from a spiritual affection, and in the ultimate or first heaven are those who are in good works from obedience. These latter are also said to be in faith, for they believe, according to their apprehension, what they hear from the Word in the literal sense, and from their preachers, but do not see and perceive whether they be truths, wherefore their thought concerning things to be believed is called faith; for that is properly called faith which is believed without an intellectual sight and perception whether it be so, in which case what is false may be believed as well as what is true: but when what is believed is seen and perceived, it is not then called faith, but sight and perception; for the understanding enlightened from the Lord sees, and the will is affected, and action flows from both. The reason why by Issachar and his tribe is here signified faith, is, because by the three tribes now treated of, from each of which were sealed twelve thousand, are understood all who are in the ultimate or first heaven; and they who are in this heaven are said to be in good works from obedience, and in faith. Many also of them call faith alone the essential of salvation, but still do not separate it from good works, for they say that faith is given from the Lord because they are in good works, and that if they were not in good works faith would not be given; whereas they who separate faith from good works, and insist upon its being the only means of salvation, and that they may be saved by it howsoever they live, confirming the same by their life, are not in the ultimate or first heaven, but in hell. They who in their minds have respect to reward on account of the good works which they perform, and thus place merit in works, are understood by Issachar, in the prophecy of Israel concerning his sons: "*Issachar is a bony ass couching down between burdens: And he saw that rest was good; and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute*" (Gen. xlix. 14, 15). Issachar there signifies reward or recompense on account of works; a bony ass signifies the lowest servitude; couching down between burdens signifies life amongst works; "*and he saw that rest was good,*" signifies works of good without recompense full of felicity; "*and the land that it was pleasant,*" signifies that they who are in the kingdom of the Lord are in such felicity; "*and bowed his shoulder to bear,*" signifies labour notwithstanding in every work; "*and became a servant unto tribute,*" signifies for the sake of meriting.^p But they who do not place merit in the good works which they perform, by having respect to reward, but place heaven and the felicity of life eternal in thinking and willing well, and thence in acting well, and are in the spiritual affection of truth and good, which has place with those who are

^p But these things may be seen more fully explained in the *Arcana Cœlestia*, n. 6387—6394.

in the heavenly marriage, that is, in the marriage of good and truth, are understood by these words in Moses: "*And of Zebulon, he said, Rejoice, Zebulon, in thy going forth; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall sacrifice sacrifices of justice: for they shall suck the abundance of the seas, and the hidden treasures of the sand*" (Deut. xxxiii. 18, 19). These things are said of those who are in the marriage of good and truth, that is, in truths as to understanding and thought, and in goods as to will and affection. Zebulon signifies that marriage, and Issachar, the affection of truth and good; "*rejoice in thy going forth,*" signifies that they have delight in all genuine truths and goods, going forth signifying all things, because it signifies the ultimate, the effect, and the conclusion. To rejoice in tents, signifies, in all worship; to call the people to the mountain, signifies, because they are in heaven, where the good of love prevails; to offer sacrifices of justice, signifies worship from truths derived from good; to suck the abundance of the sea, signifies to imbibe truths of doctrine from the Word, and intelligence thence; and to suck the hidden treasures of the sand, signifies the spiritual things which lie concealed in the literal sense of the Word. Inasmuch as the tribes of Judah, Issachar, and Zebulon, signified the heaven where the good of love bears rule, the tribe of Judah, that good itself, the tribe of Issachar, the affection thereof, and Zebulon, the conjunction of the same with truths, therefore these three tribes encamped to the east of the tent of the assembly (Numb. ii. 3, 10); for in heaven they dwell to the east who are in the good of love, and thence in the affection of good and truth, and in the marriage or conjunction thereof, that is, in truths as to doctrine, and in goods as to life.

446. Verse 8. *Of the tribe of Zebulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.* "*Of the tribe of Zebulon were sealed twelve thousand,*" signifies the conjunction of those who are in the third heaven with the Lord. "*Of the tribe of Joseph were sealed twelve thousand,*" signifies the conjunction of those who are in the second heaven with the Lord. "*Of the tribe of Benjamin were sealed twelve thousand,*" signifies the conjunction of those who are in the ultimate heaven with the Lord.

447. *Of the tribe of Zebulon were sealed twelve thousand—*That hereby is signified the conjunction of those who are in the third heaven with the Lord, appears from the representation and thence the signification of Zebulon and the tribe named from him, as denoting the conjunction of those who are in the third heaven with the Lord; for the name of Zebulon in the Hebrew tongue is derived from cohabitation, and cohabitation in the

spiritual sense signifies conjunction, such as exists with those who love each other. The reason why Zebulon here signifies the conjunction of those with the Lord who are in the third heaven, is, because by the nine preceding tribes are signified all those who are in the heavens and come into the heavens, and the heavens are three, the inmost, the middle, and the last or ultimate, and none can come into heaven but those whom the Lord conjoins to himself; wherefore by these three tribes last mentioned is signified conjunction with the Lord, by the tribe of Zebulon, the conjunction of those with the Lord who are in the third heaven; by the tribe of Joseph, the conjunction of those with the Lord who are in the second heaven; and by the tribe of Benjamin, the conjunction with the Lord of those who are in the ultimate heaven. In the supreme sense, Zebulon signifies the union of the Divine Principle itself and of the Divine humanity in the Lord; in the internal sense, the conjunction of the Lord with heaven and the church; and specifically, the conjunction of good and truth therein, forasmuch as this conjunction causes the conjunction of those who are in the three heavens, and in the church, with the Lord: for the Lord flows into them with the good of love and charity, and conjoins it to the truths which are with them, and thereby conjoins man and angel to himself. These are the things signified by cohabitation, from which Zebulon is named.⁹ This may appear from the words of Leah on the birth of Zebulon, as recorded in Moses: “*And Leah conceived again, and bare a sixth son to Jacob. And Leah said, God hath endowed me with a good dowry; now will my husband cohabit with me, because I have borne him six sons: and she called his name Zebulon*” (Gen. xxx. 19, 20).

From these significations of Zebulon, it may appear what is signified by him in the following passages; as in the prophecy of Israel concerning his sons: “*Zebulon shall dwell at the haven of the seas; and he shall be at a haven of ships; and his side shall be over unto Zidon*” (Gen. xlix. 13). Here, by Zebulon is signified the conjunction of good and truth, which is also called the heavenly marriage. To dwell at the haven of the seas, signifies the conjunction of things spiritual with natural truths, the sea denoting scientifics, which are natural truths; by his being at a haven of ships, is signified spiritual conjunction with doctrines drawn from the Word, ships denoting doctrines and knowledges of all kinds; by his side being over unto Zidon, is signified extension to the knowledges of good and truth from the celestial kingdom.” To the same purpose in the prophecy of Moses concerning the sons of Israel: “*And of Zebulon*

⁹ The same may be seen further elucidated in the *Arcana Coelestia*, n. 3960, 3961.

^r These things may be seen more amply explained in the *Arcana Coelestia*, n. 6382—6386.

he said, *Rejoice, Zebulon, in thy going forth; and Issachar, in thy tents, They shall call the people unto the mountain: there they shall sacrifice sacrifices of justice: for they shall suck the abundance of the seas, and the hidden treasures of the sand*" (Deut. xxxiii. 18, 19).⁵ So again, in the prophecy of Deborah and Barak in the book of the Judges: "*Out of Ephraim was there a root of them against Amalek, after thee, Benjamin, among thy people; out of Machir, shall come down legislators, and out of Zebulon they who draw the staff of the scribe. Zebulon was a people that devoted the soul to die, and Naphtali upon the high places of the field. The kings came, they fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of silver. The stars fought from heaven; they fought in their courses against Sisera*" (v. 14, 18, 19, 20). The subject treated of in this prophecy is the combat of truth from good against falsity from evil. By the king of Canaan, who reigned in Hazor, and by Sisera, the prince of his army, who fought against Barak and Deborah, is signified the falsity of evil; and by Barak and Deborah, the truth of good; and inasmuch as the tribes of Naphtali and Zebulon signified combat from the truth derived from good, the tribe of Naphtali, combat, and the tribe of Zebulon, the conjunction of good and truth, therefore these two tribes only were taken to fight, and not the other tribes.⁴ That this combat was significative of such things, may appear from the prophecy pronounced by Deborah and Barak, which in the spiritual sense treats of the victory of truth from good over falsity from evil, and of the purification and reformation of the church. Here therefore, "*Out of Machir shall come down legislators,*" signifies, that the truth of good shall flow from the good of life, for Machir signifies the same as Manasseh, inasmuch as he was the son of Manasseh (Gen. i. 23; Josh. xiii. 31); and legislators signify those who are in the truths of good, and in the abstract, the truth of good itself. "*And out of Zebulon they who draw the staff of the scribe,*" signifies intelligence from the conjunction of truth and good, Zebulon signifying here, as above, the conjunction of truth and good, and the staff of the scribe, intelligence, "*Zebulon was a people that devoted the soul to die, and Naphtali upon the high places of the field,*" signifies combat in the natural man by truths from the spiritual man, and its influx and conjunction, the high places of the field signifying the interior things of the spiritual man, from which the natural man combats. "*The kings came, they fought, then fought the kings of Canaan,*" signifies the falsities of evil against which is combat; "*in Taanach by the waters of Megiddo,*" signifies those falsities and their quality; "*they took no gain of*

⁵ That Zebulon here also signifies marriage of the good and truth, may be seen in the article above, n. 445.

⁴ See Judges iv. 6.

silver, “signifies that they took and carried away nothing of truth from good, silver denoting truth from good, “*The stars fought from heaven, they fought in their courses against Sisera,*” signifies combat by the knowledges of truth and good, which are through heaven from the Lord, stars denoting such knowledges, and ways or courses denoting truths.

By Zabulon and Napthali is also signified the conjunction of truth and good by combat against falsities and evils, and consequent reformation, in these words in Matthew: “*And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles: the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand*” (iv. 13—17; Isaiah ix. 1, 2). That these words were spoken in Isaiah concerning the Lord, is evident, for it is said, “*that it might be fulfilled which was spoken by the prophet;*” wherefore the land of Zabulon and the land of Nephtalim, also Galilee of the Gentiles, or nations, signify the establishment of the church with the Gentiles, who are in the good of life and receive truths, and thus are in the conjunction of truth and good, and in combat against evil and falsities. That the establishment of the church and the reformation of such Gentiles are there understood, is also evident from the series of the expressions, as that it was beyond Jordan, Galilee of the Gentiles, and also that the people who sat in darkness saw a great light, and that to them that sat in the region and shadow of death light sprang up. By Zabulon and Napthali, in the supreme sense, is signified the union of the Divinity itself with the Lord’s Divine human principle by means of temptations admitted into himself, and victories therein obtained by his own proper power; as in David (Psalm lxxviii. 27, 28, 29), which may be seen explained above.” As such things were signified by Zabulon, therefore, the tribe of Judah, together with the tribe of Issachar and the tribe of Zabulon, encamped to the east about the tabernacle of the congregation (Numb. ii. 3—10); for the encampments of the sons of Israel about the tabernacle of the congregation represented and thence signified the arrangements of the angelic societies in heaven, and to the east in heaven are those who are in conjunction with the Lord by love to him; for the tribe of Judah represented love to the Lord, and the tribe of Zabulon, conjunction with him.

448. *Of the tribe of Joseph were sealed twelve thousand.*

That hereby is signified the conjunction of those who are in the second heaven with the Lord, appears from the representation and thence the signification of Joseph and his tribe, as denoting the spiritual principle of the kingdom and church of the Lord. The reason why Joseph in this place signifies the conjunction of those who are in the second heaven with the Lord, is, because by Joseph is signified the spiritual kingdom of the Lord, and this kingdom constitutes the second heaven. For there are two kingdoms of which heaven consists, the celestial kingdom, and the spiritual kingdom: the celestial kingdom consists of those who are in the third or inmost heaven, and the spiritual kingdom, of those who are in the second or middle heaven. The reason why the conjunction of those who are in this heaven is signified by Joseph, is, because this heaven itself is signified by him, and because in this fourth class of the tribes, the conjunction of all who are in the heavens and come into the heavens with the Lord is treated of, which conjunction is signified by the first tribe of the class, namely, the tribe of Zebulon, and the first tribe of every class and series indicates the subject treated of in the following, which thing also the following retain in the general: hence it is that the tribe of Zebulon signifies the conjunction of those who are in the third heaven with the Lord, the tribe of Joseph, the conjunction of those who are in the second heaven with the Lord, and the tribe of Benjamin, the conjunction of those who are in the first heaven with the Lord.

That Joseph represented, and thence in the Word signifies the Lord as to His divine spiritual principle, and in the respective sense the spiritual kingdom, may appear from all that is related concerning him, both in the historical and prophetic parts of the Word. In the historical part of the Word it is said of Joseph, that he dreamed a dream, and told it to his brethren: the dream was that he and his brethren were binding sheaves in the field; that his sheaf arose and also stood upright, while their sheaves stood round about, and made obeisance to his sheaf. It is also said that he dreamed yet another dream, which was, that the sun and the moon and the eleven stars made obedience to him. (Gen. xxxvii. 5—10). By these dreams, in the proximate sense, is understood, that Joseph's brethren and parents should come into Egypt, and there venerate him as the lord of the land; but in the spiritual sense they signified that the church, which was represented by Jacob and by his sons, should submit itself to the Lord; for by Joseph, as was said, is represented the Lord as to his divine spiritual principle, and in the respective sense the spiritual kingdom of the Lord in heaven and on earth. The spiritual kingdom of the Lord on earth is the spiritual church, and this church is what is understood in the internal sense by Jacob and his sons, when they were in Egypt. Afterwards, by Joseph is described the establishment

of the church which was to be represented by the sons of Israel : it was on this account that Joseph was carried down into Egypt, and obtained the rule over the whole land, and invited thither his father and brethren, and supported them ; and so long as he was lord of that land, the spiritual church in the natural was represented by the land of Egypt, and the spiritual church itself, by Jacob and his sons ; but the end of the representation of the spiritual church in the natural by Egypt, was when Moses was born, and began to lead the Israelites out of Egypt.*

The representation of the Lord as to the divine spiritual principle, and thence the representation of the spiritual kingdom of the Lord, is contained in these words in Moses : “ *And Pharaoh said unto his servants, Shall we find a man like this man, in whom the spirit of God is ? And Pharaoh said unto Joseph, Forasmuch as God hath made thee to know all this, there is none intelligent and wise as thou : thou shalt be over my house, and upon thy mouth shall all my people kiss ; only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph’s hand, and arrayed him in vestures of fine linen, and put a necklace of gold upon his neck ; and he made him to ride in the second chariot which he had ; and they cried before him, Bow the knee : and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, beside thee shall no man lift up his hand or foot in all the land of Egypt* ” (Gen. xli. 38—44).^v It is said that by Joseph in the supreme sense is represented the Lord as to the divine spiritual principle ; it may be expedient, therefore, first to explain what is understood by the divine spiritual principle of the Lord. Heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom ; the divine principle itself proceeding from the Lord constitutes heaven, and the divine proceeding from the Lord is divine good united to divine truth ; all those in heaven who receive the divine good more than the divine truth constitute the celestial kingdom of the Lord, but all who receive the divine truth more than the divine good constitute the spiritual kingdom of the Lord ; wherefore the divine principle of the Lord, which is received by the angels in the celestial kingdom is called the divine celestial, and the divine principle of the Lord which is received by the angels of the spiritual kingdom is called the divine spiritual. It is, however, to be observed, that

* These things being manifold and various may be seen expounded in the *Arcana Cœlestia*.

^v The above passages may be seen explained in the *Arcana Cœlestia*, n. 5304—5324.

there are not two divine principles proceeding from the Lord, namely, a celestial and a spiritual, but they are so called on account of their reception; for the divine good, which from reception is called the divine celestial, and the divine truth, which from reception is called the divine spiritual, proceed so united, that they are not two but one.* That the Lord, as to the divine spiritual principle, and thence the spiritual kingdom, is signified by Joseph, may further appear from the following passages; thus in the benediction of the sons of Israel by their father: "*The son of a fruitful one is Joseph, the son of a fruitful one near a fountain, of a daughter, he walketh upon a wall, and the archers shall bitterly grieve him, and shall shoot at him, and shall hold him in hatred: and he shall sit in the strength of his bow, and the arms of his hands shall be made strong by the hands of the Mighty One of Jacob; hence the shepherd, the stone of Israel, from the God of thy father, and he shall help thee, and with Schaddai, and he shall bless thee with the blessings of heaven from above, with the blessings of the deep lying beneath, with the blessings of the breasts, and of the womb: the blessings of thy father shall prevail over the blessings of my progenitors, even to the desire of the hills of an age; they shall be for the head of Joseph, and for the crown of the head of the Nazarite of his brethren*" (Gen. xlix. 22—26). In these words, "*Joseph is the son of a fruitful one,*" signifies the spiritual kingdom and spiritual church of the Lord, and in the supreme sense the Lord as to the divine spiritual principle; "*the son of a fruitful one near a fountain,*" signifies fructification by truths from the Word, the son of a fruitful one denoting fructification, and a well or fountain denoting the Word; "*of a daughter, he walketh upon a wall,*" signifies to combat from truths derived from good against the falsities derived from evil, a wall denoting the truth defending; "*the archers shall bitterly grieve him,*" signifies resistance from falsities; "*and shall shoot at him,*" signifies their combating from falsities; "*and hate him,*" signifies hostility of every kind from falsities of doctrine, for darts and arrows, consequently throwers of darts, and archers, signify combat from truths against falsities of doctrine, but in the present case, from falsities of doctrine against truths; "*he shall sit in the strength of his bow,*" signifies safety by virtue of truths of doctrine combating against falsities, bow denoting doctrine; "*and the arms of his hand shall be made strong,*" signifies the potency of the powers of combating; "*by the hands of the Mighty One of Jacob,*" signifies from the omnipotence of the Lord's divine

* These things may be seen more fully explained in the work concerning *Heaven and Hell*, n. 20—28, where the two kingdoms into which the three heavens are distinguished, are treated of; also n. 13, 133, 139, where the divine proceeding is treated of, and is shewn to be the divine good united to divine truth, and that they are two only in the recipients.

human principle; “*hence the shepherd, the stone of Israel,*” signifies that hence come all spiritual good and truth in the Lord’s kingdom; “*from the God of thy father, and he shall help thee,*” signifies that he is the God of the ancient church; “*and with Schaddai, and he shall bless thee,*” signifies the Lord as benefactor after temptations: “*who shall bless thee with blessings of heaven from above,*” signifies, with goods and truths from the interior; “*with the blessings of the deep that lieth beneath,*” signifies, with knowledges of truth and good and confirming scientifics from the exterior; “*with the blessings of the breasts and of the womb,*” signifies the spiritual affections thereof and conjunction; “*the blessings of thy father shall prevail above the blessings of my progenitors,*” signifies that that church which is signified by Joseph is grounded in spiritual truth and good; “*even to the desire of the hills of an age,*” signifies from celestial mutual love; “*they shall be for the head of Joseph,*” signifies those things as to interior principles; “*and for the crown of the head of the Nazarite of his brethren,*” signifies, and as to exterior principles.” Again, in the benediction of the sons of Israel by Moses: “*Unto Joseph he said, Blessed of Jehovah be his land, concerning the precious things of heaven, concerning the dew, and concerning the deep that lieth beneath, and concerning the precious things of the produce of the sun, and concerning the precious things of the product of the months, and concerning the first fruits of the mountains of the east, and concerning the precious things of the hills of an age, and concerning the precious things of the earth and its fulness, and for the good pleasure of him that dwelleth in the bush; they shall come to the head of Joseph, and to the crown of the Nazarite of his brethren*” (Deut. xxxiii. 13—17). In these words the spiritual church of the Lord is described as existing among those who are in the doctrine of truth derived from the Word, and whose life is in accordance with it, the land of Joseph signifying that church. By being blessed concerning the precious things of heaven, concerning the dew, and concerning the deep that lieth beneath, is signified blessing from divine truths from the Word in the spiritual man, and from the influx of the spiritual man into the natural, the precious things of heaven denoting divine truths spiritual, or which are in the spiritual man, the dew signifying the influx thence, and the deep lying beneath signifying the natural man, in which are the knowledges of truth and good to perception, and confirming scientifics; “*concerning the precious things of the produce of the sun, and concerning the precious things of the product of the months,*” signifies from the truths flowing forth from the celestial kingdom of the Lord, and from the truths flowing forth from the spiritual kingdom of

^v These things may be seen more fully explained in the *Arcana Cœlestia*, n. 6416—6438.

the Lord, the precious things of the sun denoting truths from the celestial kingdom, the precious things of the months, truths from the spiritual kingdom, and produce and product denoting the things which flow forth; “*and concerning the first fruits of the mountains of the east, and concerning the precious things of the hills of an age,*” signifies genuine truths, such as were in the Most Ancient Church, and such as were in the Ancient Church, the mountains of the east signifying the Most Ancient Church, which was principled in love to the Lord, and the hills of an age signifying the Ancient Church, which was principled in charity towards the neighbour. The Most Ancient Church is described by the mountains of the east, because a mountain signifies love, and the east signifies the Lord; and the Ancient Church is described by the hills of an age, because hills signify charity towards the neighbour; “*and concerning the precious things of the earth and its fulness,*” signifies the spiritual external church, which exists with those who live according to the knowledges of truth and good, the earth denoting that church, and its fulness denoting knowledges in the external man; “*and concerning the good pleasure of him who dwelleth in the bush,*” signifies the Lord as to the divine spiritual principle, and that all these things are from him; “*they shall come to the head of Joseph, and to the crown of the Nazarite of his brethren,*” signifies, as to interior principles and as to exteriors, as above. Again, in the prophet Zechariah: “*And I will make the house of Judah powerful, and I will save the house of Joseph, and I will cause them to dwell; for I have mercy upon them. And they shall be like mighty Ephraim, and their heart shall rejoice as through wine*” (x. 6, 7). By the house of Judah is here understood the church which is principled in love to the Lord, which is called the celestial church; and by Joseph is understood the church which is principled in the good of charity and in the truths of faith, which is called the spiritual church; inasmuch as the truths of that church have power from good, therefore it is said, “*they shall be like mighty Ephraim,*” for Ephraim signifies truth from good in the natural man, to which truth belongs power; their joy grounded in truths is signified by “*their heart shall rejoice as through wine,*” wine signifying truth from good. Again, in Ezekiel; “*Moreover, thou son of man, take thee one [piece of] wood, and write upon it, For Judah, and for the sons of Israel his companions: then take one [piece of] wood and write upon it, For Joseph, the wood of Ephraim, and of all the house of Israel his companions: and join them one to another into one [piece of] wood, that they may both be one in thy hand. Say unto them, Thus saith the Lord Jehovah: Behold, I will take the wood of*

- That mountains and hills have such a signification, may be seen above, n. 405.

Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and I will add them upon the wood of Judah, and will make them into one wood, and they shall be one in my hand; and I will make them into one nation in the earth in the mountains of Israel; and they all shall have one king for a king; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (xxxvii. 16—22). By Judah in these passages also is signified the celestial church, which is in the good of love, and by Joseph and Ephraim is signified the spiritual church, which is in the good of charity and in the truths of faith. That these two churches shall be one church with the Lord, as good and truth are one, is understood by, "*I will make them into one wood, and they shall be one in my hand. And I will make them into one nation in the earth in the mountains of Israel; and they all shall have one king for a king; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.*"^a So likewise in David: "*Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph*" (Psalm lxxvii. 15). Here, by the sons of Jacob and Joseph are understood those who are in the good of life according to their religious principle; for by Jacob in the Word is understood the external church which is with those who are in the good of life, and by Joseph are here understood Manassch and Ephraim, for it is said, "*thou hast redeemed the sons of Joseph,*" by whom are understood those who are in good and truth as to the external man, consequently as to life. That these are signified by Manassch and Ephraim, the sons of Joseph, may be seen above.^b To redeem them with his arm, signifies to save them by his omnipotence, for such were saved by the Lord by his coming into the world, and could not have been saved otherwise. So again, in Obadiah: "*But in Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall be the heir of their inheritances; and the house of Jacob shall become a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle them, and devour them; and there shall not be any remaining of the house of Esau; for Jehovah hath spoken it*" (ver. 17, 18). By Esau and his house are here understood those who believe themselves to be intelligent and wise, not from the Lord, but from themselves; for in ver. 8 of that chapter, it is said, "*Shall I not in that day, saith Jehovah, even destroy the wise ones out of Eden, and the intelligent out of the mount of Esau?*" meaning those who have confirmed themselves from the letter of the Word in such things as favour their own loves. By the house of Jacob and the house of Joseph are understood such as are in good of life according to the truths of doctrine,

^a This passage may also be seen explained above, n. 433.

^b N. 440.

by the house of Jacob, those who are in the good of life, and by the house of Joseph, those who are in the truths of doctrine; by mount Zion, where there shall be deliverance and holiness, is signified love to the Lord, from whom is salvation, and from whom is divine truth. The house of Jacob, being the heir of the inheritances of the house and mountain of Esau, and being also a fire, and the house of Joseph a flame, and the house of Esau for stubble, signifies, that in the place of those who are understood by Esau, those should succeed who are in the good of life according to truths of doctrine; for this is actually the case in the spiritual world, where they who have lived in the pride of self derived intelligence, and have confirmed themselves from the Word in such things as favour the loves of self and the world, occupy certain tracts and mountains, and make to themselves a resemblance of heaven, believing that they possess heaven more than others; but, at the appointed time, they are cast out of their places, and those succeed to them who are in the good of life according to the truths of the doctrine derived from the Lord.^c Hence it may appear what is signified by the house of Jacob being the heir of their inheritances, and being a fire, and by the house of Joseph being a flame, and the house of Esau for stubble. Again, in Amos: "*That chant to the sound of the psaltery, and invent for themselves instruments of music like David; that drink out of bowls of wine, and anoint themselves with the first fruits of oils: but they are not grieved at the breach of Joseph*" (vi. 5, 6). These words treat of those who pretend to good affections in externals, and adduce confirmations from the Word, and yet interiorly are evil. To pretend to good affections in externals, is signified by chanting to the sound of the viol, inventing for themselves instruments of music, and anointing themselves with the first fruits of oils; to adduce confirmations from the Word that they may appear, is signified by drinking out of bowls of wine; that they are not concerned about the truths of doctrine of the church, if even the church should perish by falsities, is signified by not being grieved at the breach of Joseph, Joseph denoting the spiritual church, which is with those who are in truths of doctrine. Again, in David: "*Give ear, O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come for salvation to us*" (Psalm lxxx. 1, 2). Here also, by Joseph is signified the spiritual church, which exists with those who are in truths derived from good, that is in truths of doctrine also as to life.^d Again, in Amos: "*For thus*

^c See what is said upon this subject in the small work concerning the *Last Judgment*.

^d What is here understood by Ephraim, Benjamin, and Manasseh, may be seen above, n. 410.

saith Jehovah unto the house of Israel, seek ye me, and ye shall live; seek Jehovah, and ye shall live; lest, like fire, he devour the house of Joseph, and devour it, and there be none to quench it in Beth-el. Hate the evil, and love the good, and establish judgment in the gate: it may be that Jehovah of hosts will be merciful unto the remnant of Joseph" (v. 4, 6, 15). By the house of Israel is signified the spiritual church, and by the house of Joseph, the same as to truths of doctrine. That the truths of doctrine would perish unless they were in the affection of truth and good, and in a life according thereto, is understood by, "*lest, like fire, he devour the house of Joseph;*" and that Jehovah would be merciful to his remnant [remains], and would preserve with them the remaining truths of doctrine, if they lived according to goods and truths from the Word, is meant by, "*hate the evil, and love the good, and establish judgment in the gate.*" Again, in David: "*Lift up a song, and bring hither the timbrel, the pleasant harp with the psaltery. Blow the trumpet in the new moon, at the time appointed on the day of our solemn festival. For this was a statute of Israel, a judgment for the God of Jacob. This he ordained in Joseph for a testimony, when he went forth against the land of Egypt; when I heard a language that I knew not*" (Psalm lxxxii. 2—6). Here, by lifting up a song, and bringing the timbrel, are meant confession from spiritual and celestial truths, and the delights of the affection of truth and good:^e "*Blow the trumpet in the new moon, at the time appointed for the day of our solemn festival,*" signifies worship from the delight of those affections; "*for this was a statute for Israel, and a law of the God of Jacob; this he ordained in Joseph for a testimony,*" signifies that those things were for the new church instituted with the sons of Israel, which was in truth of doctrine; "*when he went forth against the land of Egypt: where I heard a language that I knew not,*" signifies when the old church was destroyed, which was at that time in falsities of doctrine, signified by "*a language that I knew not;*" for Egypt, when Joseph was lord there, represented the church which is in the knowledges of truth and good, and in confirming sciences, but when the sons of Israel began to be hated and ill treated, Egypt then represented the church destroyed, and in mere falsities, for it is said that a new king arose over the Egyptians who knew not Joseph (Exod. i. 8); wherefore also the Egyptians, with Pharaoh, who pursued the sons of Israel, were drowned in the Red Sea.

That by Joseph in the supreme sense is understood the Lord as to the divine spiritual principle, is also evident in David: "*He sent a man before them, even Joseph, who was sold for a servant; whose feet they hurt with fetters: his soul came*

^e See above, n. 323, 326.

into iron : until the time that his word came : when the saying of Jehovah tried him. Then the king sent and loosed him ; even the ruler of the peoples, and let him go free. He made him lord of his house and ruler over all his possessions : to bind his princes at pleasure ; and teach his senators wisdom. Israel also came into Egypt, and Jacob became a sojourner in the land of Ham" (Ps. cv. 17—23). By Joseph is here described the Lord, how he was received when he came into the world, how he was tempted and afterwards made Lord of heaven and earth, how he subjugated the hells, reduced the heavens to order, and established the church. How he was received and tempted, is described by Joseph's being sold for a servant, his feet hurt with fetters, and his soul coming into iron ; his being sold for a servant signifies that he was esteemed as vile ; his feet being hurt with fetters, signifies that he was as it were bound and in prison, because there was no longer any natural good ; his soul coming into iron, signifies affliction because there was no longer any natural truth, but instead thereof falsity ; his conquering the hells by the divine truth from his divine principle is described by "*until the time that his word came, the saying of Jehovah tried him,*" his word signifying the divine truth, and the saying of Jehovah signifying the divine good from which divine truth proceeds. That the Lord thus acquired to his human principle from his divine, full power over all things of heaven and earth, is described by, "*The king sent and loosed him, even the ruler of the peoples, and let him go free. He made him lord over his house, and ruler over his possessions ;*" by the king who sent, and the ruler of the people who let him go free, being signified the divine truth and the divine good, which were in him and from him, by king, the divine truth, and by ruler, the divine good ; for in the Word the Lord is called King from divine truth, and Lord and Ruler from divine good. By the house over which he was made lord, are signified heaven and the church as to good ; and by possessions, heaven and the church as to truth. The same is hereby signified as by the words of the Lord himself, that all things which the Father hath are his, and all his are the Father's ; and that all power was given to him in heaven and earth (John xvii. 10 ; Matt. xxviii. 16). That from his divine principle he withholds the heavens from falsities, and keeps them in truths, and thus gives them intelligence and wisdom, is described by his binding the princes at his pleasure and teaching his senators wisdom, princes denoting those who are in truths, and senators those who are in intelligence and wisdom. The establishment of the church in the earths by him is understood by "*Israel also came into Egypt ;*" by Israel is signified the church, for the establishment of the church by the Lord was represented by the sons of Israel coming into Egypt, likewise by the Lord's

being carried down into Egypt when he was an infant (Matt. ii. 14, 15; Hosea xi. 1). That all things of the church then perished, is understood by Jacob becoming a sojourner in the land of Ham; Jacob signifying the church with all who are in the good of life, and the land of Ham signifying the church destroyed. In this and other passages of the Word, by Israel and Jacob are not understood the sons of Israel and the posterity of Jacob, but all those in whom the church is, wherever they are or may be; as by Judah in the Word is not understood the Jewish nation, but the church, consisting of those who are principled in love to the Lord, concerning which see above; for with the sons of Israel, or the posterity of Jacob, there was not any church, but only the representative of a church, wherefore by them are signified all who are of the church, and this not only in the prophetic parts of the Word, but also in its historical parts, as has been shewn in the preceding pages. Hence also by Joseph and his tribe are not understood Joseph and his tribe, but in the supreme sense, the Lord as to the divine spiritual principle, and thence, in the respective sense, the spiritual kingdom of the Lord in the heavens and the earths, likewise the principles constituent of that kingdom, which are the truths of doctrine. Inasmuch as the new spiritual church to be established by the Lord is described in Ezekiel, and this church with its doctrine is understood by the new city, the new temple, and the new earth, therefore it is said, "*Thus saith the Lord Jehovih. This is the border unto which you shall inherit the land, according to the twelve tribes of Israel; the cords to Joseph*" (xlvii. 13). Here, by Joseph is signified the spiritual church, and by the cords is signified conjunction, and preaching from that tribe to the rest, and from the rest to it; and by the twelve tribes of Israel are signified all things pertaining to that church.

449. *Of the tribe of Benjamin were sealed twelve thousand*—That hereby is signified the conjunction of those who are in the ultimate heaven with the Lord, appears from the representation of Benjamin and the tribe named from him, as denoting the spiritual-celestial principle in the natural man, in like manner as Joseph in the spiritual. The spiritual-celestial principle is truth conjoined to good; for truth, viewed in itself, is spiritual, and good is celestial; hence by Benjamin and his tribe is signified the conjunction of truth and good in the natural man, and hence, in the present case, the conjunction of those who are in the ultimate heaven with the Lord; for they are in the ultimate heaven who are in natural good and truth from a spiritual and celestial origin. They who are in the ultimate heaven are either spiritual-natural, or celestial-natural; the

spiritual-natural who are in that heaven belong to the spiritual kingdom of the Lord, and the celestial-natural belong to the celestial kingdom; wherefore the spiritual-natural communicate with the second heaven, where all are spiritual, but the celestial-natural communicate with the third heaven, where all are celestial, as is shewn in the article above. From these observations it may be seen what is signified in the Word by Joseph and Benjamin, who were brethren. Inasmuch as Benjamin signifies truth conjoined to good in the natural man, and thence truth conjoined to good in those who are in the ultimate heaven, therefore he was also the last-born to Jacob, and was called by him the son of the right hand, for Benjamin, in the original, signifies the son of the right hand; and he was likewise born in Bethlehem, by which city is also signified truth conjoined to good in the natural man.^g He was last born, because the natural principle, consisting of truth conjoined to good, is the ultimate principle of the church in man: for there are in man three degrees of life, the inmost, middle, and ultimate; the inmost degree is that in which they are who dwell in the inmost or third heaven, the middle degree is that in which they are who dwell in the middle or second heaven, and the ultimate degree is that in which they are who dwell in the ultimate or first heaven; wherefore they who are in the third heaven are called celestial, they who are in the middle are called spiritual, and they who are in the ultimate heaven are called either spiritual-natural or celestial-natural, and the conjunction of these with the Lord is signified by Benjamin^h: hence then it may be clearly seen why Benjamin was the last born of the sons of Jacob. The reason of his being called the son of the right hand is, because by son is signified truth, and by the right hand is signified the power of truth from good, and all power in the spiritual world belongs to truth derived from good in the natural man. The reason why all the power which belongs to the spiritual man is in this principle is, because the efficient cause is in the spiritual man, and the effect is in the natural, and all the power of the efficient cause exerts itself by means of the effect.ⁱ Hence then it is that this last son of Jacob was called Benjamin, that is, the son of the right hand. And inasmuch as the like is signified by Bethlehem, namely, truth conjoined to good in the natural man, therefore David also was born there, and also anointed king (1 Sam. xvi. 1—14; xvii. 12); for David as a king represented the Lord as to truth from good, and this is also signified by a king, as may be seen above.^j The

^g That he was born in Bethlehem, see Gen. xxxv. 16—19.

^h Concerning the three degrees of life in man and angel, see the work concerning *Heaven and Hell*, n. 33, 34, 38, 39, 208, 209, 211, 425.

ⁱ That all the power of the spiritual man is in the natural, and by the natural principle, may be seen in the *Arcana Cœlestia*, n. 9336.

^j N. 29, 31, 205.

Lord was on this account also born in Bethlehem (Matt. ii. 1, 5, 6) because he was born a king, and truth conjoined to good was in him from his nativity. For every infant is born natural, and the natural principle, being next to the external senses and the world is first opened, and this principle with all men is ignorant of truth and prone to evil; but in the Lord alone there existed the propensity to good, and the desire of truth as to this principle, inasmuch as the ruling affection in man is from the father; for the ruling affection is his soul, and with the Lord the affection or soul from the Father was the essential divine principle, which is the divine good of the divine love. Inasmuch as Benjamin and his tribe signify truth conjoined to good in the natural man, therefore his lot in the land of Canaan was between the sons of Judah and the sons of Joseph; and Jerusalem also, which was then inhabited by the Jebusite, was ceded to that tribe for an inheritance (Joshua xviii. 11—28); so that the sons of Benjamin dwelt there with the Jews, who afterwards occupied that city. The reason why the tribe of Benjamin was allotted an inheritance between the sons of Judah and the sons of Joseph, was, because that tribe represented and thence signified the conjunction of good and truth; for by Judah is signified the good of the church, and by Joseph, the truth of the church. The reason why Jerusalem was ceded to that tribe was, because Jerusalem signified the church as to doctrine and as to worship, and all the doctrine of the church is the doctrine of truth conjoined to good, and all worship according to doctrine is effected by means of the natural man, for, as was said above, worship is the effect derived from the efficient cause in the spiritual man.

From these observations it may appear what is signified by Benjamin in the following passages; as in Jeremiah: "*And it shall come to pass, if ye diligently hearken unto me, saith Jehovah, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein, then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and the city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of Jehovah*" (xvii. 24, 25, 26). The reason why such things are said to be consequent upon the hallowing of the sabbath, is because the sabbath signified the union of the divine and the divine human principle in the Lord, and in the respective sense, the conjunction of his divine human principle with the heaven and the church,

and in general the conjunction of good and truth.^k By the cities of Judah, by the places about Jerusalem, and by the land of Benjamin, are signified truths conjoined to good in the natural man; by the cities of Judah, the truths of good, by the places about Jerusalem, the truths of doctrine in the natural man, and by the land of Benjamin, their conjunction; for cities signify truths. Judah signifies the good of the church; Jerusalem the doctrine of truth; the places about Jerusalem signify such things as are round about, or beneath, which are the truths of good in the natural man; and the land of Benjamin signifies the church as to the conjunction of those things in the natural man. From the plain, from the mountain, and from the south, signify good and truth in the natural man from a celestial origin and from a spiritual origin. The plain signifies good and truth in the natural man, because they who are in the ultimate heaven, and are called celestial-natural and spiritual-natural, dwell in plains below the mountains and hills; the mountain signifies those who are principled in celestial good, and the south, those who are principled in spiritual good, and thence in the light of truth. To bring burnt-offerings and sacrifices, and meat-offerings, and incense, signify worship from celestial good and from spiritual good in the natural man; burnt-offering signifies worship from celestial good, sacrifice, worship from spiritual good; meat-offerings and frankincense signify good and the truth of good in the natural man; these are the things signified by the above words. To what purpose else could it be said that if they hallowed the sabbath they should come from the cities of Judah, from the places about Jerusalem, from the land of Benjamin, from the plain, the mountain, and the south; and why not from the whole land of Canaan? On account of the spiritual signification of all the particulars here mentioned relating to heaven and the church, similar things are mentioned in other places in the same prophet, as in the following: "*In the cities of the mountains, in the cities of the plain, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that numbereth them, saith Jehovah*" (Jerem. xxxiii. 13). So again: "*Men shall buy fields for money, and write it in a book, and cause witnesses to witness it in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the plain, and in the cities of the south: because I will bring back their captivity, saith Jehovah*" (Jerem. xxxii. 44). In these passages the same things are signified as above by the land of Benjamin, the places about Jerusalem, the cities of Judah, the mountain, the

^j As may be seen in the *Arcana Cælestia*, n. 8495, 8510, 10,356, 10,367, 10,370, 10,374 10,668 10,730.

plain, and the south; consequently, by Benjamin is signified the conjunction of truth and good in the natural man, and thus the conjunction of truth and good with those who are in the ultimate heaven. Again, in the same prophet: "*Assemble yourselves, ye sons of Benjamin, from the midst of Jerusalem, and sounding, sound the trumpet in Tekoa, and upon the house of the vineyard kindle a fire, for evil appeareth out of the north, and great destruction*" (vi. 1). The subject here treated of is the devastation of the church as to truth and good, because it is against Zion and Jerusalem, for by Zion is signified the good of the church, and by Jerusalem, the truth thereof; and inasmuch as the sons of Benjamin signify the conjunction of good and truth, they are therefore commanded to assemble themselves out of the midst of Jerusalem, to blow the trumpet in Tekoa, and kindle a fire in Beth-haccerem, or the house of the vineyard; to blow the trumpet signifying combat, by virtue of truths derived from good, against that church; the house of the vineyard signifying that church itself; and to kindle a fire upon it, the destruction of the same by evil loves. The north from which the evil appears signifies the falsity of evil; and the great destruction signifies the dissipation of good and truth. Again, in David: "*Give ear, O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come for salvation to us*" (Psalm lxxx. 1, 2). By Ephraim, Benjamin, and Manasseh, are not understood Ephraim, Benjamin, and Manasseh, but those who are in natural truth and good, and the conjunction thereof.¹ So again: "*Bless ye God in the congregations; even Jehovah, from the fountain of Israel. There is little Benjamin their ruler, the princes of Judah, their council, the princes of Zebulon, and the princes of Naphtali*" (Psalm lxxviii. 26, 27). In these passages, neither Benjamin, nor the princes of Judah, of Zebulon, and of Naphtali, are understood, but the things belonging to church signified by those tribes; and by little Benjamin is there signified the innocence of the natural man, which innocence is in the conjunction of good and truth therein.^m Thus also in the benediction of the sons of Israel by Moses: "*And of Benjamin he said, The beloved of Jehovah, he shall dwell in safety by him; and Jehovah shall cover him all the day long, and he shall dwell between his shoulders*" (Deut. xxxiii. 12). By Benjamin is here signified the Word in the ultimate sense, which is natural; for in this benediction pronounced by Moses the Word is described, and by each tribe is signified some essential thereof; and inasmuch as in the ultimate sense of the Word, which is the natural sense, there is the marriage of good and truth, as

¹ See above, n. 440, where this passage is explained.

^m This passage also may be seen explained above, n. 439.

has been shown in many places, therefore Benjamin, by whom that sense is signified, is called the beloved of Jehovah, and it is said that he shall dwell in safety by him, that he shall cover him all the day long, and he shall dwell between his shoulders; to dwell between the shoulders, denoting to dwell in security and in power. What is signified by Benjamin in the prophecy of Israel the father concerning his sons (Gen. xlix. 27) is explained in the *Arcana Cœlestia*.ⁿ In that prophecy, Benjamin is the last treated of, because the ultimate of heaven and of the church is signified by him, the ultimate being the natural principle in which truth is conjoined to good. Such being the things signified by Benjamin, therefore the tribes of Ephraim, Manasseh, and Benjamin encamped in the wilderness about the tabernacle of the congregation, on the west side (Numb. ii. 18—24); and by these three tribes are signified all who are in natural truth and good, and in the conjunction thereof. By Ephraim is signified truth in the natural man; by Manasseh, good, as has been shown above: and by Benjamin, their conjunction. The reason why they encamped on the west side, was, because, in heaven, they dwell in the west and in the north, who are in an obscure principle of good and in an obscure principle of truth, consequently who are in natural good and truth; but they dwell in the east and in the south in heaven, who are in a clear principle of good and truth.^o From what has been adduced it may now be seen what is signified in the Word by Benjamin, namely, the conjunction of good and truth in the natural man, and conjunction with the spiritual by good; for all good which is good in the natural man flows in from the spiritual man, that is, by the spiritual man from the Lord. Without such influx there cannot exist any good in the natural man: wherefore by Benjamin is also signified the conjunction of the spiritual man with the natural, and by Joseph, the conjunction of the celestial man with the spiritual.

450. Amongst these twelve tribes, from each of which twelve thousand are said to be sealed, the tribe of Dan is not mentioned, but in its stead the tribe of Manasseh. The reason of this is, because by the tribe of Dan were represented and signified such as are treated of in the following verse, in which it is said, "*After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands*" (verse 9). Those who are here mentioned signify such as were not in the essential truths of heaven and the church, but in the good of life according to the doctrines of their religion, which, as to the most part,

ⁿ N. 6439—6445.

^o Concerning this circumstance see the work on *Heaven and Hell*, n. 141—153.

were not genuine truths, but falsities, but were nevertheless accepted by the Lord as truths, because they were in the good of life, by virtue of which the falsities of their religion were not tinged with evil, but inclined to good. The reason why they were taken in the place of Dan, is, because the tribe of Dan was the last of the tribes, and therefore in the kingdom of the Lord, that tribe signifies the ultimate, in which they are who are in the good of life, and in faith according to their religious principles in which there are not genuine truths.^p

451. Verses 9, 10. *After this I beheld, and, lo, a great multitude which no man could number, of all nations, and tribes, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb.*—“*After this, I beheld, and, lo, a great multitude which no man could number,*” signifies all those who are in the good of life according to their religion, in which there are not genuine truths; “*which no man could number,*” signifies that the quantity and quality of good and truth with them is known to the Lord alone; “*of all nations and tribes,*” signifies all who are in good as to life according to the doctrines of their religion; “*and people, and tongues,*” signifies all who are in falsities from ignorance, and from various religions; “*stood before the throne, and before the Lamb,*” signifies in the kingdom of the Lord; “*clothed with white robes,*” signifies their being then in truths, and in protection against falsities; “*and palms in their hands,*” signifies and in the good of life according to them. “*And they cried with a loud voice,*” signifies adoration from the good of truth, and thence from joy of heart; “*saying, Salvation to our God, who sitteth upon the throne, and unto the Lamb,*” signifies confession that life eternal is from the Lord alone.

452. *After this I beheld, and, lo, a great multitude*—That hereby are signified all those who are in the good of life, according to their religion, in which there are not genuine truths, appears from this consideration, that by the twelve thousand sealed out of every tribe are understood those who are of the church, in which there are genuine truths; for by the twelve tribes of Israel are understood those who are in genuine goods and truths, and abstractedly, all the goods and truths of the church; wherefore by these who are now treated of are understood those who are in the good of life according to their religion, in which nevertheless there are not genuine truths. That such are meant by a great multitude, is also evident from what follows in this chapter concerning them, where it is said that they are those who come out of great tribulation (verse 14),

^p Concerning the tribe of Dan, see the *Arcana Cœlestia*, n. 1710, 3921, 3923, 6396, 10,335.

which means out of temptation, for they who are in the good of life according to their religion, in which there are not genuine truths, undergo temptations in the other life, by which the falsities of their religion are dissipated, and genuine truths implanted in their place: but more will be said of this in what follows: hence it may appear who they are who are meant by the great multitude which is treated of in what follows to the end of the chapter. It is to be particularly observed that no one, whether he be within the church where the Word is, or out of that church, is damned hereafter, if he lives a good life according to his religion, for it is not the fault of such that they do not know genuine truths; wherefore, inasmuch as the good of life contains within it the desire of knowing truths, when such come into the other life they easily receive truths, and imbibe them; the case is altogether otherwise with those who have lived an evil life, and trifled with religion.⁹

453. *Which no man could number*—That these words signify that the quantity and quality of good and truth with them are known to the Lord alone, appears from the signification of number, as denoting the quality of a thing, and thence of numbering, as denoting to know the quality of a thing, in the present case, the quality of good and truth with those who are now treated of. That they also signify that the Lord alone knows this, is understood by no man being able to number them; for no man, or even angel, knows the quality of good and truth with another, in all their series and connexion, but only somewhat thereof, which is apparent in the externals; and yet every quality is of infinite extension, for it conjoins and consociates itself with innumerable things which lie concealed within,

⁹ Concerning those who are not in genuine truths, thus those who are in falsities from ignorance, and yet in the good of life, see what is said above, n. 107, 195, 356; and in the work concerning *Heaven and Hell*, where the people and nations who are out of the church, and their states in heaven, are treated of. Also in the *Arcana Cœlestia*, as follows: "That there are falsities of religion which agree with good, and falsities which disagree, n. 9259; that falsities of religion, if they do not disagree with good, do not produce evil, except with those who are in evil, n. 8318; that falsities of religion are not imputed to those who are in good, but to those who are in evil, n. 8051, 8149; that truths not genuine, and also falsities, may be consociated with genuine truths with those who are in good, but not with those who are in evil, n. 3470, 3471, 4551, 4552, 7344, 8149, 9298; that falsities and truths are consociated by appearances from the literal sense of the Word, n. 7344; that falsities are verified and softened by good, because they are applied and made conducive to good, and to the removal of evil, n. 8149; that the falsities of religion with those who are in good, are received by the Lord as truths, n. 4736, 8149; that the good whose quality is from a false principle of religion, is accepted by the Lord, if there be ignorance, and if there be in it innocence and a good end, n. 7887; that the truths which are with man are appearances of truth and good, tintured with fallacies, but that the Lord nevertheless adapts them to genuine truths with the man who lives in good, n. 2053; that falsities in which there is good, exist with those who are out of the church and thence in ignorance of the truth, also with those within the church where there are falsities of doctrine, n. 2589—2604, 2861, 2863, 3263, 3778, 4189, 4190, 4197, 6700, 9256.

and which reside without, and are extended on all sides. These things no one can see but the Lord alone; wherefore the Lord alone arranges and disposes all according to their quality, for he sees the nature and quality of every one, and what will happen to him to eternity, inasmuch as the sight of the Lord, which is called omniscience, foresight, and providence, is eternal; hence it is that no one knows the quality of good and truth with another, but the Lord alone. That to know the quality of good and truth is signified by numbering, may appear strange to some, for they who read these words, abiding only in the sense of the letter, cannot see any other meaning in them than that the multitude was so great that they could not be numbered; nevertheless number, in the spiritual sense, signifies quality, and hence to number signifies to know the quality, and to arrange and dispose according to it.

It was on account of this signification of numbering that a punishment was inflicted upon David for numbering the people, concerning which it is thus written in the second book of Samuel: *“And again the anger of Jehovah was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people. And Joab said unto the king, Now Jehovah thy God add unto the people, how many soever they be, an hundred fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing? Notwithstanding the king’s word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king to number the people of Israel. And David’s heart smote him after that he had numbered the people: and David said unto Jehovah, I have sinned greatly in that I have done; and now I beseech thee, O Jehovah, take away the iniquity of thy servant; for I have done very foolishly. For when David was up in the morning, the word of Jehovah came unto the prophet Gad, David’s seer, saying, Go and say unto David, Thus saith Jehovah, I offer thee three things; choose thee one of them, that I may do it unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days pestilence in thy land? now advise, and see what answer I shall return to him that sent me. And David said unto Gad, I am in a great strait; let us fall now into the hand of Jehovah; for his mercies are great; and let me not fall into the hand of man. So Jehovah sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand”* (xxiv. 1—15).

Who may not know that there could not be so great an iniquity in numbering the people as to occasion the death of seventy thousand by a pestilence sent on that account, unless from some spiritual cause; but the reason of this was, that by Israel and Judah was represented, and thence signified, the kingdom of the Lord in the heavens and in the earths, and by numbering was signified to know their quality, and to arrange and dispose accordingly, which things belong to the Lord alone: hence it is evident that to number, in the Word, has such a signification. In like manner in Moses: "*When thou takest the sum of the sons of Israel after their number, then shall they give every man a ransom for his soul unto Jehovah, when thou numberest them; that there be no plague among them when thou numberest them*" (Exod. xxx. 12). By numbering is here also signified to know their quality, or the quality of the church with them, and to arrange and dispose according to it; and inasmuch as this belongs to the Lord alone, therefore it is said, "*Then shall they give every man a ransom for his soul unto Jehovah, when thou numberest them; that there be no plague among them when thou numberest them.*"^r So in Daniel: "*Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was at Jerusalem; that the king and his princes, his wives and his concubines, might drink therein. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE, God hath numbered thy kingdom, and finished it. TEKEL; thou art weighed in the balances, and art found wanting. PERES; thy kingdom is divided, and given unto the Medes and Persians*" (v. 2, 5, 25—28). In this passage, by being numbered is signified being seen and explored as to the quality of good and truth; and by the kingdom being numbered is signified to be arranged and disposed.^s Again, in Isaiah: "*I said in the cutting off my days, I shall go to the gates of the grave: I am numbered, the residue of my years*" (xxxviii. 10). These are the words of Hezekiah the king, when he was sick, and by his being numbered is signified, explored and concluded.

That to number, and to be numbered, have a different signification in the spiritual sense of the Word from that which appears in the letter or the natural sense, may also appear from this circumstance, that with the angels in heaven, numbers and measures have no place in their spiritual ideas, that is, that they cannot think from numeration or mensuration, but from

^r This passage may be seen more fully explained in the *Arcana Cælestia*, n. 10,216, 10,232.

^s What is signified by the other expressions may be seen above, n. 373.

the quality of a thing, which thought falls into numbers and measures whence it descends thence into a natural sphere; and yet the Word is written for angels as well as for man, wherefore the angels by numbers and by numbering, in the Word, perceive the quality of the thing treated of, whilst men understand numbers and numbering: this may still further appear from this consideration, that every number in the Word signifies somewhat of thing or state.⁴

By way of confirmation we will adduce a few more passages from the Word, where numbering is mentioned, and where it denotes to arrange and dispose. Thus in Isaiah: "*The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: Jehovah of hosts numbereth the host of war*" (xiii. 4). By the kingdoms of nations gathered together, respecting which a tumultuous noise is predicated, are not understood nations gathered together from kingdoms, for this passage is purely prophetic and not historical; but by the kingdoms of nations gathered together, are signified the falsities of evils which they have made to cohere, and by their tumultuous noise are understood their threats, and eagerness of desire for combating against truths, for kingdoms are predicated of truths, and in the opposite sense of falsities, and nations signify goods, and in the opposite sense evils.⁵ Tumult is predicated of the eager desire of combating, in the present case, against truths; "*Jehovah of hosts numbereth the host of war,*" signifies the arrangement of truths from good by the Lord against the falsities from evil. The Lord in the Word is called Jehovah Zebaoth, from truths and goods combating against falsities and evils, for Zebaoth signifies hosts, and hosts signify the truths and goods of heaven and the church; and to number signifies to arrange them; and war, spiritual combat. Again, in the same prophet: "*Lift up your eyes on high, and behold who hath created these things, who bringeth out their host by number; he calleth them all by name by the greatness of his might*" (xl. 26). By the host of heaven, in the literal sense, are understood the sun, moon, and stars, for these in the Word are called the host of Jehovah; but, in the spiritual sense, by host are signified all the goods and truths of heaven, and the church in its whole compass, for by the sun is signified the good of love, by the moon the good of faith, and by the stars are signified the knowledges of good and truth; hence it is evident what is signified by, "*Lift up your eyes on high, and behold who hath created these things.*" By creating, when predicated concerning goods and truths, is signified to form them in man, and thus to regenerate him; by leading out the host by number, is signified to arrange goods and truths accord-

⁴ Concerning which see above, n. 203, 336, 429, 430.

⁵ As may be seen above, n. 175, 331.

ing to their quality in those with whom they are; to call them all by name, signifies to know the quality of all and to dispose accordingly, for by name in the Word is signified the quality of a thing or state. This is manifest from numerous passages; the following are a few of them: "*To him the porter openeth; and the sheep heareth his voice: and he calleth his own sheep by name, and leadeth them out*" (John x. 3). In this passage, by leading out and calling by name are signified the same things as by the words in Isaiah quoted above, and by those expressions the same things are signified as above.^v So in David: "*He numbereth the host of the stars; he calleth them all by their names*" (Psalm cxlvii. 4). Here, by numbering the host of the stars, and calling them all by their names, is signified to know all goods and truths, and, according to their quality, to dispose them in heaven and the church. To what purpose else could it be to say, that Jehovah counteth the number of the stars, and calleth them by their names? So in Jeremiah: "*In the cities of the mountains, in the cities of the plain, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that numbereth them, saith Jehovah*" (xxxiii. 13). What is signified in this passage by the mountains, the plain, the south, the land of Benjamin, the places about Jerusalem, and the cities of Judah, in the spiritual sense, may be seen explained above;^w by the flocks passing under the hands of him that numbereth them, are signified interior goods and truths in the church according to their order and quality, for by flocks are signified interior goods and truths, goods and truths interior or spiritual being understood by the animals which are of the flock, as lambs, sheep, she-goats, rams, and kids; and goods and truths exterior or natural, by those of the herd, as calves, heifers, cows, and oxen.^x Again, in David: "*Mount Zion shall be glad, the daughters of Judah shall exult, because of thy judgments. Walk about Zion, and go round about her; number the towers thereof. Set your heart to her bulwarks, observe distinctly her palaces; that ye may tell it to the generation following*" (Psalm xlviii. 11—13). By mount Zion, which is here said to be glad, is signified the celestial church, which consists of those who are in love to the Lord; by the daughters of Judah, who are said to exult, are signified the affections of good and truth with those who are of that church; "*Because of thy judgments*" signifies because of the divine truths which are with them from the Lord. "*Walk about Zion, and go round about her,*" signifies to embrace from love the things pertaining to that church; to number her towers, signifies to ponder on the superior or in-

^v See n. 102, 135, 148.

^w N. 449.

^x Concerning which see the *Arcana Cælestia*, n. 1565, 2566, 5913, 6048, 8937, 10,609.

terior truths of that church, to number denoting to see and consider the quality of them, and towers denoting superior or interior truths. "*Set your heart to her bulwarks,*" signifies to love the exterior truths which defend the church against falsities; "*Observe distinctly her palaces,*" signifies to perceive the goods of truth, for houses denote goods, and palaces the more noble goods of truth; "*That ye may tell it to the generation following,*" signifies the permanence of them to eternity. Again, in Isaiah: "*He that walketh in justice, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munition of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. Thy heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers? Thou shalt see an obstinate people, a people of depths of lip*" (xxxiii. 15—19). Here, to walk in justice and to speak uprightly, signify to live in the good of love and charity, and to think and perceive truths; for to walk signifies to live, justice is predicated of good, and uprightness, of truth; to see the king in his beauty signifies to attain to wisdom, for king signifies truth from good, and beauty its wisdom, because in wisdom divine truth is in its beautiful form; "*They shall see the land that is very far off,*" signifies the extension of wisdom into heaven, for land, or the earth, signifies the church, and also heaven, and far off signifies extension there. "*Thine heart shall meditate terror. Where is the scribe? where is the weigher [or, receiver]; where is he that counted the towers?*" these expressions signify remembrance of the state of the church when there is no intelligence nor wisdom, and when interior truths are falsified; terror denotes that state, scribe denotes intelligence, the receiver denotes wisdom, towers denote interior truths, and to destroy the quality thereof by falsifications is here signified by numbering them. "*Thou shalt not see an obstinate people,*" signifies those who are in the falsities of evil and abstractedly those falsities themselves; "*A people of depths of lip,*" signifies falsities of doctrine confirmed until they appear as truths, speech denoting the truth of doctrine, but, in the present case, the falsity not visible.

That to number signifies also evil arrangement, consequently to destroy by falsifications, may appear from these words in the same prophet: "*Ye have seen also the breaches of the house of David, that they are many: and ye have gathered together the waters of the lower fish pool. And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall*" (xxii. 9, 10). By the house of David is understood the church as to truths of doctrine; and by the breaches thereof are

signified falsities breaking in ; by gathering together the waters of the lower fish pool, is signified to collect many things from the literal sense of the Word, and from the natural man ; the fish pools in Jerusalem signified truths, such as are in the exterior and interior senses of the Word ; the waters of the higher pool, such truths as are in the interior sense of the Word ; and the waters of the lower pool, such as are in the exterior sense of the Word, which is the sense of the letter, for waters denote truths, and the fish-pools in Jerusalem signify the same as the lakes and the seas without Jerusalem, namely, the collection of them. By numbering the houses of Jerusalem, is signified to falsify the goods of truth ; for the houses of Jerusalem signify the goods of truth pertaining to the church, and to number here signifies to apprehend them from a sinister view, and evil arrangement, which is to interpret falsely, or to falsify them. *“And the houses have ye broken down to fortify the wall,”* signifies, to destroy those goods in order to build up a doctrine consisting of mere falsities, a wall denoting the truth of doctrine defending, in the present case, falsified, because destitute of good. From these observations it may appear what is signified by numbering days, steps, and hairs, in the following passages ; as in David : *“So teach us to number our days, that we may apply our hearts unto wisdom”* (Psalm xc. 12). And in Job : *“For now thou numberest my steps ; dost thou not watch over my sin ?”* (xvi. 16). And again : *“Doth he not see my ways, and number all my steps ?”* (xxxii. 4). And in the Evangelist : *“Are not five sparrows sold for two farthings, and not one of them is forgotten before God ? But even the very hairs of your head are all numbered. Fear not, therefore : ye are of more value than many sparrows”* (Luke xii. 6, 7). In all these passages, to number signifies to know the quality from the least to the greatest, and according thereto to arrange and dispose, that is, to provide. What is signified in particular by days, steps, and hairs, has been shewn elsewhere.

454. *Of all nations, and tribes*—That by these words are signified all who are in good as to life according to the doctrinal tenets of their religion, appears from the signification of nation, as denoting those who are good ;^y in the present case, those who are in the good of life ; and from the signification of tribes, as denoting the goods and truths of the church in their whole compass.^z But here, inasmuch as they are treated of who are in the good of life according to their religion, by tribes are signified the doctrinal tenets of religion which they believe to be truths and goods, these also being understood by tribes when such are treated of in the Word ; whereas, by the tribes of Israel, which were treated of above, are understood all who are in the genuine

^y Concerning which see above, n. 175, 331.

^z Concerning which see also above, n. 431.

truths and goods of the church, and abstractedly those truths and goods themselves. By “*of all nations and tribes,*” therefore, are here signified all who are in good as to life according to the doctrinal tenets of their religion.

455. *And people, and tongues.*—That by these words are signified all who are in falsities from ignorance and from various religions, appears from the signification of people, as denoting those who are in truths of doctrine, and in the opposite sense, those who are in falsities of doctrine;^a but in the present case, those who are in falsities of doctrine from ignorance; for the subject here treated of is those who are saved, although from the doctrine of their religion they were in falsities; for all are saved who are in the good of life according to the dogmas of their religion, which they believed to be truths, although they were not truths, for what is false is not imputed to any one who lives well according to the dogmas of his religion, inasmuch as it is not the fault of such an one if he does not know truths; for the good of life according to religion contains within itself the affection of knowing truths which such persons also learn and receive when they come into another life, for every affection remains with man after death, and especially the affection of knowing truths, because this is a spiritual affection, and every man, when he becomes a spirit, is his own affection, of consequence, the truths which they desire they then imbibe, and so receive them deeply in their hearts;^b and from the signification of tongues, as denoting their confessions from religion, for by tongues is understood speech, and speech signifies confession and religion, because the tongue utters and confesses such things as belong to religion. In the Word, mention is frequently made of the lip, the mouth, and the tongue; and by the lip is signified doctrine, by the mouth thought, and by the tongue confession. The reason of these significations is because the lips, the mouth, and the tongue, are the externals of man, by which things internal are made manifest, and things internal, which are in the internal or spiritual man, are what are signified; for the Word in the letter consists of external things which appear before the eyes, and are perceived by the senses, whence the Word in the letter is natural, and this in order that the divine truth which it contains may be there in its ultimate, and so in fulness; but those external things, which are natural, comprehend in themselves things internal, which are spiritual, and are therefore the things signified.

That tongues signify confessions from religion, and according to the dogmas of religion, may appear from the following passages; as in Isaiah: “*For I know their works and their thoughts:*

^a Concerning which see above, n. 175.

^b That the falsities of religion, whilst man lives well, are accepted by the Lord as truths, may be seen above, n. 452.

it shall come that I will gather all nations and tongues; and they shall come and see my glory" (lxvi. 18). This is said respecting the advent of the Lord: by nations and tongues are signified all who are in the good of life according to their various religions; tongues signify religions from confession; wherefore it is said, "*they shall come and see my glory;*" glory signifying divine truth, by which the church exists. So in Daniel: "*I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and tongues, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed*" (vii. 13, 14). That by the Son of man, who was to come in the clouds of heaven, is meant the Lord, is evident, and by the clouds of heaven is understood the Word in the letter, in which it is said that the Lord would come, because the Word treats concerning Him, and in its inmost sense concerning Him alone. On this account it is said the Son of man, for the Lord is called the Son of man from divine truth, which is the Word.^c The Lord's power from divine good is understood by dominion, and from divine truth, by glory, and kingdom denotes heaven and the church. By people, tongues, and nations, are signified all who are in doctrine and in a life according to their various religions. They who are principled in doctrine are called people; they who are principled in a good life, nations; and tongues denote religions. Again, in Zechariah: "*Thus saith Jehovah of hosts, In those days it shall come to pass that ten men out of all tongues of the nations, shall take hold of the skirt of a man that is a Jew, saying, We will go with you, for we have heard that God is with you*" (viii. 23). The spiritual sense of these words may be seen above;^d namely, that by a Jew are understood those who are in love to the Lord and in truths of doctrine from him; and that by all tongues of nations are understood those who are of various religions. Similar things are signified by tongues in the following passages; as in Moses: "*From these were dispersed the isles of the nations in their lands, every one according to his tongue, according to their families, in their nations. The habitations of the sons of Shem, according to their families, according to their tongues, in their lands, according to their nations*" (Gen. x. 5, 31). And again, in the Revelation: "*And he said unto me, Thou must prophesy again upon peoples, and nations, and tongues, and many kings*" (x. 11). And again, in the same: "*And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days*

^c Concerning this subject see above, n. 36, where these words from the 1st chapter of the Revelation, verse 7, are explained.

^d No. 433.

and a half, and shall not suffer their dead bodies to be put in graves" (xi. 9). And again: "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations" (xiii. 7). Again: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (xiv. 6). And again: "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues" (xvii. 15). By waters are here signified the truths of the Word, for waters in the Word denote truths, and, in the opposite sense, falsities; wherefore by peoples, multitudes, nations, and tongues, are here understood those who are in truths falsified, which in themselves are falsities, and thence in evils of life. So in Luke: "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame" (xvi. 24). In this parable, as well as in other parables, the Lord spake by correspondences, as may appear from this consideration; that by the rich man are not understood the rich, neither by Abraham is understood Abraham, neither by the water with which Lazarus might cool the rich man's tongue are understood water and tongue, nor by the flame, flame, for in hell no one is tormented by flames; but by the rich man are understood those who are of the church where the Word is, from which they have spiritual riches, which are truths of doctrine; wherefore by the rich man are there understood the Jews, who were then in possession of the Word; by Abraham is understood the Lord; by the water into which Lazarus might dip the tip of his finger, is signified truth from the Word; and by the tongue is signified the thirst and cupidity of perverting the truths of the Word; and by the flame, the punishment of that cupidity, which is various and manifold. Hence it is evident what those words signify in their series, and that by cooling the tongue with water is signified to allay the thirst and cupidity of perverting truths, and thereby of confirming falsities. Who cannot see that it is not understood that Lazarus should dip the tip of his finger in water to cool the rich man's tongue? Again, in Zechariah: "And this shall be the plague wherewith Jehovah will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (xiv. 12). These things are spoken concerning those who endeavour to destroy the truths of doctrine by falsities, which is signified by fighting against Jerusalem, for Jerusalem signifies the church as to doctrine, and thence the truths of doctrine belonging to the church. By their flesh consuming

away, is signified that all the good of love and of life should perish, for this is signified by flesh. By standing upon their feet, is understood upon bones without flesh, by which is signified that they would become altogether corporeal-natural, the feet signifying such things as belong to the natural man, and, in the present case, the lowest principles thereof. By their eyes consuming in their sockets, is signified that all the understanding of truth would perish, for the eyes signify the understanding. By the tongue consuming in the mouth, is signified that all perception of truth and affection of good would perish; the tongue also signifying perception of truth and affection of good; perception of truth, from its speaking, and affection of good, from its faculty of tasting, for taste signifies appetite, desire, and affection. Again, in the book of Judges: "*And Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water. And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the other people go away, every man unto his place*" (vii. 5—7). By Midian are here understood those who have no concern about truth, being merely natural and external; wherefore they were smitten by those who lapped water with their tongue as a dog lappeth; for by these were signified such as desire truths, thus who from some natural affection have a desire of knowing truths; for by a dog is signified appetite and desire, by waters truths, and by lapping them with the tongue is signified to be affected with a natural desire or cupidity. By these therefore Midian was smitten: it may be plain to any one that such things would not have been commanded unless they had been significative. Again, in David: "*Thou shalt hide them in the secret of thy faces from the pride of man: thou shalt conceal them in a tabernacle from the strife of tongues*" (Psalm xxxi. 21). Here, by the secret of the faces of Jehovah in which he is said to hide them, is signified the divine good of the divine love, for the faces of Jehovah signify the good of love, and secret signifies inwardly in man; by the pride of man is signified the pride of his own intelligence; by the tabernacle in which he is said to hide them, is signified divine truth; and by the strife of tongues is signified the falsity of religion, from which they reason against truths: hence it is evident what these words signify in their series. Again, in Jeremiah: "*Lo, I will bring a nation upon you from far, O house of Israel, saith Jehovah: it is a mighty nation, it is an ancient nation, a nation whose tongue thou knowest not, neither understandest what they speak. Their quiver is an open sepulchre, they*

are all mighty men. And they shall eat up thy harvest, and thy bread, which thy sons and thy daughters should eat : they shall eat up thy flocks and thy herds : they shall eat up thy vines and thy fig trees : they shall impoverish thy fenced cities, wherein thou trustedst, with the sword" (v. 15—17). By these words it is not to be understood that a nation of an unknown tongue, or of an unintelligible speech, should be brought upon them, but an evil nation altogether of a different religion, whose dogmas they should not know, nor understand the reasonings derived from them ; and in the abstract sense are signified the falsities of evil which are altogether opposite to the truths of good ; for nation, in the abstract sense, here denotes evil, and tongue denotes the falsity of religion, and to speak denotes to reason thence : it therefore follows, "*they shall eat up thy harvest, and thy bread,*" for by harvest are signified truths by which good is procured, by bread is signified the good thence derived, and by eating up, to consume and deprive. So in Ezekiel : "*For thou art not sent to a people deep of lip, and heavy of tongue, but unto the house of Israel : not to many people deep of lip and heavy of tongue, whose words thou canst not hear : surely, had I sent thee to them, they would have obeyed thee*" (iii. 5—7). By a people deep of lip and heavy of tongue, whose words cannot be heard, are signified those who are in doctrine which is not intelligible, and thence in an abstruse religion, whose dogmas are not perceptible. Lip signifies doctrine, tongue religion, and words the dogmas thereof ; wherefore by these people are understood the Gentiles who have not the Word, from which Jehovah, that is the Lord, is known. That they would receive divine truths if they were instructed, is signified by their obeying, if he had been sent unto them. So in Isaiah : "*Thou shalt not see an obstinate people, a people of depths of lip that thou canst not hear ; barbarous in tongue [in which is] no intelligence*" (xxxiii. 19). Here, by a people of depths of lip, and of a barbarous tongue, similar things are meant to those mentioned in the above passage. That a people is not here meant who have such a speech as not to be *intelligible*, is evident ; for it is also said, "*and barbarous in tongue [in which is] no intelligence,*" for intelligence may be in the tongue or speech, but not in their religion. So again : "*I have sworn by myself, the word is gone out of my mouth in justice, and shall not return, That unto me every knee shall bow, every tongue shall swear*" (xlv. 23). The subject here treated of is the advent of the Lord, and by "*every knee shall bow,*" is signified that all who are in natural good from spiritual shall worship the Lord, the knee signifying the conjunction of natural good with spiritual. Hence it is evident that bending of the knees signifies acknowledgment, thanksgiving, and adoration, from spiritual good and delight in the natural man ; "*every tongue shall swear,*" signifies that all shall confess the Lord who

are in good from religion, to swear denoting to confess, and the tongue denoting the religion according to which they live. Again, in David; "*And my tongue shall meditate of thy justice and of thy praise all the day*" (Psalm xxxv. 28). Here also by the tongue is signified confession from the doctrine of the church, for it is said that it meditates: justice is predicated of the good, and praise of the truth thereof, as in other parts of the Word. So again: "*My lips shall sing aloud when I give praise unto thee; and my soul, which thou hast redeemed. My tongue also shall meditate on thy justice all the day long*" (Psalm lxxi. 23, 24). And again: "*May the gall of those who beset me—may the mischief of their lips overwhelm them. May burning coals be cast down upon them: may they be cast by fire into deep pits, that they rise not up again. Let not an evil speaker be established in the earth*" (Psalm cxl. 9—11). By gall truth falsified is signified, which in itself is falsity; by the mischief of their lips is signified the falsity of doctrine thence derived, for lips signify doctrine; by burning coals being cast down upon them, and by the fire by which they are to be cast into deep pits are signified the pride of self-derived intelligence, and the love of self, by which they fall into mere falsities, burning coals signifying the pride of self-derived intelligence; fire, the love of self; and pits, falsities. All falsities of doctrine in the church, and all falsifications of the Word, exist also from the pride of self-derived intelligence and from the love of self; hence it is evident what is signified by "*let not an evil speaker^c be established in the earth,*" namely, a false religion. Again: "*My soul is in the midst of lions: I dwell among men who are flames of fire; their teeth are as spears and arrows, and their tongue a sharp sword*" (Psalm lvii. 4). By lions in this passage are signified those who plunder the church of its truths, and thus destroy it; by the men who are flames of fire, are signified those who are in the truths of the church, and abstractedly the truths themselves, which are said to be inflamed by the pride of self-derived intelligence, whence arise falsities; "*their teeth are as spears and arrows,*" signifies reasonings from external sensuals, and so from the fallacies and falsities of religion, by which truths are destroyed, the teeth signifying the ultimates of the life of man, which are external sensual things, and in the present case reasonings grounded therein; and the tongue signifies the falsities of religion, wherefore it is said, "*and their tongue a sharp sword,*" for by a sword is signified the destruction of truth by falsities. So in Job: "*Canst thou draw out leviathan with a hook? and plunge his tongue into the rope?*" (xli. 1, 2). In this and the preceding chapter, the behemoth and the leviathan are treated of, and by each is signified the natural man; by the

^c Hebrew, a man of a tongue.

belemoth, the natural man as to goods, which are called the delights of natural love; and by the leviathan, the natural man as to truths, which are called scientifics and knowledges, from which is natural light. Both these are described by mere correspondences, according to the ancient style of writing. That reasonings by scientifics from the light of nature can be restrained by God only, is described in these chapters by the leviathan, and also by these words, "*Canst thou draw out leviathan with a hook? or plunge his tongue into the rope?*" the tongue signifying reasoning from scientifics. That the leviathan signifies the natural man as to scientifics, may appear from other passages where he is named, as in Isaiah xxvii. 1; Psalm lxxiv. 14; Psalm civ. 26. The whale also, which is understood by the leviathan, signifies the natural man as to scientifics. Again, in Isaiah: "*The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be swift to speak*" (xxxii. 4). Here by the rash are understood those who readily seize upon and believe whatever is said, and consequently falsities also; concerning such it is said, that they shall understand knowledge, which means to receive truths; by the stammerers are understood those who with difficulty can apprehend the truth of the church; that they shall confess them from affection, is understood by, their tongue shall be *swift* to speak, *swiftness* to speak being predicated of affection. Again, in the same prophet: "*Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and rivers in the plain of the desert*" (xxxv. 6). These things are said concerning the advent of the Lord; by the lame are signified those who are in good, but not genuine good, because in ignorance of truth, from which good has its quality; to leap as a hart signifies to have joy from perception of truth; by the dumb are signified those who, on account of their ignorance of truth, cannot confess the Lord, nor the genuine truths of the church; by their singing is signified joy from the intelligence of truth; by waters breaking out in the wilderness is signified that truths shall be opened where they were not before; and rivers in the plain of the desert signify intelligence there, for waters signify truths, and rivers, intelligence.

From these observations it may be seen what is signified in the spiritual sense by the deaf man, whom the Lord healed, that had an impediment in his speech; concerning which it is thus written in Mark: "*And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened; and straightway his ears were opened, and the string of his tongue was loosed, and he spake*"

plainly” (vii. 32—35).^f By the deaf man are signified those who are not in the understanding of truth, and thence not in obedience; and by difficulty of speaking is signified the difficulty of confessing the Lord and the truth of the church; by the ears being opened by the Lord is signified the perception of truth and obedience; and by the tongue, whose string was loosed by the Lord, is signified the confession of the Lord, and of the truths of the church.

By the apostles and others speaking with new tongues after the resurrection of the Lord, was also signified the confession of the Lord, and of the truths of the new church; concerning which it is thus written in Mark: “*And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues*” (xvi. 17). By casting out devils, the removal and rejection of the falsities of evil are meant, and by speaking with new tongues, to confess the Lord and the truths of the church from him. Hence, in the Acts of the Apostles, it is said respecting the descent of the Holy Spirit upon the Apostles: “*And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the spirit gave them utterance*” (ii. 1—4). By the fire that appeared on this occasion, was signified the love of truth; by being filled with the Holy Spirit, was signified the reception of divine truth from the Lord; and by new tongues were meant confessions from the love of truth or zeal; for, as was said above, all the divine miracles, consequently all the miracles recorded in the Word, involved and signified things spiritual and celestial, that is, such things as pertain to heaven and the church: by this, divine miracles are distinguished from miracles which are not divine. It would be superfluous to adduce more passages from the Word to confirm the signification of tongues, as it must now be sufficiently evident that speech in the common sense is not thereby understood, but that they signify confessions from the truths of the church, and, in the opposite sense, confessions from the falsities of any religion.

456. *Stood before the throne, and before the Lamb.*—That these words signify that they are in the kingdom of the Lord, appears from the signification of throne, when predicated concerning the Lord, as denoting heaven and the church;^g that by

^f That the miracles of the Lord, inasmuch as they were divine, all of them involved and signified such things as respect heaven and the church, and that therefore the healings of the diseases signified the various healings of the spiritual life, may be seen in the *Arcana Cœlestia*, n. 7337, 8364, 9031.

^g Concerning which see above, n. 253

the Lamb is understood the Lord as to the divine human principle, may be seen also above;^h hence, by their standing before the throne, and before the Lamb, is signified that they are in the kingdom of the Lord. The kingdom of the Lord consists of heaven and the church, where the Lord is worshipped, and where the divine principle in his human is acknowledged; for all who acknowledge this in heart are in heaven, and come into heaven; we say acknowledge this in heart, because no one can so acknowledge the Lord, unless he be in the good of life, and thence in truths of doctrine. In the world many can so speak of the Lord with the mouth, but yet not acknowledge him in the heart, unless they live well; but after the life of the body, none can so speak with the mouth, and still less acknowledge, except those who are in heaven, and come into heaven; but more will be said upon this subject elsewhere.

457. *Clothed with white robes*—That these words signify their being then in truths, and in defence against falsities, appears from the signification of white robes, as denoting reception of divine truth, and protection against falsities.ⁱ

458. *And palms in their hands*—That hereby is signified their being in the good of life according to the truths in which they are principled, appears from the signification of a palm, as denoting the good of truth, or spiritual good, concerning which we shall speak presently; and from the signification of the hands, as denoting power, and thence all ability in man:^j hence by their having palms in their hands is signified that the good of truth was in them, or that they were in the good of truth. The good of truth, when it is in any one, is the good of life, for truth becomes good by a life according to it, and before this, it is not good in any one; for when truth is only in the memory and thence in the thought, it is not good, but becomes good when it comes into the will, and thence into the actions, the will itself being what transforms truth into good. This may appear from this consideration, that what a man wills, he calls good, and what he thinks, he calls truth; for the interior will of man, which is the will of his spirit, is the receptacle of his love, forasmuch as what man loves from his spirit, that he wills, and what he thus wills, he does; wherefore the truth which is of his will is also of his love, and that which is of his love, he calls good. From these observations it is evident how good in man is formed by truths, and that all good, which is good in man, is that of the life. It is supposed that there is a good also of the thought, although it be not of the will, because a man can think that this or that is good; nevertheless it is not good whilst it is only in the thought, but merely truth; for thought concerning good is truth, and is referred to truth; but if that truth, as it exists

^h N. 314.ⁱ Concerning which see above, n. 395.^j Concerning which see above, n. 72, 79.

in the thought, be so loved as to affect the will, and thus pass into act, then, inasmuch as it is of the will, it becomes good. This may be illustrated by the following example. There were certain spirits, who, in the life of the body, believed charity to be the essential of the church, and consequently the essential of salvation, and not faith alone, and yet the same spirits had not lived a life of charity, for they only thought and established it to be so: but it was told them, that to think only, and thence believe, that charity saves, and not to will and act accordingly, was the same thing as to believe that faith alone saves; wherefore they were rejected. Hence it was evident, that only to think good, and not to will and do it, does not constitute good in any one. The case would be the same if a man knew essential truths and goods, and from thought alone made protestation of them, if he did not give them life by willing and doing them. These things are said, in order that it may be known that the good of truth, or spiritual good, when it is really in any one, is the good of life: this, therefore, is what is signified by the palms in their hands.

Inasmuch as spiritual good was signified by palms, therefore in the temple built by Solomon, among other things there were also palms engraved on the walls, as mentioned in the first book of Kings, where it is said, "*And he carved all the walls of the house round about with the carved figures of cherubim and palm trees and open flowers, within and without. The two doors also were of olive tree; and he carved upon them carvings of cherubim and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubim, and upon the palm trees*" (vi. 29—32). By the walls of the house were signified the ultimate things of heaven and the church, which are effects proceeding from things interior, and by the doors is signified entrance into heaven and the church; by the cherubim upon them is signified celestial good, which is the good of the inmost heaven; by the palms, spiritual good, which is the good of the second heaven; and by flowers, spiritual natural good, which is the good of the ultimate heaven: thus, by these three things are signified the goods of the three heavens in their order. But in the supreme sense, by cherubim is signified the divine providence of the Lord, and also guard; by palms, the divine wisdom of the Lord; and by flowers, his divine intelligence: for divine good united to divine truth, proceeding from the Lord, in the third or inmost heaven, is received as divine providence; in the second or middle heaven, as divine wisdom; and in the first or ultimate heaven, as divine intelligence. The same things are signified by cherubs and palms in the new temple, in Ezekiel: "*And it was made with cherubim and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces; so that the face of a man was toward the palm tree on the one side, and*

the face of a young lion toward the palm tree on the other side ; it was made through all the house round about. From the ground unto above the door were cherubim and palm trees made, and on the wall of the temple" (xli. 18—26). By the temple here mentioned is signified the new church which was to be established by the Lord at his coming into the world ; for by the description of the new city, the new temple, and new earth, are signified all things belonging to the new church, and thence to the new heaven, which are described by mere correspondences. Inasmuch as by the feast of tabernacles was signified the implantation of good by truths, therefore the Israelites were commanded, when they had gathered in the fruit of the land, to keep a feast unto Jehovah seven days, the first day and the eighth day being each a sabbath. Hence it is said, "*And ye shall take you on the first day the fruit of the tree of honour, branches of palm trees, and the boughs of thick trees, and willows of the brook ; and ye shall rejoice before Jehovah your God seven days*" (Levit. xxiii. 39, 40). By the fruit of the tree of honour is here signified celestial good ; by palms, spiritual good, or the good of truth ; by the boughs of thick trees are meant scientific truth with its good ; and by the willows of the brook, the lowest goods and truths of the natural man, which belong to the sensual externals : thus, by those four things are signified all goods and truths in their order, from first principles to ultimates in man. In consequence of palms signifying spiritual good, from which all joy of the heart is derived, for spiritual good is the very affection or love of spiritual truth, therefore by palms in their hands the ancients testified the joy of their heart, and also that they acted from a principle of good. This is very evident from the following passages in John : *On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried Hosannah, Blessed is the King of Israel that cometh in the name of the Lord*" (xii. 12, 13). The palm also signifies spiritual good, or the good of truth, in the following passages ; thus in David : "*The just shall flourish like the palm tree : he shall grow like a cedar in Lebanon. Those that be planted in the house of Jehovah shall flourish in the courts of our God*" (Psalm xcii. 12, 13). In this passage, the just signify those who are in good, for by the just in the Word are understood those who are principled in the good of love, and by the holy, those who are in truths derived from that good^k ; hence it is said concerning them, that they shall flourish like the palm tree, and grow like a cedar in Lebanon, for by these things are understood the fructification of good, and the multiplication of truth, the palm signifying spiritual good, the cedar the truth of that good, and Lebanon the spiritual

^k See above, n. 204.

church. By the house of Jehovah in which they are planted, and the courts in which they shall flourish, or germinate, is signified heaven and the church, by the house of Jehovah, the internal church, and by the courts, the external church; plantation is effected in the interiors of man, where the good of love and charity resides, and germination, in the exteriors of man, where the good of life resides. Again, in Joel: "*The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the fields are withered: because joy is withered away from the sons of man*" (i. 12). By these words is described the desolation of truth and good in the church, and thence of all joy of heart, that is, of all spiritual joy; for the vine signifies the spiritual good and truth of the church; the fig, natural good and truth thence derived; and the pomegranate, truth and good sensual, which is the ultimate of the natural; palm signifies joy of heart originating in spiritual good; and apple, the same originating in natural good thence derived; by the trees of the field which are said to be withered, are signified perceptions of good and the knowledges of truth, that they are none; and because spiritual joy, and natural joy thence derived, are signified by the palm and the apple, therefore it is also said, "*joy is withered away from the sons of man.*" By the sons of man, in the Word, are understood those who are in truths from good; and by joy, is signified spiritual joy, which can exist only from good by truths. Who cannot see that vine, fig, pomegranate, palm, apple, and the trees of the field, are not here to be understood literally? for to what purpose could it be in the Word, or to what use in the church, to speak of those trees being dried up and withered? So in Jeremiah: "*One heweth wood out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go*" (x. 3, 4, 5). By these words is described natural good separate from spiritual, which is good from man's proprium, but viewed in itself is not good, but a delight of cupidity grounded chiefly in the love of self and the world, which is perceived as good. How man forms this in himself, so as to appear as good, and persuades himself that it is good, is described by his cutting a tree out of the forest, the work of the hands of the workman, with the axe; by the tree, or wood, is signified good, in the present case, good of such a nature and quality; the forest, signifies the natural principle, in the present case, separate from the spiritual. "*The work of the hands of the workman by the axe,*" signifies what is from man's proprium, and from intelligence grounded in that proprium; the confirmation thereof by truths and goods from the Word, which are falsified for that purpose, is described by

their decking it with silver and with gold; silver denoting truth from the Word, and gold denoting good from the Word; the coherence made by confirmation from the proprium, is described by fastening it with nails and with hammers, that it move not; its thence appearing as good formed by truths, is signified by its being upright as the palm. Again, in Moses: "*And they came to Elim, where were twelve fountains of waters, and three score and ten palm trees: and they encamped there by the waters*" (Exod. xv. 27). These historical circumstances also contain a spiritual sense, as do all the historical parts of the Word. By their coming to Elim is signified a state of illumination and affection, and thus of consolation after temptation; by twelve fountains of waters is signified that they then had truths in all abundance; by seventy palms is signified that they had goods of truth likewise; and by their encamping by the waters is signified the arrangement of truth by good after temptations.¹ Inasmuch as Jericho signifies the good of truth, therefore that city was called the city of palm trees (Deut. xxxiv. 3; Judges i. 16; iii. 13). The reason of this was that all the names of places and cities in the Word signify things pertaining to heaven and the church, which are called things spiritual; and Jericho signifies the good of truth. On account of this signification of Jericho, the Lord also in the parable concerning the Samaritan, said, that he went down from Jerusalem to Jericho (Luke x. 30); by which, in the internal sense, is signified progression by truths to good; for by Jerusalem is signified truth of doctrine, and by Jericho, the good of truth, which is good of the life, which he also administered to the man wounded by thieves. For the same reason also it is said in Joshua, "*And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the Host of Jehovah am I come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Host of Jehovah said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so*" (v. 13, 14, 15). Hence also it is said that when the sons of Israel had taken Jericho, "*they burnt the city with fire, and all that was therein; only the silver and the gold, and the vessels of brass and of iron, they put into the treasury of the house of Jehovah*" (Joshua vi. 24). From these passages it is evident why Jericho was called the city of palm trees. Moreover, in the spiritual world, in the paradises where the angels are who are in spiritual good or in the good of truth, there appear palms in great abundance, from

¹ This passage may be seen further explained in the *Arcana Cœlestia*, n. 8336—8370.

which also it was evident to me that palm signifies the good of truth; for all things which appear in that world are representative of the state of life and of the affections, thus of good and truth appertaining to the angels.

459. *And cried with a great voice*—That hereby is signified adoration from the good of truth, and from joy of heart thence derived, appears from the signification of crying with a loud voice, as denoting adoration from the good of truth, and thence from joy of heart; for to cry signifies interior affection, inasmuch as a cry is its effect; for when a man is in interior affection, and thence comes into confession, he cries out aloud; and hence it is that to cry, in the Word, signifies all spiritual affection, whether it be of joy or of grief, or any other affection.^m That to cry, here, signifies adoration from the good of truth, appears from what precedes, and from what follows; from what precedes, because it is said that they had palms in their hands, by which, as has been shewn above, is signified the good of truth with them; and from what follows, because they cried, "*Salvation to our God who sitteth upon the throne, and unto the Lamb:*" and the angels, the elders, and the four animals, fell down before the throne and worshiped God; and moreover all adoration of the Lord, which is confession, is from the good of truth, that is, from good by truths. A great voice also signifies truth derived from good, voice denoting truth, and great and greatness being predicated of good.ⁿ

460. *Saying, Salvation to our God who sitteth upon the throne, and unto the Lamb*—That these words signify confession that eternal life is from the Lord alone, appears from the signification of saying, as denoting to confess, for confession follows; and from the signification of God who sitteth upon the throne, and of the Lamb, as denoting the Lord as to divine good and as to divine truth;^o and from the signification of salvation, as denoting life eternal, for by life eternal, in the Word, is understood eternal salvation. By salvation being ascribed to the Lord, is signified that salvation is from him, because he is salvation; for the all of salvation and life eternal is from the Lord and of the Lord in man and in angel; for all the good of love, and all the truth of faith, which are in man, are not of man, but of the Lord in him, for it is the Divine proceeding, which is the Lord in heaven with angels, and in the church with men, and from the good of love and the truth of faith come salvation and life eternal; hence it may appear, how it is to be understood that salvation is ascribed to the Lord, and that the Lord is salvation. This will appear evident from the following passages.

^m As may be seen above, n. 393, 424.

ⁿ That voice signifies truth, may be seen, n. 26, above; and that great and greatness is predicated of good may also be seen above, n. 336, 337, 424.

^o As may be seen above, n. 134, 253, 297, 314.

Thus, in Isaiah: "*And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is Jehovah; we have waited for him, we will be glad and rejoice in his salvation*" (xxv. 9). Again: "*Hearken unto me, ye stout-hearted, that are far from justice; I bring near my justice; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory*" (xlvi. 12, 13). And again: "*I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth*" (xlix. 6). And again: "*Behold, Jehovah hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him*" (lxii. 11). So in David: "*Oh that the salvation of Israel were come out of Zion! When Jehovah bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad*" (Psalm xiv. 7; liii. 6). These things are spoken of the Lord, who in these and other passages is called salvation, from the act of saving, and from this consideration, that he is salvation in man, for in proportion as the Lord is in man, in the same proportion man has salvation. Hence also it is said by the Evangelist respecting Simeon, that, "*He came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law; then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people*" (Luke ii. 27—31). Hence also the Lord was called Jesus, for Jesus signifies salvation.

It is said, "*our God who sitteth upon the throne, and unto the Lamb,*" and by both the Lord is understood; as to divine good, by God who sitteth upon the throne, and as to divine truth, by the Lamb, both from his divine human principle, as has been already shewn in the passages cited above. Accordingly mention is made elsewhere of the Lamb only upon the throne, as in the Revelation, where it is said, "*And I beheld, and, lo, in the midst of the throne and of the four animals, and in the midst of the elders, stood a Lamb as it had been slain*" (v. 6). And again: "*For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters*" (vii. 17). Again, in the present chapter, the Lord is distinctly called God (verse 2, 12). "*They fell down before the throne, and adored God, saying, Strength be to our God.*" This is to be understood in the same manner as when the Lord speaks of the Father and the Son, as if they were two, when, notwithstanding, by the Father, he meant the Divine principle in himself, and by the son, his human principle from that divine, which he also manifestly teaches when he says, that the Father is in him and he in the Father, and that he and the Father are one. The case

is the same when it is here said, "*Salvation to our God who sitteth upon the throne, and unto the Lamb.*"^p

461. Verse 11, 12. *And all the angels stood round about the throne, and about the elders and the four animals, and fell before the throne on their faces, and worshiped God, saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.*—"*And all the angels stood round about the throne, and about the elders and the four animals,*" signifies the conjunction of the Lord with the universal heaven; "*and fell before the throne on their faces, and worshiped God,*" signifies thanksgiving from humility of heart that so many were saved; "*saying, Amen,*" signifies the Lord as to divine truth from divine good; "*blessing, and glory, and wisdom,*" signifies these things from divine truth, which proceeds from the Lord; "*and thanksgiving, and honour,*" signifies these from the divine good, which proceeds from the Lord; "*and power, and might,*" signifies omnipotence from divine good, by divine truth; "*be unto our God for ever and ever,*" signifies to the Lord to eternity; "*Amen,*" signifies confirmation from the divine being or principle.

462. *And all the angels stood round about the throne, and about the elders and the four animals*—That hereby is signified the conjunction of the Lord with the universal heaven, appears from the signification of standing round about the throne, as denoting conjunction with the Lord, for by him who sat upon the throne and the Lamb, is understood the Lord alone, as was just said above.^q And by standing about is signified conjunction; for in the spiritual world they appear present with whom there is conjunction, absent, with whom there is not conjunction; and from the signification of the angels, the elders, and the four animals, as denoting those who are in the three heavens, consequently, who are in the universal heaven. By the angels are understood those who are in the first or ultimate heaven; by the elders, those who are in the second or middle heaven; and by the four animals, those who are in the third or inmost heaven. That by the four-and-twenty elders, and the four animals, are meant in general the superior heavens, and specifically by the elders those who are in the second or middle heaven, and by the four animals those who are in the third or inmost heaven, may be seen above.^r Hence it follows, that by the angels are here understood the inferior heavens: all indeed who are in the heavens are called angels, but they who are in the superior heavens, inasmuch as they possess intelligence and wisdom above the rest, are here called elders, and are understood by the four animals, wherefore also they stood next round the throne, as was seen above by

^p That by the Lamb is also understood the Divine Humanity of the Lord, and in the respective sense the good of innocence, may be seen above, n. 314.

^q N. 460.

^r N. 313, 322, 362.

John. It is to be observed, that a number of angels were seen by John, and, at the same time, four-and-twenty elders, and the cherubim or four animals, and not all who are in the heavens, that is, the universal heaven; for it was a prophetic vision, and prophetic visions are of such a nature, that the things seen in them are significative; thus by the few that were here seen, the whole or universal heaven was signified, as by the four-and-twenty elders, the second or middle heaven, and by the four animals, the third or inmost heaven.

463. *And fell before the throne on their faces, and worshiped God*—That hereby is signified thanksgiving from an humble heart, that so many are saved by the Lord, appears, from the signification of falling upon the face and worshiping, as here denoting to give thanks from an humble heart; for by falling upon the face is signified humiliation of heart, inasmuch as to fall upon the face corresponds to that humiliation; for all acts of the body correspond to the affections of the mind, so that they make one by correspondences; thus to fall upon the face before God in worship makes one by correspondence with humiliation of the heart. Hence it was a custom with the ancients, and still remains with many of the Gentiles, to fall upon their face in worship; whereas at this day in the Christian world, the custom is to kneel in worship. That by worship is here signified thanksgiving that so many are saved, appears from what precedes, and from what follows; for the subject treated of is the salvation of those who have lived in good according to their religions, although they were not in genuine truths. The thanksgiving from the universal heaven, on this account, is what presently follows. It is said, they fell upon their faces and worshiped God; and to fall upon the face denotes to testify humiliation of heart from the good of love, and to worship God denotes to testify humiliation of heart by truths from that good.

464. *Saying, Amen*—That hereby is signified the Lord as to divine truth from divine good, appears from the signification of Amen, as denoting truth; and inasmuch as the Lord is truth itself, as he himself teaches in John (xiv. 6), therefore by Amen, in the supreme sense, is signified the Lord as to divine truth; this therefore is here signified by Amen, because it is spoken by the angels of the three heavens to the Lord. The reason why Amen is here said in the first place, and also in the last, is, to signify that the Lord as to divine truth from divine good is in first principles and in last, or that the Lord himself is the First and the Last; for divine truth united to divine good is the Lord in the heavens, this being the Divine proceeding, from which are all things of heaven, and heaven itself.^s

^s As may be seen in the work concerning *Heaven and Hell*, n. 13, 126—140, 275. That to be in first principles and last signifies to be in all, may also be seen above, n.

465. *Blessing, and glory, and wisdom*—That hereby is signified that these are from the divine truth which proceeds from the Lord in the three heavens, appears from the signification of blessing, as denoting the reception of divine truth and fructification thence derived, whence are felicity and life eternal;⁴ and from the signification of glory, as denoting the reception of divine truth in interior principles;⁵ and from the signification of wisdom, as denoting the reception of divine truth in inmost principles, for thence is wisdom. The reason why these three, blessing, glory, and wisdom, are mentioned is, because they are said by the angels of the three heavens;⁶ and the reception of divine truth in the ultimate or first heaven, is called blessing, in the middle or second heaven, glory, and in the inmost or third heaven, wisdom. But it is said, “*blessing, and glory, and wisdom, be unto our God for ever and ever,*” by which is signified that they may be in the heavens from him, inasmuch as blessing, glory, and wisdom, are said to be to God when they have place with those who are in the heavens, for they are the recipients of the divine blessing, the divine glory, and the divine wisdom. This the Lord himself plainly teaches us in John, where he says, “*Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples*” (xv. 8). And again: “*All mine are thine, and thine are mine, and I am glorified in them*” (xvii. 10). The case is similar here to what is said above, “*salvation be unto our God;*”⁷ wherefore it was a custom with the ancients to say, “*blessed be God,*” and “*blessing be to God,*” likewise, “*glory and wisdom be to God,*” by which they did not understand that blessing, glory, and wisdom may be to him, but from him, with all, and with every one, inasmuch as all blessing, glory, and wisdom, are from him alone. They spoke thus in order that they might attribute all things which they received to God only, and nothing to themselves, so that they thus spoke from the divine being, and not from themselves.

466. *And thanksgiving and honour*—That hereby is signified that this is from the divine good, which proceeds from the Lord in the three heavens, appears from this consideration, that as blessing, glory, and wisdom, are predicated of the reception of divine truth, so thanksgiving and honour are predicated of the reception of divine good: for there are two principles which proceed from the Lord, from which are all things in the heavens and in the earths, namely, divine truth and the divine good; divine truth is the source of all wisdom and intelligence with angels and men, and divine good is the source of all love and

41, 417, and in the *Arcana Coelestia*, n. 10,044, 10,329, 10,335; and that Amen signifies the Lord as to divine truth, may be seen above, n. 228.

⁴ That these are understood by blessing in the Word, may be seen above, n. 340.

⁵ Concerning which see above, n. 34, 288, 345.

⁶ As may be seen above, n. 462.

⁷ Concerning which, see n. 460.

charity with them. These two principles proceed unitedly from the Lord, so that in their very origin they are one; but with angels and men, who are the recipients of them, they are two, in consequence of there being two receptacles of life with them, which are called the understanding and the will; the understanding being the receptacle of divine truth, and the will the receptacle of divine good, or what is the same, the understanding being the receptacle of wisdom from the Lord, and the will being the receptacle of love from the Lord; but so far as these two principles, the divine truth and the divine good, and thence the understanding and the will, are one with angels and men, so far angels and men are in conjunction with the Lord, but so far as these are not one, so far angels and men are not in conjunction. Inasmuch as the Word was given to men in order that by it there may be conjunction of the Lord with angels and with men, therefore, in every part of it, truth is conjoined to good, and good to truth; for in the Word, especially in the prophets, two expressions are made use of, one of which has reference to divine truth, and the other, to divine good; but this conjunction in the Word appears only to the angels in heaven, and to those on earth to whom it is given to see the spiritual sense; for there are expressions which have reference to truth, and others which have reference to good; wherefore where two expressions occur which are almost of the same import, one is significative of such things as belong to truth, and the other, of such things as belong to good. This union exists in the Word because the Word is divine, and from the Divine Being divine truth proceeds united to divine good.^x These things are adduced in order that it may be known that blessing, glory, and wisdom, are predicated of truths from the divine principle, as was shown above;^y and that thanksgiving and honour are predicated of goods from the divine principle. That glory in the Word is predicated of truth, and honour of good, may be seen above;^z where it is shown from various passages in the Word. The reason why thanksgiving is here also predicated of good, is, because blessing is mentioned above, and blessing is effected by the mouth by truths, and thanksgiving is from the heart by virtue of good.

467. *And power and might*—That hereby is signified omnipotence from divine good by divine truth, appears from the signification of power and might, when predicated of the Lord, as denoting omnipotence; but power is predicated of the divine truth, and might, of the divine good; hence by both power and

^x Concerning this union or this marriage of good and truth in the Word, which was heretofore unknown on earth, see above, n. 238, 288; and in the *Arcana Coelestia*, n. 683, 793, 801, 2516, 2712, 3004, 3005, 3009, 4158, 5138, 5194, 5502, 6313, 7022, 7945, 8339, 9263, 9314.

^y N. 465.

^z N. 288, 345.

might, is signified omnipotence by divine truth from divine good.^a For the sake of the marriage of good and truth in every particular of the Word, mention is made of both power and might, otherwise it would have been sufficient to mention one of them; this is the case also in many other passages.

468. *Be unto our God for ever and ever*—Signifies to the Lord to eternity; for by our God is understood he who sitteth upon the throne and the Lamb, and by both is understood the Lord alone; by him who sitteth upon the throne, the Lord as to divine good, and by the Lamb, the Lord as to divine truth;^b and “for ever and ever,” when predicated of the Lord, is signified eternity. The reason why eternity is not mentioned, but that it is said, “for ever and ever,” is, because the latter is a natural expression, and the former a spiritual, and the literal sense of the Word is natural, and the internal sense spiritual, and the latter is contained in the former. The same distinction is also obvious in many passages of the Word; thus in Daniel: “*And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed*” (vii. 14). And in Isaiah: “*Trust ye in Jehovah for ever and ever: for in the Lord Jehovah is everlasting strength*” (xxvi. 4). Again, in the same prophet: “*But Israel shall be saved in Jehovah with an everlasting salvation: ye shall not be ashamed nor confounded world without end*” (xlv. 17). And again: “*Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my justice shall not be abolished. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my justice shall be for ever, and my salvation from generation to generation*” (li. 6, 8). So in David: “*Before the mountains were brought forth, yea, before the earth and the world were formed, even from age to age thou art God*” (Psalm xc. 2). Again: “*But the mercy of Jehovah is from everlasting to everlasting upon them that fear him, and his justice unto children’s children*” (Psalm ciii. 17). And in the Revelation: “*And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. I am he that liveth, and was dead, and, behold, I am alive for evermore*” (i. 6, 18). And again: “*The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he*

^a That power, when predicated of the Lord, denotes omnipotence, may be seen above, n. 338; and that all power belongs to truths from good, or to good by truths, and omnipotence to the Lord from divine good by divine truth, may also be seen above, n. 209, 333; and in the work concerning *Heaven and Hell*, n. 228—233.

^b As was shewn above, n. 460.

shall reign for ever and ever" (xi. 15). Moreover, in the Word the expression, "*for ever and ever*," or, for ages of ages, signifies the time from of old; also, time even to the end; and the same as the world; but concerning these significations we shall speak elsewhere.

469. *Amen*—That hereby is signified confirmation from the Divine being or principle, appears from the signification of *Amen*, as denoting truth, and thence denoting divine truth from the Lord;^c but in the present case it denotes confirmation from the Divine being, because it is the end of the adoration of the angels; confirmation from the Divine being is, that this is divine truth, and thus that what is said is so: when any one speaks divine truth from the heart, then the Lord confirms it: there can be no confirmation from any other source, and this is signified by *Amen*, at the end of prayer.^d

470. Verses 13—17. *And one of the elders answered, saying unto me, Who are these who are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he who sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*—“*And one of the elders answered, saying unto me,*” signifies influx out of heaven from the Lord, and thence perception; “*Who are these who are arrayed in white robes?*” signifies, concerning those who are now in truths, and in the protection of the Lord, of what quality they are, and of what quality they have been; “*And I said unto him, Sir, thou knowest,*” signifies that it is known to the Lord alone; “*And he said unto me, These are they who came out of great tribulation,*” signifies information, that they are those who have been in temptations; “*and have washed their robes,*” signifies removal of falsities thereby; “*and made them white in the blood of the Lamb,*” signifies implantation of divine truth from the Lord. “*Therefore are they before the throne of God,*” signifies, that thence it is that they are conjoined to the Lord; “*and serve him day and night in his temple,*” signifies, that they are continually held in truths in heaven; “*and he who sitteth on the throne shall dwell among them,*” signifies influx of divine good into truths with them. “*They shall hunger no more, neither thirst any more,*” signifies, that good and truth shall not

^c See above, n. 464.

^d That *Amen* denotes confirmation from the Divine being, may be seen above, n. 34.

fail them, and felicity thence derived; “neither shall the sun light on them, nor any heat,” signifies, that they shall not be affected by the evil and falsity originating in concupiscences. “For the Lamb which is in the midst of the throne shall feed them,” signifies that the Lord shall instruct them from heaven; “and shall lead them unto living fountains of water,” signifies, in divine truths; “and God shall wipe away all tears from their eyes,” signifies their state of beatitude, arising from the affection of truth, after the removal of falsities by temptations.

471. *And one of the elders answered, saying unto me*—That by these words is signified influx out of heaven from the Lord, and thence perception, appears from the signification of answering and saying, when predicated of the elders, by whom is signified heaven where the Lord is, as denoting influx and perception, to answer denoting influx, and to say, perception; and from the signification of the elders, as denoting those who are in the second, or middle heaven, which consists of such as are principled in intelligence, and by whom responses are effected;^e and inasmuch as all influx is from the Lord alone, although by means of angels, therefore by these words are signified influx and perception out of heaven from the Lord. That such a sense is contained in these words may appear somewhat strange; nevertheless, the words are no otherwise perceived in heaven. The reason why it appears strange is, because what is here said is as it were an historical relation, and historical things conceal the spiritual sense more than such as are merely prophetic; nevertheless, all the historical parts of the Word also contain a spiritual sense, and still more the prophetic histories, consisting of such things as appeared and were said to the prophets when they were in the vision of the spirit; for all such things were representative and significative. Thus that four-and-twenty elders and four animals were seen by John, is a prophetic history, representing and signifying the angels of the superior heavens, as was shown above; hence it follows, that the circumstance of one of the elders speaking to him was likewise significative; for it signifies influx and perception out of heaven from the Lord. That answering does not here signify to answer in the common acceptation of that expression, may appear from this consideration, that it is said without any interrogation, and to answer, relates to interrogation; and therefore it has reference to thought, in the present case, concerning those who were seen in white robes.

Moreover the expression, to answer, frequently occurs in the Word, and, when predicated of the Lord, signifies influx, inspiration, perception, and information, likewise mercy, and aid; as in the following passages: “*Thus saith Jehovah, in an acceptable*

^e Concerning which see above, n. 462.

time have I answered thee, and in a day of salvation have I helped thee" (Isaiah xlix. 8). And in David: "Save, O Jehovah; let the king answer us in the day when we call" (Psalm xx. 9). Again: "Answer me when I call, O God of my justice" (Psalm iv. 1). And again: "I call upon thee, for thou wilt answer me, O God: incline thine ear unto me, and hear my speech" (Psalm xvii. 6). Again: "Look upon me and answer me, O Jehovah, my God: lighten mine eyes, lest I sleep the sleep of death" (Psalm xiii. 3). Again: "I sought Jehovah, and he answered me, and delivered me from all my fears" (Psalm xxxiv. 4). Again: "When he calleth upon me I will answer him: I will be with him in trouble; I will deliver him and honour him" (Psalm xci. 15). And again: "In my distress I cried unto Jehovah, and he answered me" (cxx. 1). In these, and in other passages, by answering is not understood, to answer, but to flow into the thought, to cause to perceive, and also to give aid from mercy; hence it is, that the answers, which are predicated of the Lord, signify perceptions from influx: it is to be observed, that whatever comes into perception from the Lord is called influx.

472. *Who are these who are arrayed in white robes? and whence came they?*—That hereby is signified, concerning those who are now in truths, and in the protection of the Lord, of what quality they are, and of what quality they have been, appears from the signification of being arrayed in white robes, as denoting those who are now in truths, and in the protection of the Lord;^f and from the signification of "*Who are these? and whence came they?*" as denoting of what quality they are, and of what quality they have been; the reason of this signification is, because angels in the spiritual world, when they see and meet others, never inquire who they are, and whence they come, but what is their quality; wherefore this is the spiritual meaning of these words. The reason why the angels inquire only concerning the quality of those whom they see is, because the habitations of all in the spiritual world are according to the quality of their affections; likewise, because to inquire who they are involves person, and to inquire whence they come involves place; and in the spiritual thought, and consequent discourse of the angels, there is no idea of person and place, but in their stead they have an idea of things and states according to quality, wherefore also every one there has a name given him from his quality.^g From these considerations it may appear, that by the words, *Who are these? and whence came they?* is signified in the spiritual sense, of what quality they are, and of what quality they have been: their quality also is described in what follows.

473. *And I said unto him, Sir, thou knowest*—That these

^f Concerning which see above, n. 395, 457.

^g That the angels think abstractedly from person and from place, and that thence they have wisdom, may be seen above, n. 99, 100, 270, 325.

words signify that it is known to the Lord alone, may appear from what has been said above;^h namely, that by one of the elders, who answered, and to whom it is now said, "*Sir, thou knowest,*" is understood, out of heaven from the Lord; for whatever the angels said to men as recorded in the Word, was not spoken of themselves, but by the Lord through them, on which account the angels who spoke are, throughout the Word, called Jehovah; and hence it is that the Word, even where it is spoken by the angels, is divine; for no one, not even an angel, can of himself speak anything of such a divine nature as what is contained in the Word, nor indeed any truth which in itself is divine, but the Lord alone by them; from these observations it may appear, that by these words, "*Sir, thou knowest,*" is signified that it is known to the Lord alone.

474. *And he said to me, These are they who came out of great tribulation*—That by these words is signified information that they are those who have been in temptations, appears from the signification of, "*he said to me,*" as denoting information; and from the signification of tribulation, or great affliction, as denoting temptations, concerning which we shall speak presently. Something, however, shall first be said here concerning the temptations which they who are in falsities from ignorance, and who are here treated of, undergo in the spiritual world: those only undergo temptations there who have lived well in the world according to their religion, in which were falsities of doctrine which they believed; for by temptations falsities are shaken off and truths are implanted, and thus they are prepared for heaven; for all who come into heaven must be in truths; wherefore so long as they are in falsities they cannot come into heaven. The reason is, because the divine truth proceeding from the Lord constitutes heaven, and forms the life of the angels there, so that falsities, inasmuch as they are the opposites of truths, and opposites destroy, are first to be removed, and they cannot be removed but by temptations.ⁱ The reason why they are let into temptations in the spiritual world after the life of the body, is, because they could not be tempted in the world on account of the falsities of religion in which they were, and which everywhere reigned. It is to be observed, that all are saved who are let into temptations; but the evil, who are in falsities from evil, are not tempted, for with them truths cannot be implanted, because the evils of their life hinder, but truths are taken away from them, whence they remain in mere falsities, and then sink down into hell, more or less deeply according to the quality of evil from which such falsity is derived. In a word, they who are about to come into heaven are vastated as to falsities, and

^h N. 471.

ⁱ That temptations perform this use, may be seen in the *Doctrine of the New Jerusalem*, n. 187—201, where temptations are treated of.

they who are about to go into hell are vastated as to truths; that is, from those who come into heaven, falsities are taken away; and from those who go into hell, truths are taken away; for no one can enter heaven with falsities, nor hell with truths, inasmuch as truths derived from good make heaven, and falsities from evil make hell. The temptations which they undergo, with whom falsities are to be shaken off, are treated of in many passages in the Word, and especially in David, and are called afflictions, tribulations, and vastations; but there is no need to adduce those passages here, because it may be known without them that by tribulations and afflictions, when predicated of the good, are in the spiritual sense understood temptations.

475. *And have washed their robes*—That hereby is signified the removal of falsities by temptations, appears from the signification of washing, as denoting to purify from falsities and evils, consequently to remove them; for the evils and falsities which are with man, spirit, and angel, are not taken away, but removed, and when they are removed they appear as if taken away;^j hence by washing is signified to remove falsities, and so to purify; and from the signification of robes, as denoting truths protecting in general;^k but in the present case, by robes, before they were washed and made white, are signified falsities from which they were purified; for they who are in falsities from ignorance appear at first in the spiritual world in dusky garments of divers colours, and whilst they are in temptations, in squalid garments; but when they come out of temptations, they appear in white robes, shining according to their purification from falsities. Every one in the other life appears in garments according to the truths and according to the falsities which pertain to him; hence it is that garments signify truths, and in the opposite sense, falsities.^l From these observations it may appear, what is signified by washing their robes and making them white.

In ancient times, when all the externals of the church were representative and significative of things spiritual and celestial, washings were in use, and by them were represented purifications from falsities and evils; the reason of this signification of washings was, because waters signified truths, and filth, falsities and evils, and all purification from falsities and evils is effected by truths.^m Hence it was that washings were instituted with the sons of Israel by divine command; for among them a representative church was established, the whole ritual of which was significative of things spiritual, and the washing signified purifi-

^j Concerning which circumstance see the *Doctrine of the New Jerusalem*, n. 166, 170.

^k Concerning which see above, n. 395.

^l As may be seen above, n. 195, 271.

^m That waters signify truths may be seen above, n. 71.

cations from evils and falsities, and thence regeneration. For this purpose a laver of brass was placed between the tabernacle of the congregation and the altar (Exod. xxx. 18—20); and also there were lavers of brass placed without the temple, one great laver which was called the molten sea, and ten lesser lavers (1 Kings vii. 23—39). On account of such signification of washings, when Aaron and his sons were inaugurated into the priesthood, Moses was commanded to wash them with water at the door of the tent, and so to sanctify them (Exod. xxix. 4; xl. 12: Levit. viii. 6); for the priests represented the Lord as to divine good, as the kings did as to divine truth, consequently the priests represented the divine sanctity, which is pure without blemish. This representation was induced upon Aaron and his sons by the washing by Moses; wherefore it is said, that they should thus be sanctified, although no sanctity was derived to themselves by the washing. Hence the Lord commanded Moses, saying, *“Thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto Jehovah. So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations”* (Exod. xxx. 18—21: xl. 30—32). For the same reason also Aaron was commanded to wash his flesh in water before he put on the garments of the ministry (Levit. xvi. 4, 24). By washing the hands and feet was signified the purification of the natural man, and by washing the flesh, the purification of the spiritual. Hence also it was commanded, that the Levites should be sanctified by being sprinkled with the water of purifying, and by shaving their flesh, and by washing their garments (Numb. viii. 6, 7). This was done to the Levites because they ministered the external things of the church under Aaron and his sons, and the purification of the external things of the church was represented by the sprinkling of the water of purifying, by shaving their flesh, and by the washing their garments. Moreover, all who were made unclean by touching unclean things also washed themselves and their garments, and thus were said to be made clean; as for example, they who had eaten of the carcase of an unclean beast, or what was torn (Levit. xvii. 15, 16): *“he who touched the bed of one that had a flux, or sat upon the same vessel, or who touch his flesh”* (Levit. xv. 5—12). It was also commanded that the leper, after his cleansing, should wash his garments, shave off all his hair, and wash himself with water (Levit. xiv. 8, 9): and that the vessels which were made unclean

by the touch of the unclean, should be passed through water (Levit. xi. 32) ; besides other passages. He who supposes that they who washed their flesh, or hands and feet, or garments, were thereby cleansed and sanctified, that is, purified from their sins, is much deceived : for sins are not washed or wiped away as filth is by water, but they are washed away, that is, removed, by truths, and by a life according to them, and this alone was what was represented by washings ; for waters signify truths, and truths, when the life is formed according to them, purify men. That these external things contributed nothing to purification from evils and falsities, is clearly taught by the Lord in Matthew : *“Woe unto you, Scribes and Pharisees, hypocrites ! for 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 cup and platter, that the outside of them may be clean also”* (xxiii. 25, 26). The same thing was taught by the Lord when the Jews and Pharisees rebuked his disciples for not washing their hands before they eat, for he said : *“Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught ? But those things which proceed out of the mouth come forth from the heart ; and they defile the man”* (Matt. xv. 1—20 ; Mark vii. 1—23 ; Luke xi. 38, 39). Hence it is obvious that the Jews, by their washings, were never sanctified and cleansed from their spiritual defilements, which are the evils issuing from the heart, inasmuch as these evils reside within, and have nothing in common with the filth which adheres to the body in the world. It is said, that the inside of the cup and platter is to be cleansed that the outside may be clean also ; for the outside with man cannot be cleansed before the inside, for the former is cleansed by the latter. By the cup and platter are signified the interiors and exteriors of man, which receive truth and good, for the cup is what contains wine, and the platter is what contains meat, and by wine is signified truth, and by meat, the same as by bread, namely, good ; hence it is evident what is signified, in the spiritual sense, by cleansing first the inside of the cup and platter, that the outside may be clean also. The same is also understood by the washing of the feet of the disciples, concerning which the Lord thus spoke to Peter : *“He that is washed needeth not save to wash his feet, but is clean every whit ; and ye are clean, but not all”* (John xiii. 10). Here by, *“he that is washed,”* is signified inward purification ; and by, *“needeth not save to wash his feet,”* is signified, that then he is to be outwardly cleansed, for the feet signify the external or natural man, as may be seen above.” The internal man is purified by know-

“ N. 69. Concerning this arcanum more may be seen in the *Doctrine of the New Jerusalem*, n. 179, 181 ; and in the *Arcana Cœlestia*, where the following subjects are illustrated, namely, that each man, both the internal or spiritual, and external or na-

ing, understanding, and thinking the truths of the Word, and the external man, by willing and doing them. From these considerations it is now evident, how the words of the Lord to Peter are to be understood, "*He that is washed needeth not save to wash his feet, but is clean every whit;*" likewise by the words of the Lord to the Pharisees; "*Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.*" That the internal man is purified by the truths of faith, and the external by a life according to them, is understood also by these words of the Lord, "*Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*" (John iii. 5). In these words, water signifies the truths of faith, and the Spirit, a life according to them. From these observations it may now appear what is signified by washing in the following passages; thus in Ezekiel: "*Then washed I thee with waters; yea, I thoroughly washed away thy bloods from upon thee, and I anointed thee with oil*" (xvi. 9). This was said of Jerusalem, by which was signified the church; the purification of the church from falsities and evils is signified by, "*Then washed I thee with waters; yea I thoroughly washed away thy bloods from upon thee,*" to wash with waters signifying to purify by truths, and to wash away bloods signifying purification from evils and falsities. To imbue with the good of love is signified by, "*I anointed thee with oil,*" oil denoting the good of love. Again, in Isaiah: "*When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of cleansing*" (iv. 4). Here, to wash away the filth of the daughter of Zion, signifies to purify the affections of those who are of the celestial church from the evils of the love of self, filth denoting the evil of the love of self, daughters, the affections, and Zion, the church principled in love to the Lord, which is thence called the celestial church. To wash away the bloods of Jerusalem signifies to purify the same from the falsities of evil, bloods denoting those falsities; "*by the spirit of judgment, and by the spirit of cleansing,*" signifies, by the understanding of truth, and by the affection of truth; spirit denoting the divine truth proceeding from the Lord, the spirit of judgment, the understanding of truth thence derived, and the spirit of cleansing, the

tural, is to be purified, and that the external is purified by the internal, n. 3868, 3870, 3872, 3876, 3877, 3882. That the internal man is purified before the external, inasmuch as the internal is in the light of heaven, and the external in the light of the world, n. 3321, 3325, 3469, 3493, 4353, 8748, 9325. That the external or natural man is purified by the Lord through the internal or spiritual, n. 3286, 3288, 3321. That man is not purified before the external or natural man is also purified, n. 8742—8747, 9043, 9046, 9061, 9328, 9334. That unless the natural man be purified, the spiritual man is shut, n. 6299; and that as to the truths and goods of faith and love he is as it were blind, n. 3493, 3969.

spiritual affection of truth, for it is this which cleanses. Again, in Job: "*If I wash myself with snow water, and make my hands clean with soap; yet shall thou plunge me into the pit, and mine own clothes shall abhor me*" (ix. 30, 31). By these words is understood, that if any one desire to purify himself, although by truths and goods which are, or appear to be genuine, he will still lead himself into falsities; to wash himself denotes to purify himself; snow water denotes the truths which are, or appear to be, genuine; soap denotes the good by which such washing is effected; and the pit denotes what is false. That thence there exist truths falsified, is understood by "*mine own clothes shall abhor me,*" clothes, or garments, denoting truths, which are said to abhor man when he falsifies them, which is the case when he hatches any thought and makes any conclusions from the intelligence of his proprium. Again, in Moses: "*he washes his garment in wine, and his covering in the blood of grapes*" (Gen. xlix. 11). These words are spoken of Judah, by whom is there signified the Lord as to divine truth: that he altogether purified this in his humanity, when he was in the world, is signified by his washing his garment in wine, and his covering in the blood of grapes, garments and covering signifying his humanity, and wine and the blood of grapes, the divine truth.^o That by washing is signified to purify from falsities and evils, appears manifestly in Isaiah: "*Wash you, make you clean; put away from you the evil of your doings from before mine eyes; cease to do evil; learn to do well*" (i. 16, 17). Here, because to wash signifies to remove falsities and evils, therefore it is also said, "*put away the evil of your doings from before mine eyes; cease to do evil.*" So in Jeremiah: "*O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?*" (iv. 14). Here the sense is the same as in the preceding passage. And in David: "*Wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow*" (Psalm li. 2, 7). In these words, to wash manifestly denotes to purify from falsities and evils, for it is said, "*wash me thoroughly from mine iniquity, and cleanse me from my sin,*" and afterwards "*wash me, and I shall be whiter than snow.*" To wash from iniquity denotes purification from falsities, and from sin denotes from evils, for iniquity is predicated of falsities, and sin, of evils; inasmuch as the waters of expiation were prepared from hyssop, it is therefore also said, "*purge me with hyssop, and I shall be clean.*" Again, in Jeremiah: "*For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord Jehovah*" (ii. 22.) Here also it is manifest that washings only repre-

^o These things may be seen explained in the *Arcana Cœlestia*, n. 6377, 6378.

sented and thence signified spiritual washings, which are purifications from falsities and evils, for it is said, "*Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me.*" Thus also in David: "*Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning*" (Psalm lxxiii. 13, 14). Here, to wash his hands in innocency, denotes to testify himself to be innocent and pure from evils and falsities; for the washing of the hands was also a testification of innocency; as may further appear from what is recorded of Pilate: "*When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it*" (Matth. xxvii. 24). Inasmuch as washings signified purifications from falsities and evils, and the blind signified those who do not see truths, and thence are in falsities, therefore the Lord said to the blind man, whose eyes he anointed with clay made of spittle, "*Go, wash in the pool of Siloam. He went his way, therefore, and washed, and came seeing*" (John ix. 7). By the blind man were here represented those who can see nothing of truth because they are sensual, and see only those things which appear before the external senses, whence they imbibe fallacies instead of truths, and apply the literal sense of the Word to confirm them; by the clay made of spittle is signified sensual truth, such as is contained in the Word for such persons; by the waters of the pool of Siloam are signified the truths of the Word, for all things mentioned in the Word, even to the pools of water in Jerusalem, were significative; and by washing is signified to purify from fallacies, which in themselves are falsities. Hence it may appear what these things signify in the series; for all the miracles and works of the Lord, when he was in the world, signified divine, celestial, and spiritual things, that is, such things as pertain to heaven and the church, and this because they were divine, and what is divine always operates in ultimates from first principles, and so in fulness. Ultimates are such things as appear before the eyes in the world; hence it was that the Lord spake, and that the Word was written, by such things in nature as correspond. The same was signified by the miracle performed on Naaman the leper at the command of Elisha, concerning which it is thus written in the second book of Kings: "*Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and*

went away, and said, Behold, I thought he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Parphar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean" (v. 1, 9—14). By Naaman, of Syria, the leper, were represented and signified those who falsify the knowledges of truth and good from the Word, for leprosy signifies falsifications, and Syria, the knowledges of truth and good; by the waters of Jordan were signified truths introductory to the church, which are the knowledges of truth and good derived from the Word, for the river Jordan was the first boundary by which the land of Canaan was entered, and by the land of Canaan was signified the church, hence that river signified introductory truths, which are the first knowledges of truth and good derived from the Word. On account of this signification of the river Jordan, Naaman was commanded to wash himself in it seven times, by which was signified purification from falsified truths; seven times signifying what is plenary, and being predicated of things holy, such as are truths divine. By reason of this signification of seven times, it is said that his flesh was restored as the flesh of a little child, and by the flesh being restored is signified spiritual life, such as those have who are regenerated by divine truths. Inasmuch as by the river Jordan were signified the truths which introduce into the church, which are the first knowledges of truth and good derived from the Word, and by washing therein was signified purification from falsities, and thence reformation and regeneration by the Lord, therefore baptism was instituted, which was first performed in Jordan by John (Matth. iii. 11—16; Mark i. 4—13). By the rite of baptism was signified initiation into knowledges derived from the Word, concerning the Lord, his advent, and salvation from him; and inasmuch as man is reformed and regenerated by the Lord by means of truths from the Word, therefore baptism was commanded by the Lord (Matt. xxviii. 19); for truths from the Word are the means by which man is reformed and regenerated, and it is the Lord who reforms and regenerates.^p Again, it is said by Luke, respecting the rite of baptism, "*John answered, saying unto them all, I indeed*

^p Concerning which more may be seen in the *Doctrine of the New Jerusalem*, n. 202—210.

baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Spirit and with fire" (Luke iii. 16; John i. 33). By these words is understood, that John only inaugurated them into knowledges derived from the Word concerning the Lord, and thus prepared them to receive him, but that the Lord himself regenerates man by divine truth and divine good proceeding from himself; for John represents the same as Elias, namely, the Word; the water with which John baptized signified introductory truths, which are knowledges concerning the Lord derived from the Word; the Holy Spirit signifies divine truth proceeding from the Lord; fire signifies the divine good proceeding from him; and baptism signifies regeneration by the Lord, by divine truths from the word. The reason why washings were instituted in the ancient churches, and afterwards baptisms in their place, which nevertheless were only representative and significative rites, was, in order that heaven might be conjoined with mankind, and specifically with the man of the church; for heaven is conjoined to man when man is in ultimates, that is, in such things as are in the world as to his natural man, and in such things as are in heaven as to his spiritual man; conjunction cannot otherwise be effected. It was for this reason that baptism was instituted, and also the holy supper, likewise that the Word was written by such things as are in the world, containing in it a spiritual sense, in which are heavenly things, or that the literal sense of the Word is natural, and a spiritual sense is contained within it.^a Here, however, it is to be particularly observed, that he who believes that baptism itself contributes anything to the salvation of man, unless he be at the same time in the truths of the church and in a life according to them, is much deceived; for baptism is an external thing, which, without an internal principle, contributes nothing to salvation, but it does contribute where the external is conjoined to the internal. The internal of baptism is this, that by truths from the Word, and a life according to them from the Lord, evils and falsities may be removed, and thus man may be regenerated. This the Lord also teaches, Matt. xxiii. 26, 27; as explained in the article above.

476. *And made them white in the blood of the Lamb*—That hereby is signified the implantation of divine truth from the Lord, appears from the signification of making their robes white, as denoting to put off falsities and to put on truths, for white, and to whiten, are predicated of truths, which are signified by

^a That by this the Word conjoins the angels of heaven with the men of the church, may be seen in the work concerning *Heaven and Hell*, n. 303—310; and in the tract concerning the *White Horse* from beginning to end. That the holy supper likewise conjoins, may be seen in the *Doctrine of the New Jerusalem*, n. 210—222, the case is the same as to baptism.

robes.^r It is said that they made their robes white, because the garments of those who are in falsities in the spiritual world appear dark, and also spotted, and the garments of those who are in temptations appear squalid; but as soon as they emerge out of temptations, inasmuch as they are then imbued with divine truths, their garments appear white and shining without spots, as was also mentioned above; hence it is that by making them white, is signified their putting off falsities and putting on truths. And from the signification of the blood of the Lamb, as denoting the divine truth proceeding from the Lord;^s and inasmuch as falsities are shaken off in temptations, and truths are implanted, therefore, in general, by making their robes white in the blood of the Lamb, is signified the implantation of divine truth from the Lord. In the literal sense of the Word, by the blood of the Lamb is understood the passion of the cross, but in the internal or spiritual sense is understood the divine truth proceeding from the Lord; for by this man is purified from falsities and evils, that is, his garments are made white. The passion of the cross was the last temptation of the Lord, by which he fully subjugated the hells, and glorified his humanity; which things being accomplished and completed, the Lord sent the Comforter, the Spirit of Truth, by which is understood the divine truth proceeding from his glorified humanity, as the Lord himself teaches in John (vii. 39). The same truth is taught by the Lord in many other parts of the Word. By this, therefore, namely, by divine truth, when it is received, man is reformed and regenerated by the Lord, and saved, but not by the shedding of blood on the cross.^t The same may also appear from this consideration, that the garments of the angels do not appear of a bright and shining whiteness by virtue of faith and thought concerning the blood of the Lord shed on the cross, but by virtue of the divine truth pertaining to them derived from the Lord; for, as was said above, their garments are all according to the truths pertaining to them, neither is it allowed any angel to think concerning the passion of the Lord, but concerning his glorification, and concerning the reception of the Divine principle from him.

477. *Therefore are they before the throne of God*—That by these words is signified that they are thence conjoined to the Lord, appears from the signification of being before the throne of God, as denoting to be conjoined to the Lord. That conjunction with the Lord is signified by standing round about the throne of God, was explained above;^u and the same is signified

^r That white, and to whiten, are predicated of truths, may be seen above, n. 196; and that robes signify truths in general may be seen above, n. 395.

^s Concerning which see above, n. 329.

^t On this subject more may be seen in the *Doctrine of the New Jerusalem*, n. 293, 294; and in what is there collected from the *Arcana Cælestia*.

^u N. 462.

in the present case by being before the throne of God, by which expression is meant before the Lord, for the Lord was upon the throne, as it is said in the 17th verse following, "*The Lamb which is in the midst of the throne shall feed them.*"

478. *And they serve him day and night in his temple*—That hereby is signified that they are continually kept in truths in heaven, appears from the signification of serving, as being predicated of those who are in truths, concerning which we shall speak presently; and from the signification of day and night, as denoting continually and in every state, concerning which also we shall speak presently; and from the signification of the temple of God, as denoting heaven where divine truth reigns:⁹ hence, by these words is signified that they are continually kept in truths in heaven. The reason of this signification is, because the subject treats of those who, during their life in the world, were in falsities from ignorance, as was shewn above; and they who are in falsities from ignorance, and yet in the good of life according to their religion, cannot be saved until their falsities are removed, so that truths may be implanted in their place; and truths are implanted by temptations; wherefore when they emerge out of temptations, the falsities still remain, although removed by truths; for nothing evil and false can be altogether wiped away from man, spirit, and angel, but only removed; for they are withheld from their own evils and falsities, and held in good and truth, by the Lord, and when this is the case, they appear to themselves to be without evils and falsities; hence it is, that unless they who, in the world, were in falsities from ignorance, were continually kept by the Lord in truths, they would relapse into their falsities. This, therefore, is what is understood by their serving him day and night in his temple; temple also signifies heaven, where truths reign. Their being in the good of life according to their religion, is indeed the ground of their salvation, but this does not save so long as they are in falsities, wherefore after their life in the world the falsities pertaining to them are removed. The reason that they cannot be saved before is, because good derives its essence and quality from truths; for good is the esse of truth, and truth is the form of good, wherefore, according to the quality of truths, such is the good. From these considerations also, it is clear, that although a person may live well, yet he cannot come into heaven before he is in truths; on this account, there are places of instruction for those who are to come into heaven, because no one can come thither before he is instructed.¹⁰

It is said that they serve him day and night in his temple, and it is not understood thereby that they are continually in a

⁹ Concerning which see above, n. 220, 391.

¹⁰ Concerning the instruction, and the places of instruction, for those who come into heaven, see the work concerning *Heaven and Hell*, n. 512—520.

temple, or continually employed in worship and in prayers, for this is not the case in the heavens; every one there, as in the world, is in his own office and employment, and by turns, as in the world, in the temple; but still they are said to serve God day and night in his temple, when they are continually in truths, for thus they inwardly serve him continually. For every good spirit and angel is his own truth and his own good, inasmuch as they are affections of truth and good, affection or love constituting the life of every one; wherefore they who are in the affection of truth continually serve the Lord, even when they are in their offices, businesses, and employments, for the affection which is within continually reigns and serves; this also is the service which the Lord desires, and not to be continually in temples, and engaged in worship. To be in temples, and engaged in worship there, and not in truths, is not to serve the Lord, but to serve the Lord is to be in truths, and to act sincerely and justly in every circumstance; for in this case the principles of truth, sincerity, and justice, which are in man, perform the service which the Lord requires; by these also man can be in heaven after his life in the world, but not by worship alone, for worship without these, consequently without truths, is empty worship, into which the divine influx cannot enter. In the Word mention is made of serving and ministering, likewise of servants and ministers, and they are called servants of the Lord, and are said to serve him who are principled in truths, and they are called ministers of the Lord, and are said to minister to him, who are principled in good.^z

479. *And he who sitteth on the throne shall dwell among them*—That by these words is signified the influx of divine good into the truths belonging to them, appears from the signification of “*he who sitteth on the throne,*” as denoting the Lord as to divine good;^y and from the signification of dwelling among them, as denoting to flow in with good into their truths; for to dwell, in the Word, is predicated of good, whence by dwellers, or inhabitants, are signified those who are in goods; when therefore to dwell is predicated of the Lord, as in the present case to dwell among them, it signifies the influx of divine good. The reason why this is here said to be into truths, is, because the subject just before treated of was the truths belonging to them, likewise because all who are in the heavens are held in truths by the influx of divine good from the Lord; the influx of divine good cannot have place except into truths, inasmuch as truths are derived from good, for they are the forms of good, wherefore it is necessary that man should be in good, because the Lord thereby flows into the truths corresponding to the good; he who supposes that

^z That they are called servants in the Word who are in truths, may be seen above, n. 6; and that they are called ministers who are in good, n. 155.

^y Concerning which see above, n. 297, 343, 460.

the Lord flows immediately into the truths pertaining to man, is much deceived.^z From these observations, it may now appear, how the particulars contained in this and the preceding verse cohere, namely, that those in whom truths from the Lord are implanted by temptations, are continually held in those truths by the influx of divine good into them.^a

480. *They shall hunger no more neither thirst any more.*—That hereby is signified that good and truth, and felicity thence derived, shall not fail them, appears from the signification of hungering, as denoting a defect of good, wherefore by not hungering is denoted no defect of good; and from the signification of thirsting, as denoting a defect of truth, wherefore by not thirsting is denoted no defect of truth. The reason why felicity also is signified by the same words, is because all the felicity and beatitude which the angels enjoy in heaven are from the good and truth which they receive from the Lord, and according thereto, that is, according to their reception.^b The reason why “*they shall hunger no more,*” signifies that good shall not fail or be wanting to them, is, because by bread is signified the good of love, and to hunger is predicated of bread and of meat; and that they shall not thirst, signifies that truth shall not fail them, is, because by water and wine is signified truth, and to thirst is predicated of water and of wine; hence it is that to hunger and to thirst are frequently mentioned in the Word, by which are not understood natural hunger and thirst, but spiritual hunger and thirst, which are deprivation, defect, and ignorance of the knowledges of truth and good, accompanied by a desire for them. That these things are signified in the Word by hungering and thirsting, or by hunger and thirst, may be seen above^c; where many passages in which these expressions occur are adduced and explained.

481. *Neither shall the sun light on them, nor any heat*—That hereby is signified, that they shall not be affected by evil and falsity arising from concupiscences, appears from the signification of the sun, as denoting the Lord as to divine love, and with man, spirits, and angels, the good of love derived from and directed

^z The nature of this influx may be seen treated of in the *Arcana Cœlestia*, namely, that the influx of the Lord is into the good with man, and by the good into the truths which pertain to him, but not *vice versâ*, n. 5482, 5609, 6027, 8685, 8701, 10,153; that influx is by good into truths of every kind, but especially into genuine truths, n. 2531, 2554; that in good there is a faculty of receiving truths, n. 8321; that the influx of the Lord is not into truths separate from good, n. 1831, 1832, 3514, 3564.

^a That to dwell, in the Word, is predicated of good, may be seen in the *Arcana Cœlestia*, n. 2268, 2451, 2712, 3613, 8269, 8309, 10,153; and that the dwelling-place of the Lord denotes heaven and the church as to good, consequently the good of those who are in heaven, and respectively to man, the good pertaining to him, n. 8269, 8309.

^b That all heavenly felicity, or all heavenly joy, is in the affection of good and truth, consequently in the marriage of good and truth, in which the angels of heaven are, may be seen in the work concerning *Heaven and Hell*, n. 395—414.

^c N. 386.

to the Lord, and in the opposite sense, as in this case, as denoting the love of self, and thence evil arising from concupiscences^d; and from the signification of heat, as denoting what is false from that evil, consequently the falsity arising from concupiscences; for when a man is in heat, that is, when he burns from heat, then he desires drink that his heat may be allayed, for he is thirsty, and by drinking is signified to imbibe truths, and in the opposite sense, to imbibe falsities, because by water and wine, which are for drink, are signified truths.

That heat signifies what is false derived from concupiscence, or concupiscence for what is false, may appear from the following passages; thus in Jeremiah: "*Blessed is the man that trusteth in Jehovah, and whose hope is Jehovah. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit*" (xvii. 7, 8). Here the man who suffers himself to be led by the Lord is compared to a tree, and to its growth and fructification, because by a tree in the Word is signified the knowledge and perception of truth and good, consequently the man in whom those things are. By the tree planted by the waters, is understood the man with whom there are truths derived from the Lord, waters denoting truths; "*that spreadeth out her roots by the river,*" signifies the extension of intelligence from the spiritual man into the natural; this is said because a river signifies intelligence, and because roots are emitted from the spiritual into the natural man; "*and shall not see when heat cometh,*" signifies that he shall not be affected by the concupiscence of what is false; "*but his leaf shall be green,*" signifies scientifics living from truths, leaf signifying the scientific principle, and green, living from truths; "*and shall not be careful in the year of drought, neither shall he cease from yielding fruit,*" signifies, that in the state when there are no truth and good, he shall not be in fear of the loss and deprivation of them, but that even then truths conjoined to good shall fructify themselves. The year of drought signifies a state of the loss and deprivation of truth; this is said, because with spirits and angels there are alternations of state.^e So in Isaiah: "*For thou art made a place of defence to the poor, a defence to the needy in his distress, a refuge from the inundation, a shadow from the heat; for the blast of the violent ones is as an inundation against the wall, as drought in a dry place; the tumult of strangers shalt thou humble, the heat by the shadow of a cloud: the branch of the violent shall he repress*" (xxv. 4, 5). By the poor and the needy here mentioned are signified those who are in a defect

^d Concerning which see above, n. 401; and in the work concerning *Heaven and Hell*, n. 116—125.

^e Concerning which see the work concerning *Heaven and Hell*, n. 154—161.

of good from ignorance of truth, and yet are in the desire of good and truth; it is called inundation and heat, when evils and falsities rise and flow in from the proprium, and also from others who are in evil; "*the blast of the violent ones,*" signifies their opposition to the goods and truths of the church; they are called violent who endeavour to destroy goods and truths, and their blast signifies their lust of destroying. "*The tumult of strangers shalt thou humble,*" signifies that the Lord will allay and take away the irruption of falsities from evil, and to humble signifies to allay and take away; to repress the heat by the shadow of a cloud, signifies to defend from the concupiscence of falsity, heat denoting the concupiscence of falsity, and the shadow of a cloud, defence from, for the shade of a cloud tempers the heat of the sun, and assuages its burning. Again, in Jeremiah: "*He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost*" (xxxvi. 30). These words are spoken concerning Jehoiakim king of Judah, after he had burned the volume or roll written by Jeremiah, by which act was signified that the truths of the church would perish by concupiscence for falsities, and thence by aversion from truths. By the kings of Judah, in the Word, were represented and thence signified truths derived from good, and by the king there mentioned, the truth of the church which was about to perish; by the volume which he burnt was signified the Word, which is said to be burnt when it is falsified and adulterated, which is effected by the concupiscence of falsity from evil; by his dead body is signified the man of the church without spiritual life, which is attained by truths from the Word, after the extinction of which there remains only a concupiscence for falsities and an aversion from truths, whence the man becomes dead, and in the spiritual sense a carcass. Concupiscence for falsities is signified by heat in the day, and aversion from truths by frost in the night; for when the light of heaven, which in its essence is divine truth, flows in, they who are in falsities derived from evil are seized with cold, which is more or less intense according to the heat of the falsity from evil. Again, in the same prophet: "*In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep the sleep of an age, and not awake, saith Jehovah*" (li. 39). These words are spoken respecting Babylon, by which is signified the profanation of good and truth. "*In their heat,*" signifies the warmth and concupiscence of falsifying truths and adulterating goods; to make their feast, to make them drunken, that they may rejoice, signifies to be insane from falsifications in an extreme degree; their feasts signify the adulterations of good and truth, drunkenness and rejoicing signify insanities in the highest degree, or such as are extreme; to sleep the sleep of an age, and not awake, signifies to be for ever with-

out the perception of truth. Again, in Hosea: "*They are all hot as an oven, and have devoured their judges; all their kings have fallen: there is none among them that calleth unto me*" (vii. 7). By being hot as an oven is here signified their lusting after falsities from their love of it: their having devoured their judges, and their kings having fallen, signify the destruction of all intelligence by destroying the truths which constitute intelligence, judges signifying those that are intelligent, and, in the abstract sense, the principles which constitute intelligence, and things signifying truths. "*None among them calleth unto me,*" signifies that no one cares for truths from the Divine Being. So in Job: "*He is swift as the waters; their portion is cursed in the earth: he regardeth not the way of the vineyards. Drought and heat consume the snow waters; so doth the grave those that have sinned*" (xxiv. 18, 19). In these words, by not regarding or respecting the vineyard is meant treating the truths of the church as of no account. "*Drought and heat consume the snow waters,*" signifies that the defect of truth, and thence the concupiscence for what is false, shall destroy all genuine truths, snow waters denoting genuine truths. Again, in Isaiah: "*That thou mayest say to them that are bound, Go forth, to them that are in darkness, Shew yourselves. They shall feed upon the ways, and their pasture shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, yea, even unto fountains of waters shall he guide them*" (xlix. 9, 10). The particular import of these words need not be dwelt on here, since they are similar to those in the Revelation now under consideration: thus it is said, "*they shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, yea, even unto fountains of waters shall he guide them;*" and the same things are said in the Revelation respecting the Lord. By the bound here mentioned, and by them that are in darkness, to whom he shall say, "*Go forth, shew yourselves,*" are signified the gentiles, who, while they lived in good according to their religion, were yet in falsity from ignorance. They are here called bound, to denote their being in temptations, and are said to be in darkness, to denote falsities arising from ignorance. That neither the heat nor the sun should smite them, signifies that falsity originating in concupiscence shall not affect them. So, again, in the Revelation: "*And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire; and men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues, and repented not to give him glory*" (xvi. 8, 9). These words will be explained hereafter in their proper place. Inasmuch as the sun signifies the divine love, therefore also heat signifies ardent desire for truth, as in Isaiah xviii. 4; and Zech. viii. 2, where heat is attri-

buted to Jehovah, that is, to the Lord. In many passages anger and wrath are predicated of God, and by anger is signified zeal for good, and by wrath zeal for truth; for wrath and heat are from the same expression in the original tongue.

482. *For the Lamb which is in the midst of the throne shall feed them*—That hereby is signified that the Lord shall instruct them from heaven, appears from the signification of the Lamb, as denoting the Lord as to divine truth;^f and from the signification of the throne, as denoting heaven;^g “*in the midst of the throne,*” signifies in the universal heaven, for in the midst signifies in all and in every particular, or in the whole;^h and from the signification of feeding, as denoting to instruct, concerning which we shall treat presently. Hence it appears that by the Lamb which is in the midst of the throne feeding them, is signified instruction from the Lord out of heaven. It is here said, “*the Lamb which is in the midst of the throne shall feed them,*” and above, that “*he who sitteth on the throne shall dwell among them,*” from which it manifestly appears that both by him that sitteth upon the throne, and by the Lamb in the midst of the throne, is understood the Lord, but by the former the Lord as to divine good, and by the latter the Lord as to divine truth; to dwell also, which is said of him that sitteth upon the throne, is predicated of good;ⁱ and to feed, which is said of the Lamb, is predicated of truths, for to feed signifies to instruct in truths. In the Word of the Old Testament mention is frequently made of Jehovah and God, likewise of Jehovah and the Holy One of Israel, and by both is understood the Lord alone; by Jehovah, the Lord as to divine good, and by God, and the Holy One of Israel, the Lord as to divine truth: both are mentioned on account of the marriage of divine good and divine truth in every part of the Word. That to feed signifies to instruct may appear without further exposition, inasmuch as it is a custom derived from the Word to call those who teach, pastors, and those who are instructed, the flock; but the reason of this is not yet known, and therefore it shall be explained. In heaven, all things which appear before the eyes are representative, for they represent under a natural appearance the spiritual things which the angels think and with which they are affected; thus their thoughts and affections are presented before their eyes in forms such as are in the world, or in similar forms of natural things, and this by virtue of the correspondence which is established by the Lord between spiritual things and natural.^j It is from this correspondence that there appear in heaven flocks of sheep,

^f Concerning which see above, n. 297, 343, 460.

^g Concerning which also see above, n. 253.

^h As may be seen above, n. 213.

ⁱ As may be seen above, n. 470.

^j Concerning which we have treated in many places, particularly in the work concerning *Heaven and Hell*, n. 87—102, and 103—115.

lambs, and goats, feeding in green pastures, and also in gardens ; which appearances exist from the thoughts of those who are in the goods and truths of the church, and who think thence intelligently and wisely. Hence, then, it is that in the Word mention is so often made of flock, also of pastures, of feeding, and of a pastor or shepherd ; for the Word in the letter consists of such things as appear to the sight in heaven, by which are signified correspondent spiritual things.

Inasmuch as it is known in the church that to feed signifies to instruct, that pasture signifies instruction, and a pastor or shepherd an instructor, we will only adduce a few passages from the Word where these expressions are used, without further explication. Thus in Isaiah : *“In that day shall thy cattle feed in large pastures”* (xxx. 23). Again : *“He shall feed his flock like a shepherd : He shall gather the lambs into his arm, and carry them in his bosom, and shall gently lead those that give suck”* (xl. 11). Again : *“That thou mayest say to the bound, Go forth ; to them that are in darkness, Shew yourselves. They shall feed upon the ways, and their pastures shall be in all high places”* (xlix. 9). So in Jeremiah : *“Therefore thus saith Jehovah, God of Israel, against the shepherds that feed my people ; Ye have scattered my flock and driven them away, and have not visited them. For because of cursing the land mourneth ; the pastures of the wilderness are dried up”* (xxiii. 2, 10). Again : *“And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead”* (l. 19). So in Ezekiel : *“For thus saith the Lord Jehovah ; Behold, I, even I, will seek my sheep, and search them out. As a shepherd seeketh out his flock in the day that he is among his scattered ; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the mountains of the height of Israel shall their fold be : there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord Jehovah”* (xxxiv. 11—15). And in Hosea : *“I did know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled, and their heart was exalted, therefore have they forgotten me”* (xiii. 5, 6). So in Joel : *“How do the beasts groan ! the herds of cattle are perplexed, because they have no pasture ; yea, the flocks of sheep are made desolate”* (i. 18). And in Micah : *“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler of*

Israel, whose goings forth have been from of old, from everlasting. And he shall stand and feed in the strength of Jehovah, in the majesty of the name of Jehovah his God" (v. 2, 4). Again, in the same prophet: "*Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: they shall feed in Bashan and Gilead, as in the days of old*" (vii. 14). And in Zephaniah: "*The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid*" (iii. 13). So in David: "*Jehovah is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters*" (Psalm xxiii. 1, 2). Again: "*He chose David also his servant, and took him from the sheepfolds: from following the ewes giving suck he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands*" (lxxviii. 70—72). Again, in the same: "*Know ye that Jehovah he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture*" (Psalm c. 3). And in John: "*So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep*" (xxi. 15—17). The same is mentioned in many other passages, in all of which, to feed denotes to instruct in truths, and pastures signify the truths in which they are instructed.

483. *And shall lead them unto living fountains of waters*—That hereby is signified, in divine truths, appears from the signification of living fountains of waters, as denoting divine truths. By living is signified living from the Divine Being or principle; by a fountain is signified the Word, and by waters are signified truths thence derived. Mention is frequently made of living waters in the Word, and thereby are understood truths, which come from the Lord and are received. The reason why they are said to be living, or alive, is, because the Lord is life itself, as he himself teaches, and what comes from life itself is alive; whereas, what comes from man is dead. The Lord, in order to give life to truths in man, flows by good into them, and the good vivifies them: he also flows in from the superior or interior part of man, and opens the spiritual mind, and endues

it with the affection of truth ; and the spiritual affection of truth is the life of heaven in man. This life is what is insinuated into man from the Lord by truths. Hence it may appear what is understood by living waters, and here by living fountains of waters. This will still more clearly appear from the following passages. Thus in Isaiah : *“When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I Jehovah will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys : I will make the wilderness a pool of waters, and the dry land springs of waters”* (xli. 17, 18). The subject treated of in these words is the salvation of the Gentiles by the Lord, and they are here denominated poor and needy from a defect and ignorance of truth ; their desire of knowing truths from those who are in the church, where there were not truths, is described by their seeking water when there is none, and their tongue failing for thirst, water denoting truth, and thirst the desire thereof. That they shall be instructed by the Lord, is signified by, *“I will open rivers in high places, and fountains in the midst of the valleys,”* to open rivers denoting to give intelligence ; *“in high places”* denotes in the interior man ; *“in the midst of the valleys”* denotes in the exterior man, and to make fountains signifies to instruct in truths : to make the wilderness a pool of waters, and the dry land springs of waters, signifies abundance of truth with those who before were in defect and ignorance thereof. The wilderness denotes where there is no good because no truth ; and the dry land, where there is no truth and thence no good ; pools and springs of water denote abundance of the knowledges of truth. From these considerations it is evident that waters, fountains, springs, rivers, and pools of water, are not here meant, but the knowledges of truth, and intelligence thence derived, whence comes salvation. Again, in the same prophet : *“Say to them that are of a fearful heart, Be strong, fear not ; behold, your God will come with vengeance, even God with a recompence ; he will come and save you. Then shall the lame man leap as an hart, and the tongue of the dumb sing ; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water”* (xxxv. 4—7). These things also are said concerning the instruction of the Gentiles in truths, and their reformation by the Lord when he should come into the world ; and by the parched ground becoming a pool, and the thirsty land springs of waters, are signified things similar to those above mentioned. Again, in Jeremiah : *“They shall come with weeping, and with prayers will I bring them : I will lead them to fountains of waters in a straight way, wherein they shall not stumble ; for I am a father to Israel, and Ephraim is my first-born”* (xxxi. 9). These words treat also of the reception of the

Lord by the Gentiles; that he would instruct them in genuine truths is signified by his leading them in a straight way wherein they shall not stumble. Again, in Isaiah: "*They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even upon the springs of water shall he guide them*" (xlix. 10). Here also the instruction of the Gentiles by the Lord in truths is understood by leading them upon the springs of water.^k So in Joel: "*And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of Jehovah, and shall water the river of Shittim*" (iii. 18).^l By the fountain coming forth out of the house of Jehovah, and watering the river of Shittim, is signified truth out of heaven from the Lord illustrating the scientifics and knowledges which are in the natural man. Again, in David: "*The earth bringeth forth, at the presence of Jehovah, at the presence of the God of Jacob; who turned the rock into a lake of waters, the flint into a fountain of waters*" (Psalm cxiv. 7, 8). By the lake of waters, and the fountain of waters here mentioned, are understood truths in abundance, by which the church is formed; for by the earth bringing forth is signified the commencement of the church, which is said to bring forth, when truths are therein produced, the earth denoting the church. So again: "*Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hastened away. The mountains arose, the valleys sank down unto the place which thou hast founded for them. He sendeth forth springs into rivers; they run between the mountains. They give drink to every beast of the field; the wild asses quench their thirst. By them shall the fowls of the heavens have their habitation, from amidst the branches they utter their song*" (Psalm civ. 6—13). In this passage, by sending forth springs into the rivers is signified the giving of intelligence by truths derived from the Word; their going between the mountains, signifies their being grounded in the good of love, springs of water denoting truths derived from the Word, rivers the things which are of intelligence, and mountains denoting the good of love. The instruction of those of the church who are in good is signified by the springs giving drink to every beast of the field; and the instruction of those of the church who desire truths is signified by the wild asses quenching their thirst; that thence the understanding is perfected, is signified by the fowls of heaven having their habitation near them.

^k What is signified by hungering and thirsting, and by the heat of the sun, may be seen above, n. 480, 481.

^l What is signified by the mountains dropping new wine, by the hills flowing with milk, and all the rivers of Judah with waters, may be seen explained above, n. 433.

By the beasts of the fields, in the spiritual sense, are understood the Gentiles who are in the good of life; by wild asses is understood natural truth; by thirst, a desire for truths; and by the bird of the heavens are meant thoughts from the understanding. That by a fountain, in the supreme sense, is understood the Lord as to divine truth, or divine truth from the Lord, consequently the Word, will appear from the following passages. Thus in Jeremiah: "*Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith Jehovah; for my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water*" (ii. 12, 13). In this passage Jehovah, that is, the Lord, calls himself a fountain of living waters; by which is signified the Word, or divine truth, consequently the Lord himself, who is the Word; for it is said, "*they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water,*" by which is signified that they had framed to themselves doctrines from self-derived intelligence, in which there are no truths. Cisterns denote doctrines, broken cisterns denote doctrines which do not cohere; cisterns that can hold no water signify in which there are no truths, such are the doctrines which are not drawn from the Word, that is, from the Lord by the Word; for the Lord teaches by the Word, and not from self-derived intelligence. That they were not taught of the Lord by the Word, is understood by their having forsaken the fountain of living waters. Again, in the same prophet: "*O Jehovah, the hope of Israel, all that have forsaken thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken Jehovah, the fountain of living waters*" (xvii. 13). Here likewise Jehovah, that is, the Lord, calls himself a fountain of living waters from divine truth, which is from him; to be written in the earth signifies to be damned.^m Again, in David: "*They shall be filled with the fatness of thy house; and thou shalt make them drink of the stream of thy delights. For with thee is the fountain of life: in thy light we see light*" (xxxvi. 8, 9). By fatness is signified the good of love, and by the stream of delights, truths from that good; to make them drink denotes to teach. "*With thee is the fountain of life,*" signifies that with the Lord, and from him, there is divine truth; inasmuch as this is signified by the fountain of life, it is therefore added, "*in thy light we see light,*" for the light of the Lord is divine truth. Again, in Zechariah: "*In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day, saith Jehovah of hosts, that I will cut off the names of the*

^m Concerning which see above, u. 222.

idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land" (xiii. 1, 2). In these words the subject treated of is the coming of the Lord. That they who are in the kingdom of the Lord shall then understand the Word, or the divine truth therein contained, is signified by, "*In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem,*" a fountain signifying the Word; the house of David and the inhabitants of Jerusalem, the spiritual kingdom of the Lord, which is with those in the heavens and on the earths who are principled in divine truths; "*for sin and for uncleanness,*" signifies the removal of evils and falsities by truths from the Word. Because the Word, or divine truth, is understood by a fountain, it is therefore said, "*I will cut off the names of the idols out of the land, and they shall be no more remembered; and also I will cause the prophets and the unclean spirit to pass out of the land;*" false religion being signified by idols, false doctrine by prophets, and the evils flowing from falsities of doctrine by the unclean spirit; for when man lives according to the falsities of religion and of doctrine, he becomes an unclean spirit. That divine truth issuing from the Lord is understood by a fountain, the Lord himself plainly teaches in John, in his conversation with the woman of Samaria at Jacob's well: "*Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but 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. 13, 14). Here it is evident that by the water which the Lord says he will give, is not meant water, but divine truth; for it is said of the water which the woman of Samaria came to draw, that he who drinketh of it shall thirst again, but not so of the water which the Lord gives. That there is life in that truth, is understood by that water becoming in him a well of water springing up into eternal life. That there is life in truths when the Lord gives them, may be seen in this article above. The reason why the Lord said these things to the woman of Samaria, when he sat at the well of Jacob, was, because by the Samaritans the Lord understood the Gentiles, who would receive divine truths from him; and by the woman of Samaria, the church from them; and by the well of Jacob he meant divine truth from himself, or the Word. Thus also in Moses: "*Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew*" (Deut. xxxiii. 28). These words form the conclusion of the prophecy of Moses concerning the sons of Israel; and because in that prophecy the Word is treated of, and Israel signifies the church which is in divine truths derived from the Word, therefore mention is made of the fountain of Jacob, by

which is understood the Word, and thus also the Lord as to the Word; for he is the Word, inasmuch as he is divine truth, as he teaches in John (chap. i. 1, 2, 3, 14). These things are said at the end of that prophecy, because in it the Word is treated of. The same is understood by the prediction of Israel concerning Joseph: "*The son of a fruitful one is Joseph, the son of a fruitful one near a fountain*" (Gen. xlix. 22). By a fountain is here meant the fountain of Jacob, for the field in which that fountain was, was given to Joseph by his father (John iv. 5, 6).¹ By a fountain is also understood the Word, and by fountains divine truths thence; as in David: "*Bless ye God in the congregations, even the Lord, from the fountain of Israel*" (Psalm lxxviii. 26). And in the Revelation: "*I will give unto him that is athirst of the fountain of the water of life freely*" (xxi. 6). And in Isaiah: "*Therefore with joy shall ye draw water out of the fountains of salvation*" (xii. 3). And again, in David: "*All my fountains are in thee*" (lxxxvii. 7).

Inasmuch as most things in the Word have an opposite sense, this is the case also with the terms fountain and fountains, in which sense they signify the doctrine of falsities, and the falsities of doctrine. Thus in Jeremiah: "*Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her fountain dry*" (li. 36). This is spoken of Babylon; and by her sea are signified her falsities in their whole compass, and by her fountain the doctrine of falsities. So in Hosea: "*Though he be fruitful among his brethren, an east wind shall come, the wind of Jehovah shall come up from the wilderness, and his fountain shall become dry, and his spring shall be dried up*" (xiii. 15). This is spoken of Ephraim, by whom is there signified the understanding of the Word perverted, in consequence whereof falsities are confirmed by the Word; the destruction thereof is signified by his fountain becoming dry, and the spring thereof being dried up by the east wind of Jehovah from the wilderness; fountain denotes the doctrine of what is false, spring, the false principle thereof, and the east wind from the wilderness the destruction thereof from fallacies which are derived from sensual externals; for sensual external things, when they are not illustrated from things internal, destroy the understanding of man, inasmuch as all fallacies are thence derived. Again, in David: "*Thou didst divide the sea by thy strength: thou brakest the heads of the whales in the waters. Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the ravenous birds of the wilderness. Thou didst break through the fountains and the rivers; thou driedst up mighty rivers*" (Psalm lxxiv. 13—15). Here also, by fountains and rivers are signified the falsities of doctrine, which are from

¹ What is signified by Joseph being the son of a fruitful one, may be seen above, n. 448.

self-derived intelligence; the mighty rivers are confirmed principles of what is false thence derived. By the whales and by leviathan are signified the scientifics belonging to the sensual and natural man, from which all that is false is derived when the spiritual man is shut over them. In the sensual and natural man resides man's proprium, wherefore what is concluded from these alone is concluded from the proprium, or from self-derived intelligence; for the divine influence enters by the spiritual man into the natural, but not into the natural when the spiritual is shut over it, whereas the spiritual man is opened by truths, and by a life according to them. The ravenous birds of the wilderness,^o to whom leviathan is said to be given for meat, signify those who are immersed in infernal falsities.

484. *And God shall wipe away all tears from their eyes*—That hereby is signified a state of beatitude from the affection of truth, after falsities are removed by temptations, appears from the signification of wiping away all tears from their eyes, as denoting to take away grief of mind on account of falsities and from falsities; and inasmuch as when that grief ceases, after the temptations which they have undergone, beatitude succeeds by truths from good, therefore this also is signified; for all the beatitude which the angels enjoy is by truth from good, or by the spiritual affection of truth, the spiritual affection of truth being derived from good, because good is the cause of such affection. The reason why all the beatitude of angels is from this origin is, because divine truth proceeding from the Lord is what constitutes heaven in general and in particular, wherefore they who are in divine truths are in the life of heaven, consequently in eternal beatitude. The reason why tears from the eyes signify grief of mind on account of falsities, and from falsities is, because by the eye is signified the understanding of truth; and hence tears from the eyes signify grief on account of there being no understanding of truth, consequently, on account of falsities. The same is also signified by tears in the following passage in Isaiah: "*He will swallow up death for ever, and the Lord Jehovih will wipe away tears from off all faces*" (xxv. 8). By these words is signified that the Lord by his coming shall remove evils and falsities with those who live from Him, so that there shall be no grief of mind on account of them, or from them. Death signifies evil, because evil is the cause of spiritual death; and tears are predicated of what is false. It is to be observed, that the shedding of tears and weeping, signify grief on account of falsities, and from falsities; but shedding tears, denotes grief of mind, and weeping, denotes grief of heart, on account of falsities. Grief of mind is grief of the thought and understanding, which are of truth, and grief of

^o Hebrew: the people, tsüm.

heart is grief of the affection or will, which is of good; and as everywhere in the Word there is the marriage of truth and good, therefore both weeping and tears are mentioned in the Word when grief is expressed on account of the falsities of doctrine, or of religion. That weeping is grief of heart, may appear from this consideration, that it bursts forth from the heart, and breaks out into lamentations through the mouth; and that shedding of tears is grief of mind, may appear from this consideration, that it issues forth from the thought through the eyes. In the act both of weeping and of shedding tears water comes forth, but bitter and astringent, and this is occasioned by the influx from the spiritual world into the grief of man, where bitter water corresponds to the defect of truth because of falsities, and to grief on account thereof; wherefore grief on account of falsities has place with those who are in truths. From these considerations it may appear whence it is that in the Word, where tears are mentioned, weeping is mentioned also, namely, that it is on account of the marriage of good and truth in every part of the Word.

The following passages may serve for confirmation of this. Thus in Isaiah: "*Therefore I will weep with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh; for the shouting for thy summer fruits and for thy harvest is fallen*" (xvi. 9). And in Jeremiah: "*But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the flock of Jehovah is carried away captive*" (xiii. 17). And again: "*O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people*" (ix. 1). And in Lamentations: "*In weeping she shall weep in the night, and her tears are on her cheeks*" (i. 2). Also in Malachi: "*And this have ye done again, covering the altar of Jehovah with tears, with weeping, and with sighing*" (ii. 13). And in David: "*They that sow in tears shall reap with songs of joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with singing, bringing his sheaves with him*" (Psalm cxxvi. 5, 6). And in Jeremiah: "*Thus saith Jehovah, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith Jehovah, Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith Jehovah*" (xxxii. 15, 16). And again, in the same prophet: "*Let the mourning women hasten and take up a lamentation over us, that our eyes may run down with tears, and our eyelids gush out with tears*" (ix. 17, 18). In these words lamentation is put for weeping, because it is the voice for weeping. Again in David: "*I am weary with my groaning; all the night make I my bed to swim;*"

I moisten my couch with my tears" (Psalm vi. 6). Here it is to be observed that the expression, "all the night make I my bed to swim," has reference to weeping, which is of the mouth, because it is said of groaning, whereas to moisten the couch, which is yet a similar thing, is said of tears. These passages are adduced in order that it may be known that when two similar expressions occur in the Word, which is especially the case in the prophets, they are not vain repetitions, but that one has reference to good, and the other to truth.

CHAPTER VIII.

1. AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2. And I saw the seven angels who stood before God; and to them were given seven trumpets.

3. And another angel came and stood at the altar, having a golden censer; and there were given unto him many incenses, that he should give [them] to the prayers of all the saints upon the golden altar which was before the throne.

4. And the smoke of the incenses to the prayers of the saints ascended out of the hand of the angel before God.

5. And the angel took the censer, and filled it from the fire of the altar, and cast it into the earth: and there were made voices, and thunderings, and lightnings, and earthquakes.

6. And the seven angels who had the seven trumpets prepared themselves to sound.

7. And the first angel sounded, and there followed hail and fire mingled with blood; and they were cast upon the earth; and the third part of the trees were burnt up, and all green grass was burnt up.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood.

9. And the third part of the creatures which were in the sea, and had souls, died; and the third part of the ships perished.

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp: and it fell upon the third part of the rivers, and upon the fountains of waters.

11. And the name of the star is called Wormwood; and a third part of the waters became wormwood: and many men died of the waters, because they were made bitter.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third

part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13. And I beheld, and heard an angel flying in the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels that are yet to sound.

EXPLICATION.

485. Verses 1—4. *AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels, who stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there were given unto him many incenses, that he should give [them] to the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incenses to the prayers of the saints ascended out of the hand of the angel before God.*

“*And when he had opened the seventh seal,*” signifies prediction concerning the last state of the church; “*there was silence in heaven,*” signifies astonishment that the church was of such a quality and that its end is near; “*about the space of half an hour,*” signifies a time correspondent, or pause, before all things were prepared to undergo the following changes. “*And I saw the seven angels who stood before God,*” signifies all the heavens more interiorly and more closely conjoined to the Lord; “*and to them were given seven trumpets,*” signifies influx from them, and thence changes of state and separations. “*And another angel came and stood at the altar,*” signifies the conjunction of heaven with the Lord by celestial good; “*having a golden censer,*” signifies the conjunction of that good with spiritual good, and thus the conjunction of the superior heavens; “*and there were given unto him many incenses,*” signifies truths in abundance; “*that he should give [them] to the prayers of all the saints upon the golden altar which was before the throne,*” signifies conjunction with those who are to be separated from the evil, and to be saved. “*And the smoke of the incenses to the prayers of the saints ascended out of the hand of the angel before God,*” signifies the conjunction of all with the Lord.

486. *And when he had opened the seventh seal*—That hereby is signified prediction concerning the last state of the church, appears from the signification of opening the seal, as denoting prediction and manifestation concerning the successive states of

the church;^p and from the signification of seventh, as denoting what is full and consummated;^q and hence also denoting what is last, for what is full and consummated is also last. The last state of the church is, when there is no truth in consequence of there being no good, or what is the same, when there is no faith, because there is no charity;^r what was done in this state, is predicted in what follows. That which was done, and which is here predicted, was done in the spiritual world before the judgment; for there was then a state of the church in the spiritual world similar to that which existed in the natural world, but under another appearance. In the spiritual world there are societies, distinguished according to the affections of good and truth, and their varieties, into which every one comes after death, with a distinction according to his affection; but it is not so in the natural world; and inasmuch as they are thus distinguished in the spiritual world, therefore the church appears there such as it is on the earth: moreover the church in both worlds makes a one by correspondences. When the last state of the church took place in the spiritual world, then all the things which are predicted in the following verses were accomplished; some of which shall be related in the following pages, because they were seen.

487. *There was silence in heaven*—That hereby is signified astonishment at the state of the church, and at its end being at hand, may appear from what follows, where its destruction is treated of, and the damnation of all with whom the church was not, that is, with whom there was no conjunction of truth and good, or of faith and charity; for this conjunction constitutes the church with every one. Inasmuch as these things are perceived in heaven, and thence engaged the minds of the angels when the seventh seal was opened, hence came their astonishment, and from astonishment, silence. Silence has various significations; in general it signifies all things which cause it, amongst which is astonishment, whereby it is especially induced.

488. *About the space of half an hour*—That hereby is signified a time correspondent, or pause, before all things were prepared to undergo the changes following, may appear from the signification of half, as denoting as much as is correspondent and as much as is sufficient; and from the signification of an hour, as denoting a pause or delay. Hour is frequently mentioned in the Word, where it does not signify the time of any hour, but duration, greater or less; and when a number is added, as when it is said the first, the second, the sixth, the tenth, or twelfth hour, duration of state is signified; and also the quality

^p As was explained above, n. 352, 361, 369, 378, 390, 399.

^q Concerning which see above, n. 257, 299.

^r That then is the last state of the church, may be seen in the small work concerning the *Last Judgment*, n. 33—39.

of the state, according to the signification of the number added.^s

489. *And I saw the seven angels who stood before God*—That hereby are signified all the heavens more interiorly and more closely conjoined to the Lord, appears from the signification of the seven angels, as denoting all the heavens; for by seven are signified all and all things;^t and from the signification of standing before God, as denoting to be conjoined to the Lord.^u The reason why by the seven angels who stood before God, is signified that now all the heavens were more interiorly and more closely conjoined to the Lord, will be explained in the following article.

And to them were given seven trumpets—That hereby are signified influx from them, and thence changes of state and separations, appears from the signification of a trumpet, as denoting divine truth about to be revealed, and revealed clearly and manifestly;^v in the present case, the influx of divine good and truth through the heavens from the Lord is signified, for by that influx were effected all the changes and separations which are treated of in what follows; hence as often as the angel sounded the trumpet, a change is described, and a separation is effected; wherefore by sounding the trumpet, wherever it occurs in what follows, is signified influx. That all changes of state and separations of the evil from the good, and *vice versâ*, which took place before the judgment, and at the judgment, were effected by an interior influx of divine good and truth from the Lord out of heaven, in degree more intense or more moderate, was said and shewn above;^w likewise the manner of it, and the effects thence resulting; this is signified by the angel filling the censer from the fire of the altar, and casting it into the earth (verse 5); and afterwards, by the angels sounding. Inasmuch as these things were effected by the Lord through the heavens, therefore the Lord first conjoined the heavens to himself more interiorly and closely, for otherwise the heavens also would have been endangered; wherefore this is signified by the seven angels standing before God, to stand before God denoting to be conjoined to him; and when they were conjoined to him more interiorly and closely, then they with whom there was no spiritual good were separated, spiritual good being the only ground of conjunction, and not any external or natural good, which does not derive its essence, and thence its existence, from spiritual

^s But concerning the signification of hour, more may be seen above, n. 194; and that half signifies as much as is correspondent, and as much as is sufficient, may be seen in the *Arcana Cœlestia*, n. 10,255.

^t As may be seen above, n. 257, 299; and that by angels are signified the heavens, see also above, n. 90, 302, 307.

^u Concerning which see also above, n. 462, 477.

^v Concerning which see above, n. 55, 252.

^w N. 413, 418, 419, 426.

good. That the evil are separated from the good when the Lord conjoins the angels to himself more interiorly and closely, by a strong influx into their spiritual good, and thence into the interiors of the evil, may be comprehended by those who possess any degree of intelligence; for by that influx the interiors are opened also with the evil who have only made a pretence of what is good in externals, which being opened, the evils and falsities which lie inwardly concealed are manifested; the reason of which is, that they have no spiritual good, and external good without spiritual good is only apparent good, in itself pretended and hypocritical; that this is of such a quality, does not appear before the interiors are discovered and opened. Spiritual good is formed with man from the Lord by truths and a life according to them; but external good, separate from internal spiritual good, is formed by a moral life which has for its end self and the world, or honours, gain, and the delights of the flesh; and if these alone are regarded, divine truths are esteemed of no account, except as the means of acquiring fame, which has no other end than the external things above mentioned.* These things are mentioned for the purpose of assisting the reader in understanding what now follows.

490. *And another angel came and stood at the altar*—That hereby is signified the conjunction of heaven with the Lord by celestial good, appears from the signification of an angel, as denoting heaven, concerning which we shall speak presently; and from the signification of altar, as denoting the good of love to the Lord, concerning which also we shall speak presently. The reason why an angel signifies the angelic heaven is, because all the things seen by John were representative; and inasmuch as heaven could not be presented to his view, therefore instead of the heavens were seen angels; thus also mention was before made of seven angels who stood before God;^y four-and-twenty elders and four animals were likewise previously mentioned, and that they represented the heavens was shewn above;^z the same is the case with respect to the angels here mentioned who stood at the altar. The reason why the angels seen by John represented heaven, is, because the whole heaven in the presence of the Lord appears as one angelic man, and every separate society has the same appearance; so also because an angel derives his form, which is the human form, from the universal heavens.^a Hence it is, that an angel, when he appears as a representative, signifies either that society of heaven from which he is, or

* Concerning the nature of internal good and external good with the good, and also with the evil, more may be seen in the *Doctrine of the New Jerusalem*, n. 36—53; see also what is said upon this subject in the places cited above, n. 413, 418, 419, 426.

^y N. 488.

^z N. 313, 322, 362, 462.

^a Concerning which circumstance see the work concerning *Heaven and Hell*, n. 51—58, 59—67, 68—72, 73—77, 78—86, where this arcanum is fully unfolded.

many societies together, or even the universal heaven, as to that principle of heaven and the church treated of.^b By the angel here mentioned, who stood at the altar, is signified the inmost or third heaven, inasmuch as by the altar is signified the good of love to the Lord, and all who are in the inmost or third heaven are in that good. It is not to be understood that any altar, such as the altars built by the Israelites, exists in heaven; but because an altar is frequently mentioned in the Word, and thereby is signified the good of love to the Lord, and worship from that good, therefore an altar was seen by John, by whom also the Word was to be written, in order that the Word may be everywhere consistent with itself. For the same reason he saw a golden altar, which was the altar on which incense was to be burnt; he saw also, for the same reason, the censer and incense, which are presently mentioned; as also the ark of the covenant (chap. xi. 19); for various representatives appear in heaven to those who stand below, which nevertheless do not actually exist there, but are only representative forms of such things as the angels think from the influx of the Lord, and thence are all significative of things divine. Thus, for instance, there appeared animals, which were cherubim; also a book sealed with seven seals, and at the opening of the first four seals there went forth horses; besides other things of a like nature mentioned elsewhere. The same was the case with respect to the appearance of the altar, the censer and the incense here mentioned, which were exhibited to the sight of John, because they are mentioned in the Word, and there signify things divine, and because the Word was to be written by similar things in the Revelation. There were two altars in use with the Israelitish nation, one of which was called the altar of burnt offering, the other, the altar of incense, which, being overlaid with gold, was called the golden altar; and the altar of burnt offering was representative of the Lord, and of the worship of him from celestial good; and the altar of incense was representative of the Lord, and of the worship of him from spiritual good: celestial good is the good of love to the Lord, and spiritual good is the good of charity towards our neighbour.^c

491. *Having a golden censer*—That hereby is signified the conjunction of celestial good with spiritual good, and thus the conjunction of the superior heavens, appears from the signification of a censer, as denoting worship from spiritual good, for that worship was represented by the incense of the censers.^d The reason why having a golden censer signifies the conjunction

^b That by angels in the Word are signified entire societies in heaven, and also the whole heaven, may be seen above, n. 90, 302, 307.

^c What altars generally and specifically represented and signified may be seen above, n. 391.

^d As may be seen above, n. 324.

of celestial good with spiritual good, is, because the angel standing at the altar had the censer, and by the altar is signified worship from celestial good, and by the golden censer, spiritual good originating in celestial good; gold also signifies celestial good. The censers which were in use with the Jewish and Israelitish nation were of brass; and by the burning of incense from those censers was represented worship from spiritual good, and at the same time conjunction with natural good, for brass signifies natural good: here therefore by the golden censer is signified the conjunction of celestial good with spiritual good. The reason why the conjunction of the two superior heavens is also signified, is because the good of the inmost heaven is celestial good, and the good of the middle heaven is spiritual good; wherefore when the conjunction of those goods is mentioned, the conjunction of the heavens is also understood, inasmuch as good is what constitutes heaven: celestial good is the good of love to the Lord, and constitutes the supreme or inmost heaven; and spiritual good is the good of love towards our neighbour, and constitutes the heaven below it, which is called the second and middle heaven.

That frankincense in the Word signifies spiritual good, and in like manner the censer which contained it, where the thing containing is assumed for what is contained, may appear from the following passages. Thus in Isaiah: "*Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with a meat offering, nor wearied thee with incense*" (xliii. 23). In this passage both the meat offering and incense are mentioned, because by the meat offering, which was bread made of fine flour, is signified celestial good, wherefore by incense is signified spiritual good. The reason why both are mentioned is, because in every part of the Word there is the marriage of good and truth; that is, where good is treated of, truth is also treated of, and spiritual good in its essence is truth; from this consideration it is evident, that incense denotes spiritual good, or the truth of celestial good. This will be further evident from other passages of the Word, in which both are mentioned together; as in Isaiah: "*Causing the meat offering to ascend, offering incense*" (lxvi. 3). So again, in Jeremiah: "*And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise unto the house of Jehovah*" (xvii. 26). Burnt-offering also signifies worship from the good of celestial love, and sacrifice, worship from the good of spiritual love; which two goods are also signified by meat-offering and incense, for the incense consisted primarily of frankincense. Hence it is that in Malachi

it is said, "*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, and a pure meat offering; for my name shall be great among the heathen, saith Jehovah of hosts*" (i. 11). And in David: "*Let my prayer be set before thee as incense; and the lifting up of my hands as the meat offering of the evening*" (cxli. 2). Thus also in Moses it is said, "*And when any one will offer a meat offering unto Jehovah, his offering shall be of fine flour, and he shall pour oil upon it, and put frankincense thereupon*" (Levit. ii. 1, 2, 3). This was done in order to represent by the meat offering the conjunction of celestial good and spiritual good, for the oil signified celestial good, and the frankincense, spiritual good. So again it is said, "*And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial; even an offering made by fire unto Jehovah*" (Levit. xxiv. 7). This was done on account of the conjunction of both kinds of good; for the bread signified celestial good, and the frankincense, spiritual good; wherefore, when the frankincense was put upon the bread, the conjunction of both was represented. It was for the sake of the representation of the conjunction of celestial good and spiritual good that in the tabernacle there was set a table for the bread, on one side, and on the other, the altar for the incense. Where meat-offering and incense are not mentioned, oil and incense are mentioned, and gold and incense, inasmuch as by oil and gold, in like manner as by the meat-offering, is signified celestial good. Oil and incense are thus mentioned together in Ezekiel: "*Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them, and tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them*" (xvi. 17, 18). Again, gold and incense are mentioned together in the following passage in Isaiah: "*The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Shebah shall come: they shall bring gold and incense; and they shall shew forth the praises of Jehovah*" (lx. 6). So again in Matthew: "*And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, frankincense, and myrrh*" (ii. 11). The gold here mentioned signified celestial good; frankincense, spiritual good; and myrrh, natural good thence derived; thus the three goods of the three heavens. From these considerations it may now appear what is signified by the angel being seen at the altar having a golden censer: for the altar was representative of celestial good, and the censer was representative of spiritual good, and both together were representative of the conjunction

of celestial good with spiritual good, or, what is the same thing, of the conjunction of the superior heavens, or of the heaven of the celestial angels with the heaven of the spiritual angels.

492. *And there were given unto him many incenses.*—That hereby are signified truths in abundance, appears from the signification of incenses, as denoting the truths of spiritual good; and from the signification of many, as denoting abundance of truths; for multitude in the Word is predicated of truths, and magnitude, of good. The reason why incenses signify truths is, because by the offering of incense was represented worship from spiritual good; and by frankincense was signified that good, as was shewn in the article above; hence, by many incenses from frankincense were represented the things which thence proceed, and the things which proceed from that good are truths; for it is that good which thinks truths, and speaks them, that is, man, by virtue of that good. Spiritual good is also formed in man by truths; for truth with man becomes spiritual good when he lives according to it.^e

493. *That he should give [them] to the prayers of all the saints upon the golden altar which was before the throne.*—That hereby is signified the conjunction of the heavens with those who were to be separated from the evil, and to be saved, appears from the signification of giving incenses to prayers, as denoting to conjoin the good of the superior heavens, by truths, with those who are in worship from spiritual good, concerning which we shall speak presently; and from the signification of all the saints, as denoting those who are in good by truths, thus who are in spiritual good;^f and from the signification of the golden altar, as denoting the heaven which is in spiritual good, for the altar upon which incense was offered was called the golden altar; and from the signification of “before the throne,” as denoting conjunction with heaven.^g That by these words is signified the conjunction of the heavens with those who were to be separated from the evil and to be saved, may appear also from the series of things in the internal sense, and from the connexion of what goes before with what is now related and with what follows; and also from the signification of the expressions in the internal sense: for the subject treated of in this chapter and in the following chapters is the last state of the church, or its state when its end is arrived and the judgment is at hand; and before the state is described, the separation of those who were to be saved is treated of, who are all understood by them that were sealed on their foreheads, and by them that

^e As may be seen above, n. 458; and that spiritual good is thus in its essence truth, see also above, n. 376. The offerings of incense and their significations, may be seen further treated of above, n. 324.

^f That these are called saints, may be seen above, n. 204.

^g That to be before the throne signifies that conjunction, may be seen above, n. 462, 477, 489.

were clothed in white robes, who are mentioned in the preceding chapter. Inasmuch as these were then together in societies with those who were to be damned, therefore in this chapter is described the means by which they were separated and saved, namely, that the superior heavens were first closely conjoined with the Lord by divine influence into celestial good and thereby into spiritual good, and afterwards, by these goods conjoined into one, into the inferior parts, where those who were to be saved and those who were to be damned were together in societies. This influx of the Lord out of the superior heavens was received by those who had lived in good when they were in the world; for by virtue of this good in them they were conjoined to the superior heavens, and thus separated from those who could not receive the influx because they had not lived in good, but in evil, when they were in the world. The same thing is understood by what the Lord says in the Evangelists. Thus in Matthew: "*Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left*" (xxiv. 40, 41). And in Luke: "*I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left*" (xvii. 34, 35, 36). This is the series of the things here treated of in the internal sense, and their connexion with those which precede and which follow.^h Hence it may now be seen what is the spiritual sense of these words, "*that he should give [them] to the prayers of all the saints upon the golden altar which was before the throne,*" namely, the conjunction of the superior heavens with those who were to be separated from the evil, and to be saved. By the prayers to which incenses were to be given, are not understood prayers, but truths derived from good, by which prayers are made; for these are what pray in man, and man is continually in such prayers when he lives according to them.ⁱ

494. *And the smoke of the incenses to the prayers of the saints ascended out of the hand of the angel before God.*—That hereby is signified the conjunction of all with the Lord, appears from the signification of the smoke of the incenses, as denoting the truths of spiritual good, of which we shall speak presently; and from the signification of the prayers of the saints, as denoting the truths from good with those who are to be separated from the evil, and to be saved;^j and from the signification of

^h Concerning which see also above, n. 413, 418, 419, 426, 489.

ⁱ That by prayers, in the Word, are understood the truths derived from good which are with man, and not the prayers of the mouth, may be seen above, n. 325.

^j Concerning which see above, n. 493.

this angel, as denoting heaven;^k hence, “*out of the hand of the angel,*” denotes by the medium of heaven: and from the signification of “*before God,*” as denoting to be conjoined with the Lord:^l hence, by the smoke of the incenses to the prayers of the saints, ascending out of the hands of the angel before God, is signified the conjunction of all with the Lord effected by the medium of heaven. The reason why the smoke of the incense signifies truths derived from spiritual good, is, because the frankincense from which the smoke proceeded signified spiritual good, and the fire with which it was kindled signified celestial good; hence the smoke ascending from the incense signifies truth derived from good, for all truth has its origin in good. On this account, smoke became representative, and the smoke of incense, which was agreeable from its fragrance, was representative of truth from good; for by fragraney and a sweet smell was signified what is agreeable and acceptable.^m The same is signified by the smoke of the incense in the following passage in Moses: “*They shall teach Jacob thy judgments, and Israel thy law; they shall put incense to thy nose, and a burnt offering upon thine altar*” (Deut. xxxiii. 10). This was said respecting the sons of Levi, and by them are understood those who are principled in the truths of spiritual good, and those truths are signified by incense, and celestial good is signified by the burnt sacrifice. The same is called a cloud of incense (Ezekiel viii. 11). Hence also smoke, in the opposite sense, signifies what is false from evil; as in Isaiah (chap. xxxiv. 10; Joel ii. 30; Nahum ii. 13; Psalm xviii. 8, xxxvii. 20; because the fire, by which that smoke is occasioned, signifies evil of love.

495. Verses 5, 6. *And the angel took the censer, and filled it from the fire of the altar, and cast it into the earth: and there were made voices, and thunderings, and lightnings, and earthquakes. And the seven angels that had the seven trumpets prepared themselves to sound.*—“*And the angel took the censer, and filled it from the fire of the altar,*” signifies the conjunction of celestial love and spiritual love; “*and cast it into the earth,*” signifies influx into the inferior parts, where those were who were to be separated and removed; “*and there were made voices, and thunderings, and lightnings,*” signifies reasonings from a disturbance of affections, and thoughts thence derived, concerning good and evil, and concerning truth and falsity; “*and earthquakes,*” signifies changes of the state of the church; “*and the seven angels that had the seven trumpets prepared themselves to sound,*” signifies changes arising in their order by the influx out of heaven.

496. *And the angel took the censer, and filled it from the fire*

^k As was explained above, n. 490.

^l See above, n. 462, 477, 488.

As may be seen above, n. 234.

of the altar"—That hereby is signified the conjunction of celestial and spiritual love appears from the signification of a censer, as denoting spiritual good :ⁿ consequently also, spiritual love, inasmuch as all good is of love ; and from the signification of fire of the altar, as denoting celestial love, for by fire in the Word is signified love in both senses, namely, celestial love and infernal love. By the fire of the altar is signified celestial love, because the altar of burnt-offering, upon which was the fire, was a principal representative of the worship of the Lord from that love ;^o and inasmuch as this love of the Lord is perpetual, therefore it was appointed that fire should continually burn upon the altar ; also, that they should take of that fire in the censers, and burn incense, which was done to represent the conjunction of celestial love with spiritual love.

That the fire continually burned upon the altar, appears from the following passages in Moses : "*And the fire upon the altar shall be burning in it ; and shall not be put out : and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it ; and he shall burn thereon the fat of the peace-offering. The fire shall ever be burning upon the altar, it shall never go out*" (Levit. vi. 12, 13). By the fire thus perpetually burning upon the altar was represented the Lord's divine love as to its perpetuity and eternity. Again, that the incense was to be burned with fire taken from the altar, appears from the following command : "*And he shall take a censer full of burning coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within the vail ; And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not*" (Levit. xvi. 12, 13). And again, when the plague broke out among the Israelites, in consequence of their murmuring against Moses and Aaron, it is said : "*And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an expiation for them. And he put on incense, and made an expiation for the people. And he stood between the dead and the living ; and the plague was stayed*" (Numb. xvi. 46, 47, 48). By this was represented, that all propitiation and expiation were from the divine love of the Lord : likewise, that every thing in which is that love, is heard and received by the Lord. The rising of the smoke of the incense represented also hearing and reception. And inasmuch as Korah, Dathan, and Abiram, and their company, took fire from the altar and burned incense, and hence their censers were sanctified, therefore, after they were swallowed up by the earth, it was commanded that their censers, which were of brass,

ⁿ See above, n. 491.

^o As may be seen above, n. 490.

should be collected, and that the fire should be scattered “yonder;” and that they should be spread out into plates to cover the altar (Numb. xvi. 37, 38); by which also was represented the sanctity of the Lord’s divine love. And inasmuch also as the incense was holy, by virtue of the fire of the altar, therefore incense from strange fire was profane; on this account it was that Nadab and Abihu, the sons of Aaron, were consumed by fire from heaven, as stated by Moses (Levit. x. 1, 2). Incense from strange fire represented worship from other love than the divine, and worship from any other love is profane. These passages are adduced to shew, that by the fire of the altar is signified the divine love of the Lord, which love in heaven is called divine love celestial and divine love spiritual; divine love celestial being what obtains in the celestial kingdom of the Lord, and divine love spiritual being what obtains in the spiritual kingdom of the Lord. There are two kingdoms, into which all the heavens are distinguished, the celestial kingdom and the spiritual kingdom; divine love celestial constitutes the celestial kingdom, and divine love spiritual, the spiritual kingdom.^p It is, however, to be observed, that the divine love of the Lord in the heavens is called celestial and spiritual from its reception by the angels, and not from its being divided in itself; likewise, that spiritual love exists from celestial love, as an effect from its efficient cause, and as truth exists from good; for the good of spiritual love is in its essence the truth of the good of celestial love. Hence it is that those two kingdoms are conjoined with each other, and that they form a one in the sight of the Lord: but these observations are made for those who love to search into things of an interior nature. That fire signifies love in both senses, will be seen confirmed from the Word in what follows.

497. *And cast it into the earth*—That hereby is signified influx into the inferior parts where they were who were to be separated and removed, appears from the signification of casting down the censer filled with the fire of the altar, as denoting the influx of divine love out of the heavens, concerning which we shall speak presently; and from the signification of the earth, as denoting the inferior parts, where those were who were to be separated and removed from each other; for in the spiritual world there are earths, also hills and mountains, which are all inhabited: on the hills and mountains are the heavens in which the angels dwell, and upon the earths, which are below the hills and mountains, those dwell who were to be separated from each other; wherefore the earths here signify the inferior parts.^q

^p That all the heavens are distinguished into those two kingdoms, may be seen in the work concerning *Heaven and Hell*, n. 20—28; and that those two loves make those two kingdoms, or all the heavens, n. 13—19.

^q That the face of things in the spiritual world is in this respect similar to what it is upon our earth, is shewn in many passages in the work concerning *Heaven and*

From what has been said, it may be seen what is signified by the angel casting the censer filled with the fire of the altar into the earth, namely, the influx of the divine love out of the heavens into the inferior parts, where they were who were to be separated and removed. For below upon the earths, there were societies in which the good and the evil were together, who were to be separated from each other before the last judgment could take place; for from the time of the Lord, until the time of the last judgment, all were tolerated who could live an external moral life, and thereby imitate spiritual life as to appearance.^r And inasmuch as in the same societies, or in the former heaven, there were also the simple good, some together with those who were there, and some elsewhere, but conjoined with them by a pious and holy external, and yet the good were to be separated from the evil before the judgment, in order that the former might be elevated into heaven and the latter might be cast in hell, and this separation was effected by the influx of divine good and truth out of the heavens into those parts where they all were, therefore, by the censer filled with the fire of the altar and cast into the earth, is signified this influx.^s

498. *And there were made voices, and thunderings, and lightnings*—That hereby are signified reasonings from a disturbance of the affections, and of the thoughts thence derived, concerning good and evil, and concerning truth and falsity, appears from the signification of voices, as denoting reasonings, concerning which we shall speak presently; and from the signification of thunderings and lightnings, as denoting conflicts and disturbances of the affections, and of the thoughts thence derived concerning good and evil, and concerning truth and falsity. The cause of such conflicts and disturbances is this,—that by influx out of the heavens, the externals with the evil are shut and the internals are opened, and the externals were what made a pretence of goods and truths, whilst the internals thought evils and falsities; hence, their externals being shut and their internals opened, there arose a conflict and disturbance of affections and thoughts concerning good and evil and concerning truth and falsity, and thence reasonings. Such things, in the spiritual world, are heard as the voices of a multitude, murmuring, grating, threatening, and combating; and they appear at a distance, where they are not perceived, as thunderings and lightnings; as thunderings, from the conflict of affections, and as lightnings, from the conflict of thoughts thence

Hell: likewise in the tract concerning the *Last Judgment*; and also, occasionally, in the explications above.

^r Concerning this toleration, and the reason of it, see the tract upon the *Last Judgment*, n. 59, 69, 70; and that the former heaven, which was destroyed, was formed of them, n. 65—72.

^s Concerning the operation of it with the good, and also with the evil, see above, n. 413, 418, 419, 426, 489, 493.

derived. Inasmuch as these things arise from the flowing down of divine good and truth out of the superior heavens into the lower parts; hence voices, thunderings, and lightnings, when they are heard and beheld by the good, signify divine truth as to perception and illustration;^t but it is otherwise when they are heard and beheld by the evil.

499. *And earthquakes*—That hereby are signified changes of the state of the church, appears from the signification of earthquakes, as denoting changes of the state of the church.^u The reason why earthquakes take place in the spiritual world is, because all the earths there are from a spiritual origin, and are changed with the changing of the church amongst the inhabitants. They are beautiful, and full of paradises, flower-gardens, and shrubberies, where the church flourishes; but they are void of all beauty, and full of wildernesses and rocks, where the church is corrupt; and are altogether changed as the church declines from good and truth into evil and falsity. This, however, takes place only in the inferior parts.^v Inasmuch as the earths in the spiritual world are from the origin above mentioned, it may appear evidently, that earthquakes exist, where the state of the church is changed.

500. *And the seven angels that had the seven trumpets prepared themselves to sound*—That hereby are signified changes arising in their order by influx out of heaven, appears from the signification of the seven angels who stood before God, as denoting the heavens conjoined to the Lord more interiorly and closely;^w and from the signification of sounding the trumpets, as denoting influx, and thence changes of state and separations;^x and inasmuch as, in what now follows, the changes of state arising from influxes out of heaven are treated of in their order, therefore this is signified by the seven angels that had the seven trumpets preparing themselves to sound.

501. Ver. 7. *And the first angel sounded, and there followed hail and fire mingled with blood; and they were cast upon the earth; and the third part of the trees was burnt up, and all green grass was burnt up.* “The first angel sounded,” signifies influx from heaven, and thence the first change; “and there followed hail and fire, mingled with blood,” signifies the destroying falsity and evil, commingled with the truths and goods of the Word, to which violence was offered; “and they were cast upon the

^t Concerning which, see n. 273, 353.

^u Concerning which see above, n. 400. That, in the spiritual world, the earths are put into commotion, the hills and mountains are shaken, when the state of the church there is changed for the worse, and evil and falsity begin to rule, may be seen also in the same place, n. 400.

^v See also what is said upon this subject in the work concerning *Heaven and Hell*, n. 156, and elsewhere.

^w Concerning which see above, n. 488.

^x Concerning which also see above, n. 489.

earth," signifies progression toward the lower parts of the earth ; "*and the third part of the trees was burnt up*," signifies the perishing of the perceptions and knowledges of truth and good, by the cupidities arising from evil loves : "*and all green grass was burnt up*," signifies that, by the cupidities of the same loves, all scientific truth also perished.

502. *And the first angel sounded*—That hereby is signified influx from heaven, and thence the first change, appears from the signification of sounding the trumpet, as denoting the influx of divine truth from heaven ; and inasmuch as the first change thence existing is now described, therefore this is what is signified. The reason why to sound the trumpet signifies the influx of divine truth from heaven, is, because when the divine truth flows down from heaven, it is sometimes heard in the spiritual world as the sound of a trumpet [buccinæ], and as the clangour of a trumpet [tubæ] ; and by those who stand below there are also seen as it were angels having trumpets ; but these things are representations and appearances, such as exist below the heavens, for it is the divine truth descending or flowing down out of heaven towards the inferior parts, which is thus represented. Hence then it is, that the sounding of a trumpet signifies the flowing down of the divine truth out of heaven. This flowing down, when it is strong, produces a different effect with the good from what it does with the evil. With the good, it enlightens the understanding, conjoins them more closely with heaven, and thence gladdens and vivifies their minds ; but with the evil it causes perturbation in the understanding, separates them from heaven, conjoins them more closely with hell, induces terror in their minds, and finally brings on them spiritual death. Hence it is evident, that by sounding the trumpet, as to effect, are signified revelation and manifestation of divine truth, as may be seen above ;^y and in the opposite sense, the deprivation of truth, and desolation. Forasmuch as mention is now made of the angels sounding seven times, it is necessary to shew, from the Word, what is signified by sounding, and hence why it is said that the angels sounded.

That to sound with trumpets signifies the revelation of divine truth, and the manifestation thereof, appears from the sound of a trumpet being heard when Jehovah descended upon Mount Sinai and promulgated the law ; concerning which it is thus written in Moses : "*And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of trumpets exceeding loud ; so that all the people that was in the camp trembled. And mount Sinai was altogether on a smoke, because Jehovah descended upon it in fire : and the smoke thereof ascended as the smoke of a*

^y N. 55, 262.

furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And Jehovah came down upon mount Sinai, on the top of the mount: and Jehovah called Moses up to the top of the mount; and Moses went up. And Jehovah said unto Moses, Go down, charge the people, lest they break through unto Jehovah, to gaze, and many of them perish" (Exod. xix. 18—21). By the law which was promulgated from mount Sinai, is signified the divine truth; by the voice of the trumpet were represented the descent of that truth from heaven, and its manifestation; by the voice of the trumpet sounding long, and waxing louder and louder, was represented divine truth increasing toward the inferior parts, for it is said that the people stood at the lower part of the mount; by the people trembling, and by their being admonished not to approach nearer to the mountain lest they should perish, was signified the effect of the divine truth flowing down with people of such a nature and quality as the sons of Jacob; that they were altogether interiorly evil, may appear from their worship of the golden calf after a month of days, and that they would have perished if they had not stood afar off, and hence their terror of death. That to sound with trumpets represented and thence signified the divine truth descending and flowing in out of heaven, may appear from the institution and use of trumpets among the Israelites. Respecting the trumpets, Moses was commanded to make them of silver, of one piece each, and their use is stated to have been the following, namely, to call together the assembly of the people, to summon the attendance of the princes, the heads of the thousands of Israel; to sound an alarm as the signal for the movement of the camps, either in marching on their journey or on going out to war against the enemy that oppressed them; and to be sounded over the burnt-offerings in the day of their gladness, and in their solemn days (Numb. x. 1—11). The reason of their being wrought of silver, was, because silver signifies truth from good, consequently the divine truth.^z The reason why the sons of Aaron sounded the trumpets, was, because Aaron himself, as the chief priest, represented the Lord as the divine good, and his sons, the Lord as to the divine truth.^a The reason of their being sounded for the convocations and journeyings, was, because the divine truth is what calls together, gathers together, teaches the way, and leads; the reason of their being sounded in the day of gladness, in the feasts, in the beginning of months, and over the sacrifices, was because the divine truth, descending out of heaven, forms and gladdens the holy principle of worship; their sounding also when the people went out to war with the enemy, signified, that

^z See *Arcana Cælestia*, n. 1551, 1552, 2954, 5658.

^a As may also be seen in the *Arcana Cælestia*, n. 9806, 9807, 9966, 10,017.

with the evil, who in the Word are called enemies, the divine truth flowing down out of heaven strikes with the terror of death, puts to flight, and dissipates; in this sense, and to this effect, it is here said, that the seven angels, in their order, sounded. Inasmuch as it was a statute, that they should sound with trumpets for convocations, therefore it is said by the Lord, in Matthew, "*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*" (xxiv. 31). By the angels with a great sound of a trumpet is here signified the divine truth which was to be revealed at the consummation of the age, that is, at the end of the church. So in Isaiah; "*And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Jehovah in the mountain of holiness at Jerusalem*" (xxvii. 13). These things were said concerning the advent of the Lord. Convocation to the church, and salvation by the Lord, are signified by the great trumpet being sounded in that day, and by the coming of them that were perishing in the land of Assyria, and the outcasts in the land of Egypt; to sound the trumpet signifies the divine truth calling together and saving; they who were ready to perish in the land of Assyria, are those who are deceived by false reasonings, and the outcasts in the land of Egypt, are those who are deceived by scientifics, thus the Gentiles who were in falsities from ignorance of the truth; that they shall adore the Lord from love, and in truth, is signified by, "*and shall worship Jehovah in the mountain of holiness at Jerusalem;*" by the mountain of holiness is signified the church as to the good of love, consequently also the good of love of the church; and by Jerusalem is signified the church as to the truth of doctrine, consequently, the truth of the doctrine of the church: hence also it is evident, that by sounding with the trumpet is signified the divine truth descending out of heaven.

Inasmuch as the divine truth descending from the Lord through the heavens gladdens the heart, and infuses the holy principle of worship, and hence they sounded the trumpets on the days of gladness and in the feasts, it is therefore said in David: "*Sing unto Jehovah with the harp; with the harp and the voice of a psalm. With trumpets and sound of cornets make a joyful noise before Jehovah, the King*" (Psalm xcviii. 5, 6). And in Zephaniah: "*Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem*" (iii. 14). This is spoken of the establishment of the church by the Lord; the trumpets, the sound of the cornet, and making a joyful noise, signify joy on account of the divine truth descending out of heaven. So in Job: "*When the morning stars sang together, and all the sons of God shouted for joy*" (xxxviii. 7).

This is said in reference to the state of the church in its beginning, and by stars are signified the knowledges of truth and good, and by the sons of God, divine truths; their joy, that is, the joy of men under their influence, is signified by their singing and shouting. Again, in David: "*Praise him with the sound of the trumpet: praise him with the psaltery and harp*" (Psalm cl. 3). And again: "*Blessed are the people that know the joyful sound: they shall walk, O Jehovah, in the light of thy countenance*" (Psalm lxxxix. 15). By the sound of the trumpet is signified divine truth gladdening the heart; hence it is said, "*They shall walk, O Jehovah, in the light of thy countenance,*" by which is signified divine truth. That the sound of the cornet and the trumpet signifies divine truth descending out of heaven, terrifying the evil and dissipating them, as here in the Revelation by the trumpets with which the seven angels sounded, appears from the following passages in the prophets. Thus in Isaiah it is said, "*Jehovah shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail over his enemies*" (xlii. 13). In these words, by the enemies of Jehovah are plainly signified the evil. So in Joel: "*Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of Jehovah cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains*" (ii. 1, 2). By the day of Jehovah is here meant the advent of the Lord, when the last judgment also takes place on the evil. And in Zechariah: "*And Jehovah shall be seen over them, and his arrow shall go forth as the lightning; and the Lord Jehovah shall blow the trumpet, and shall go with whirlwinds of the south*" (ix. 14). Here also the advent of the Lord is treated of, when the evil shall perish; by blowing the trumpet and sounding an alarm, is signified to disperse by divine truth; by the arrow also which shall go forth as lightning, is signified truth dispersing and destroying: the same is signified by blowing the trumpet in Jeremiah (ch. li. 27), and in Hosea (ch. v. 8, 9). Inasmuch as the evil, where they are gathered together in the spiritual world, by the influx of divine good and divine truth are deprived of the truths and goods of which they made a pretence in externals, and are let into their evils and falsities which they inwardly cherished, and are thus separated from the good and cast down into the hells; and inasmuch as, when this takes place, there is heard from a distance as it were trumpets sounding, as has been said above; therefore it was a statute with the children of Israel, that they should sound with the trumpets when they were going to battle; as is also related concerning Phinehas, and concerning Gideon, when they fought against the Midianites, and at the taking of Jericho. Thus it is said of Phinehas, that Moses sent

twelve thousand men armed, a thousand from each tribe, with the holy instruments, and with the trumpets, in the hand of Phinchas, the son of Eleazar the priest, against Midian; and they slew all the males, and their kings (Numb. xxxi. 1—8). Concerning Gideon it is said in the book of Judges, that he divided three hundred men into three companies, and gave a trumpet into the hand of every one, and empty pitchers, and torches within the pitchers: and he said, "*When I blow with the trumpet, I and all who are with me, blow ye also with the trumpets on every side about all the camp;*" and when they sounded the trumpets, Jehovah set every man's sword against his fellow, and against the whole camp, and the Midianites fled (vii. 16—22). And concerning the taking of Jericho it is written in Joshua, that it was commanded that seven priests should carry seven trumpets sounding them before the ark, and should go round the city six days, once in each day, and that in the seventh day they should go round the city seven times, and blow with the trumpets: and when the people in Jericho heard the voice of the trumpets, and the shoutings of the people, the wall of the city fell down flat, and the people went up into the city, and took it (vi. 1, 20). By these things was represented the routing of the evil in the spiritual world, which is effected by the divine truth out of heaven, which, when it flows down, is there heard as the sounding of a trumpet, according to what was said above. All the miracles related in the Word were representative and thence significative of things divine in the heavens; hence the effect of the sound of the trumpets against enemies on earth was similar to the effect against the evil in the spiritual world; for by enemies, in the Word, were represented and thence signified the evil; by the Midianites, they who are in the falsities of evil; and by the city Jericho, in this passage, was signified the falsification of the knowledges of truth. From these considerations it may appear what is signified by these words in Jeremiah: "*Put yourselves in array against Babylon round about: all ye that bend the bow shoot at her, spare no arrows: for she hath sinned against Jehovah. Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of Jehovah; take vengeance upon her; as she hath done, do unto her*" (i. 15). And in Zephaniah: "*That day is a day of wrath, a day of trouble and distress, a day of wasting and desolation, a day of darkness and thick darkness, a day of cloud and thick cloudiness, a day of the trumpet and alarm upon the fenced cities, and upon the high towers*" (i. 15, 16). From what has been adduced, it may now appear what is signified by the seven angels sounding the trumpets; and that such effects result as are here described: and thus, that to sound with trumpets, signifies the influx of the divine truth out of heaven, and changes thence arising: for the

subjects treated of in this and the following chapters of the Revelation are the state of the church in the spiritual world before the judgment, and the dissipation of the evil, and their being cast down into hell.

503. *And there followed hail and fire mingled with blood—* That hereby are signified the infernal falsity and evil destroying, commixed with the truths and goods of the Word to which violence was offered, appears from the signification of hail, as denoting the infernal falsity destroying, concerning which more will be said presently; and from the signification of fire, as denoting infernal evil destroying, concerning which also we shall speak presently; and from the signification of blood, as denoting the divine truth, in the present case, the divine truth to which violence was offered, consequently, divine truth falsified, because it is said, "*hail and fire mingled with blood.*"^b That hail and fire signify the infernal falsity and evil destroying, is also grounded in appearances in the spiritual world: for when the divine truth flows down out of heaven, and flows into the sphere where they are who are in falsities from evil and desire to destroy the truths and goods of the church, then there appears to those who stand afar off as it were a raining down of hail and fire; a raining down of hail, in consequence of the falsities with them, and of fire, in consequence of their evils. The reason of this appearance is, because the divine truth, when it flows into the sphere where evils and falsities are, is changed so as to resemble what is in that sphere: for all influx is changed in the recipient subject according to the quality thereof, as is the case with the light of the sun when it flows into dark subjects, and with the heat of the sun when it flows into putrid subjects: so it is with respect to the divine truth, which is the light of heaven, and the divine good, which is the heat of heaven, when they flow into evil subjects, which are the spirits who are in falsities from evil; hence is that appearance. From this circumstance it is that hail and fire have such significations when they are mentioned in the Word; the literal sense being for the most part derived from appearances in the spiritual world.

That hail signifies the infernal falsity destroying the truth of the church, may appear elsewhere from the Word, where the destruction of truth is described by hail, as in Egypt, when Pharaoh would not let the people of Israel go; concerning which it is thus written in Moses: "*Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the*

^b That blood signifies the divine truth proceeding from the Lord and received by man, and, in the opposite sense, the destruction thereof by the falsities of evil, and thus violence offered to it, may be seen above, n. 329.

field, and shall not be gathered to the house, the hail shall come down upon them, and they shall die. And Jehovah said unto Moses, Stretch forth thy hand towards heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and Jehovah sent thunder and hail, and the fire walked to the earth; and Jehovah rained hail upon the land of Egypt. So there was hail, and fire together walking in the midst of the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the sons of Israel were, was there no hail. And the flax and barley was smitten; for the barley was a ripening ear, and the flax was a stalk. But the wheat and the rye were not smitten: for they were hidden" (Exod. ix. 18—32). Similar things are signified by the hail in Egypt as by the hail here mentioned in the Revelation: hence many things similar are said concerning it; as that the hail and the fire walked together, that the hail smote every herb of the field, and brake every tree of the field. The reason why similar things are related in both passages is, because similar things are signified by the plagues of Egypt as by the plagues in the Revelation which took place when the seven angels sounded; for by the Egyptians were signified merely natural men, by the sons of Israel spiritual men, and by the plagues of Egypt, the changes which precede the accomplishment of the last judgment, in like manner as here in the Revelation; for by the immersion of Pharaoh and the Egyptians in the Red Sea were represented the last judgment, and damnation: hence now it is, that by hail and fire are here also signified the falsities and evils destroying the church.^c The same is also signified by hail and hot thunderbolts, mentioned in David: "*He destroyed their vines with hail, and their sycamore trees with great hailstones. He gave up their cattle also to the hail, and their flocks to burning coals. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels amongst them*" (Psalm lxxviii. 47—50). Inasmuch as hail signifies falsity destroying the truths of the church, it is therefore said, "*He destroyed their vines with hail, and their sycamore trees with great hailstones;*" for by vine is signified the spiritual truth of the church, and by a sycamore, its natural truth; and inasmuch as by burning coals, or fire, is signified the love of evil, and its ardour for destroying the goods of the church, it is therefore said, "*he gave up their cattle also to the hail, and their flocks to burning coals,*" cattle and flocks

^c These things may beseen more fully explained in the *Arcana Cœlestia*, n. 7553—7619.

signifying the evil affections or cupidities arising from evil love, and burning coals, or fire, the cupidity and ardour of destroying; "*by sending evil angels among them,*" is signified the falsity of evil from hell. So again: "*He gave them hail for rain, and flaming fire in their land. He smote their vines also, and their fig trees; and brake the trees of their borders*" (Psalm cv. 32, 33). These things are also said concerning the hail of Egypt, by which is signified the infernal falsity destroying the truths of the church; by the vine and the fig tree are here signified the same as by the vine and sycamores mentioned above, namely, by the vine, spiritual truth, and by the fig tree, natural truth, each pertaining to the church; and by the trees are signified the perceptions and knowledges of truth and good. The same is also signified by the hail mentioned in Joshua, when he fought against the five kings of the Amorites; concerning which it is thus written: "*And it came to pass, as they fled before Israel, and were in the going down to Bethhoron, that Jehovah cast down great stones of hail from heaven upon them unto Azekah, and they died: they were more which died from the hailstones than they whom the sons of Israel slew with the sword*" (x. 11). Inasmuch as the historical parts of the Word are representative, and contain an internal sense, equally as the prophetic parts, this is the case also with what is related concerning the five kings of the Amorites, and the battle of the sons of Israel with them; for by the nations who were expelled out of the land of Canaan were signified the evil who were to be cast out of the kingdom of the Lord, and by the sons of Israel were signified those to whom it is given to possess the kingdom: for by the land of Canaan were signified heaven and the church, consequently, it signified the kingdom of the Lord; hence by the five kings of the Amorites were signified those who are in the falsities of evil, and are desirous to destroy the truths of good pertaining to the church; on this account it was, that they were slain by hailstones from heaven, that is, they were destroyed, and perished by their own falsities of evil; for the evil destroy themselves by their own evils and falsities, with which they would destroy the truths and goods of the church. Again, in David: "*At the brightness before him his thick clouds passed, [there were] hailstones and coals of fire. Jehovah also thundered in the heavens, and the Highest gave his voice, [there were] hailstones and coals of fire. Yea, he sent out his arrows and scattered them; and he shot out lightnings and discomfited them*" (Psalm xviii. 12—14). In these passages, by hailstones and coals of fire are signified the same things as by the hail and fire mentioned in the passage in the Revelation of which we are now treating, namely, falsities and evils destroying the truths and goods of the church. The reason of its being said that such things are from Jehovah is, because the divine truth descending

from heaven is changed into infernal falsities with the evil, as was said above : and from this change there exist various appearances, such as the flowing down of hail and fire ; when nevertheless these things do not proceed out of heaven from the Lord, but from those who are in the falsities of evil, who pervert the influx of divine truth and good into the falsity of evil. It has also been given me to perceive the nature of these changes, when the divine truth has flowed down out of heaven into some of the hells, and in the way been successively changed into the falsity of evil, according to the quality of that evil in those through whom it passed ; just as the heat of the sun, when it falls into dunghills, and the light of the sun, when it falls into subjects which turn its rays into dismal colours ; or as the light and heat of the sun, in putrid marshy lands, produce noxious herbs which nourish serpents, whereas in good lands they produce trees and grasses, which nourish men and useful beasts. The cause of such effects being produced in putrid lands is not in the light and heat of the sun, but in the lands themselves, which are of such a nature and quality, and yet the effects may be ascribed to the power and heat of the sun. From these considerations it may be seen from what origin there appear hail and fire in the spiritual world, and why it is said that Jehovah causes them to be rained down, when nevertheless there is nothing from Jehovah but what is good ; and when Jehovah, that is the Lord, renders the influx strong or powerful, it is not to destroy the evil, but to rescue and protect the good, for by this means he conjoins the good to himself more closely and interiorly, whence they are separated from the evil, and the evil perish ; for if the evil were not separated, the good would perish, and the angelic heaven would fall to ruin. Similar things are signified by hail, by a tempest of hail, and destroying storms, in the following passages ; thus in Isaiah : *“Woe to the crown of pride, to the drunkards of Ephraim, and to the fading flower, and the glory of his gracefulness, which are upon the head of the valley of the fat ones, that are overcome with wine ! Behold, the Lord, strong and mighty, as an inundation of hail, as a storm of destruction”* (xxviii. 1, 2). So again : *“Judgment also will I lay to the line, and justice to the plummet ; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place”* (xxviii. 17). Again : *“And Jehovah shall cause his glorious voice to be heard, and his arm shall make to see rest, in the indignation of his anger, and in the flame of a devouring fire, with scattering and inundation, and hailstones”* (xxx. 30). And again : *“It shall hail until the forest come down, and the city humble herself with humility”* (xxxii. 18, 19). So in Ezekiel : *“And I will plead against him with pestilence and with blood ; and I will rain upon him, and upon his lands, and upon the many people that are with him, an over-*

flowing rain, and great hailstones, fire, and brimstone" (xxxviii. 22). And in the Revelation it is said, "*And the temple of God was opened in heaven, and there was seen in his temple the ark of the covenant: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail*" (xi. 19). And in another place: "*And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great*" (xvi. 21). Hence also they who are principled in falsities are called hailstones, as in the following passages in Ezekiel: "*Say unto them that incrust [or cover over] what is unfit [or unprepared], that it shall fall: there shall be an overflowing shower: and ye, O great hailstones, shall fall: and a stormy wind shall rend it*" (xiii. 11). Here by them "*that incrust what is unfit,*" are signified those who confirm falsities that they may outwardly appear as truths. They are called hailstones, because they thereby destroy truths; and the dispersion of such falsities is signified by "*there shall be an overflowing shower.*" Again, it is said in Job, "*Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail? which I have reserved against the time of trouble, against the day of battle and war? In what way is the light diffused?*" (xxxviii. 22—24). Job is questioned by Jehovah concerning many things whether he knows them, and by them are signified such things as belong to heaven and the church. By, "*Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?*" is signified whether he knows whence come the deprivation and destruction of truth by the falsities of evil, which in the spiritual world appear as a fall of snow and hail from heaven. That these appearances take place when the evil are to be dispersed, is signified by, "*Which I have reserved against the time of trouble, against the day of battle and war;*" hence it is also said, "*In what way is the light diffused?*" by which is signified, by what progress is truth insinuated? light denoting truth. The reason why hail signifies the falsity of evil, and a storm of hail, the destruction of truth, is, because hail in itself is cold, and cannot sustain the heat of heaven, and cold signifies the deprivation of the good of love, which is heat in the angelic heaven; ^d likewise, because stones in the Word, signify truth, and in the opposite sense falsities, and great hail appears to consist as of stones cast down out of heaven, which destroy the fruits and herbs of the field, and likewise the lesser animals, as would be the case from stones, whence it is also said, hail-stones.^e

504. Having shewn the signification of hail in the above article, it remains now to be shewn what is signified by fire. By

^d As may be seen in the work concerning *Heaven and Hell*, n. 126—140.

^e That stones, in the Word, signify truths, and in the opposite sense falsities, may be seen in the *Arcana Cælestia*, n. 643, 1298, 3720, 6426, 8609, 10, 376.

fire, in the Word, is signified the good of celestial love, and by flame, the good of spiritual love; but in the opposite sense, by fire is signified the evil arising from the love of self, and by flame, the evil arising from the love of the world. It is to be observed, that all goods whatsoever derive their existence from celestial love and from spiritual love, and that all evils whatsoever derive their existence from the love of self and from the love of the world; and inasmuch as love, in both senses, is signified in the Word by fire, so likewise are all good and all evil, which exist from those two loves. Forasmuch as fire, in the Word, is predicated both of heaven and hell, and it has not been hitherto known that love is thereby signified, some passages shall be adduced in order to set this matter in a clear light, namely, that by fire, in a good sense, is thereby signified celestial love, and, in a bad sense, infernal love.

That celestial love is signified by fire in the Word, appears first from the signification of the fire of the altar, as denoting celestial love, or love to the Lord;^f and that the same is signified by fire not of the altar may appear from the following passages; thus in Ezekiel: "*And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And above the expanse that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about*" (i. 4, 5, 13, 26, 27). By the cherubim, which were seen as living creatures, is understood the Lord as to divine providence, and as a guard that he may not be approached except by the good of love; and inasmuch as this guard itself is in the heavens, and especially in the inmost or third heaven, therefore this heaven also is signified by the cherubim;^g and inasmuch as the third heaven is principally signified by them, and the Lord is above the heavens, therefore the Lord also was seen upon a throne above the cherubim; the fire seen in the midst of the cherubim, with brightness round about, and lightnings thence proceeding, also about the throne, and from the loins of him

^f Concerning which we have treated above, n. 496.

^g As may be seen above, n. 152, 277, 313, 322, 362, 462.

that sat on the throne, upwards and downwards, it is evident, signifies, divine love celestial; for the Lord is himself divine love, and whatever proceeds from the Lord, proceeds from his divine love; whence it is evident that this is signified by the fire which had brightness round about it. In like manner in Daniel: "*And I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him*" (vii. 9, 10). By the Ancient of days is also understood the Lord; by the Son of man, mentioned in the same chapter (ver. 13), the Lord as to divine truth, and by the Ancient of days, the Lord as to divine good or divine love, who is called the Ancient of days, from the most ancient time, when the celestial church existed, which was in love to the Lord. This church, and the heaven consisting of those who were from it, are understood by the throne, which was like a fiery flame; but by the wheels which were as a fire burning, is signified the doctrine of celestial love; the divine love itself proceeding from the Lord is signified by the fire emanating and issuing from before him. It is also said by Daniel, "*Then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude*" (x. 5, 6). That it was the Lord who was thus seen by Daniel plainly appears from the Revelation, where he was manifested before John in a manner nearly similar, concerning which it is said, "*And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire. And his feet like unto fine brass, as if they burned in a furnace*" (i. 13—15). And again: "*These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass*" (ii. 18). From the similarity of the description of the Son of man seen by John in the midst of the seven candlesticks, and of the man clothed in linen, likewise of the Ancient of days seen by Daniel, it is evident that it was the Lord whom they both saw. His face being seen as lightning and his eyes as a flame of fire, signify the divine love of the Lord; for the face with man is a representative image of the affection of his love, and especially so are the eyes, for from them the love shines forth, whence they sparkle as it were from fire. It is also said concerning him who sat on the white horse, "*His eyes were as a flame of fire, and on his head were many crowns*" (Rev. xix. 12). That it is the Lord,

as to the Word, who was there represented sitting upon a white horse, is evident, for it is said that he who sat on the white horse is called the Word of God, and that he is King of kings, and Lord of lords. Inasmuch as by fire is signified the divine love, therefore the Lord was seen by Moses in a flame of fire out of the midst of the bush, as mentioned by him (Exod. iii. 2). Thus also was He seen by Moses and all the people when He descended upon Mount Sinai, concerning which it is thus written: "*And Mount Sinai was altogether on a smoke because Jehovah descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly*" (Exod. xix. 18; Deut. iv. 36). In these passages, by the fire which was seen was also represented the divine love.

Inasmuch as fire, in the supreme sense, signifies the divine love of the Lord, it was therefore commanded that fire should continually burn upon the altar, and that they should take of that fire for the incense: it was from this origin that a perpetual fire was adopted amongst the religious institutions of the Greeks and Romans, and that vestal virgins were appointed to preside over it. Their worshipping fire as holy was also derived from the ancient churches which were in Asia, all things of whose worship were representative. On account of the signification of fire, as denoting the divine love, there was also a candlestick placed in the tent of assembly, in which were seven lamps, which were kept burning continually. Concerning the candlestick with its lamps, it is thus written in Moses: "*Command the sons of Israel, that they bring unto thee pure oil, olive beaten for the light, to cause the lamps to burn continually. Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before Jehovah continually; it shall be a statute for ever in your generations. He shall order the lamps upon the pure candlestick before Jehovah continually*" (Levit. xiv. 2—4). Concerning the candlestick itself, see Exod. xxv. 31—40; xxxvii. 17—24; xl. 24, 25; Numb. viii. 2—4. The same is signified by the seven lamps of fire burning before the throne of God (Rev. iv. 5). But by the fire of the altar was signified divine love celestial, and by the fire of the candlestick, which was flame, was signified divine love spiritual: hence also it is, that by the oil, of which the fire of the flame was made in the lamps of the candlestick, is signified the divine love; and likewise by the oil which the five prudent virgins had in their lamps, but which the foolish virgins had not (Matt. xxv. 1—12). The Lord's divine love is also signified by fire in the following words of John the Baptist: "*I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit, and with fire*" (Matt. iii. 11; Luke iii. 16). To baptize with the Holy Spirit, and with

fire, signifies to regenerate man by the divine truth and the divine good of love from Himself, the Holy Spirit denoting the divine truth proceeding from the Lord, and the fire, his divine love, in which that truth originates. The same that is signified by fire, is also signified by a fire-hearth, in Isaiah: "*Jehovah who hath His fire-hearth in Zion, and His oven in Jerusalem*" (xxx. 9). It is said, "*who hath his fire-hearth in Zion,*" because by Zion is signified the church in which is celestial love; and "*his oven in Jerusalem,*" because by Jerusalem is signified the church principled in the truth of doctrine; celestial love being respectively as a fire-hearth, and the truth of doctrine as an oven, in which bread is prepared.

Inasmuch as the good of love is signified by fire, and worship from the good of love was represented by the burnt-offerings, therefore fire was sometimes sent down out of heaven, and consumed the burnt-offering: as when a burnt-offering was made for the expiation of the people, concerning which it is thus written in Moses: "*And there came a fire out from before Jehovah, and consumed upon the altar the burnt-offering and the fat: which when all the people saw, they shouted and fell on their faces*" (Levit. ix. 24). In like manner it is said respecting the sacrifice of Elijah, "*Then the fire of Jehovah fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench*" (1 Kings xviii. 38). By this fire also was signified the divine love, and thence the acceptance of worship from the good of love: in like manner, by the fire which ascended out of the rock, and devoured the flesh and unleavened bread, which Gideon brought to the angel of God (Judges vi. 21). The divine love was also signified by the lamb of the passover being to be roasted by fire, and not sodden by water, and that what remained until the morning should be burnt with fire (Exod. xii. 8, 9).^h The divine love of the Lord was also signified by the fire in which he went before the sons of Israel in the wilderness, when they were journeying; likewise, by the fire upon the tabernacle during the night, concerning which it is thus written in Moses: "*And Jehovah went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people*" (Exod. xiii. 21, 22; Numb. ix. 15—23); Deut. i. 33). And again it is said, "*For the cloud of Jehovah was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys*" (Exod. xl. 38; Psalm cv. 39). The cloud appearing in the day, and the fire in the night, represented the guard of heaven and the

^h The explication of these verses may be seen in the *Arcana Cælestia*, n. 7852—7861.

church by the Lord; for by the tabernacle were represented heaven and the church; by the cloud and fire was represented guard; for the day, when the cloud was, signified the divine truth in the light, and the night signified the divine truth in the shade, lest they should be hurt by too much light they were guarded by a cloud, and by a shining fire lest they should be hurt by too much shade. That these things were represented, may appear in Isaiah: "*And Jehovah shall create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a covering. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from the inundation and from rain*" (iv. 5, 6). By the dwelling-place of mount Zion is signified the good of the celestial church, and by her assemblies are signified the truths of that good; guard to prevent hurt from too much light or too much shade, is signified by a cloud by day and by smoke and shining of a flaming fire by night; wherefore it is said, upon all the glory shall be a covering, and that the tabernacle shall be for a shade during the day from the heat. Lest falsities should break in, in consequence of too much light or too much shade, is signified by its being a refuge and covert against inundation and rain, inundation and rain denoting the irruption of falsities. Again, in Zechariah; "*Jerusalem shall be inhabited as lawns without walls, for the multitude of men and cattle therein, for I, saith Jehovah, will be unto her a wall of fire round about, and in glory I will be in the midst of her*" (ii. 4, 5). Here a wall of fire signifies defence by the divine love, for this the hells cannot approach or assault; the glory in the midst of her is the divine truth in the light on every side. On account of fire signifying the divine love, the burnt-offerings were called offerings made by fire to Jehovah, and offerings made by fire of an odour of rest to Jehovah (Exod. xxix. 18; Levit. i. 9, 13, 17; ii. 2, 9, 10, 11; iii. 5, 16; iv. 35; v. 12; vi. 30; xxi. 6; Numb. xxviii. 2; Deut. xviii. 1); and thereby was signified their being accepted, on account of the representation of worship from the good of love; this worship was represented by the burnt-offerings, because in them the cattle were burnt whole in the fire, and were consumed. Inasmuch as the Word is the divine truth itself united to the divine good, for every where in it there is the marriage of good and truth, therefore Elijah was seen to ascend up into heaven by a whirlwind in a chariot of fire; and for the same reason Elisha saw the mountain around him filled with horses and chariots of fire (2 Kings ii. 11; vi. 17). The reason of this was that by Elias and Elisha was represented the Lord as to the Word, and hence by the chariot was signified doctrine from the Word, and by horses, the understanding of the Word. That fire signifies love, is also

evident from the following passage in David, in which it is said of Jehovah, "*Who maketh his angels spirits, his ministers a flaming fire*" (Psalm civ. 4). By Jehovah making his angels spirits is signified their being made recipients of divine truths, consequently divine truths themselves; and by his making his ministers a flaming fire, is signified their being made recipients of the divine good, consequently, divine good itself. Hence it is evident that by a flaming fire is signified the good of love.ⁱ The reason of this signification of fire is, because the Lord, from his divine love, appears in the angelic heaven as a sun, from which sun heat and light proceed; and in the heavens the heat from the Lord as a sun is the divine good of love, and the light from the Lord as a sun is the divine truth; hence it is that fire, in the Word, signifies the good of love, and light, the truth from good.^j It is from the correspondence of fire and love, that, in common discourse, when speaking of the affection of love, we use the expressions to grow warm, to be inflamed, to burn, to grow hot, to be on fire, and others of a like nature. Moreover, man grows warm from his love, of whatever kind it be, according to the degree of it.

So far concerning the signification of fire in the Word, when it is attributed to the Lord, and when it is predicated of heaven and the church. On the other hand, where fire in the Word is predicated of the evil and of the hells, it then signifies the love of self and of the world, and thence every evil affection and cupidity which torments the wicked after death in hell. The reason of this opposite signification of fire is, because the divine love, when it descends out of heaven, and falls into the societies where the evil are, is turned into a love contrary to the divine love, and thence into various burning concupiscences and cupidities, and thus into evils of every kind; and inasmuch as evils carry with themselves their own punishments, hence arises their torment. From this conversion of the divine love into infernal love with the evil, the hells, where the love of self and the world, and thence hatreds and revenge, have rule, appear as in a flaming fire, both within and round about, although no fire is perceived by the diabolic crew who are in them. From these loves also the diabolic crew themselves, who are in such hells, appear with their faces inflamed, and reddening as from fire. Hence may appear the signification of fire in the following passages. Thus in Isaiah it is said, "*For wickedness shall burn as a fire: it shall devour the*

ⁱ That by angels in the Word is understood the Lord as to divine truth, and, in a respective sense, the recipients of the divine truth from the Lord, may be seen above, n. 130, 200, 302; and that by ministers are signified the recipients of the divine good, which is of the divine love, may be seen also above, n. 155.

^j That the Lord appears in the angelic heaven as a sun, from divine love, may be seen in the work concerning *Heaven and Hell*, n. 116—125; and that the light from that sun is divine truth, and the heat from that sun divine good, n. 126—140; likewise n. 567, 568.

briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of Jehovah of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother" (ix. 18, 19). Again, in the same prophet: "Ye shall conceive chaff, ye shall bring forth stubble: your breath as fire shall devour you. And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire. The sinners of Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who shall dwell with everlasting burnings?" (xxxiii. 11, 12, 14). This is spoken to the Assyrians, by whom are understood those who, from falsities and fallacies originating in self-derived intelligence, reason against the goods and truths of the church, consequently, from self-love. So again: "For it is the day of Jehovah's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land shall thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever" (xxiv. 8, 9, 10). Again: "Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it" (xlvii. 14). And again: "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand; ye shall lie down in sorrow" (i. 11). And again: "And they shall go forth, and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (lxvi. 24). So in Ezekiel: "And I will pour out my indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hands of burning men, and skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered; for I Jehovah have spoken it" (xxi. 31, 32). So in David: "Thou shalt make them as a fiery oven in the time of thine anger: Jehovah shall swallow them up in his wrath, and the fire shall devour them" (Psalm xxi. 9). And again: "Let burning coals fall upon them; let the fire cast them into deep pits, whence they cannot rise again" (cxl. 10). So in Matthew: "And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire" (iii. 10, 11; Luke iii. 9—16). Again: "As

therefore the tares are gathered and burned in the fire, so shall it be in the end of the world;^j the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth" (Matt. xiii. 40—50). Again, in the same: "Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (xxv. 41). Again: "Whosoever shall say to his brother, Raca, shall be in danger of the council, but whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. v. 22; xviii. 8, 9; Mark ix. 43—50). Again, in Luke: "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom, And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame" (xvi. 22, 23, 24). Again: "But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (xvii. 29, 30). Thus also in the Revelation: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone" (xiv. 9, 10). And again: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (xix. 20). Again: "But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. xxi. 8). In these passages, by fire is signified all desire originating in the love of evil, and its punishment, which is torment. To these observations may be added those adduced in the work concerning *Heaven and Hell*,^k where it is shewn what is meant by infernal fire, and what by the gnashing of teeth.

In the article above, where hail was treated of, it was observed that the Divine principle, when it descends out of heaven into the inferior sphere, where the evil arc, presents a contrary effect to what it does in heaven itself, namely, that in heaven it vivifies and conjoins, but in the inferior parts where the evil arc, it mortifies and disjoins. The reason of this is, because the divine influx from heaven, with the good, opens the spiritual

^j Greek, *consummation of the age.*

^k N. 566, 575.

mind, and adapts it to receive; but with the evil, who have no spiritual mind, it opens the interiors of their natural mind, where reside evils and falsities, whence there arises in them an aversion to every good of heaven, and hatred against truths, also a concupiscence of every kind of wickedness; and hence the separation of them from the good is effected, and presently after, their damnation. This influx with the good, of which we are now speaking, appears in the heavens as a fire vivifying, recreating, and conjoining; whereas with the evil below, it appears as a fire consuming and vastating. Such being the effect of the divine love flowing down out of heaven, therefore, in the Word, anger and wrath are frequently attributed to Jehovah, that is, to the Lord, anger, from fire, and wrath, from the heat of fire. Mention is also made of the fire of his anger, and he is said to be a consuming fire, with other expressions of a like nature, which are not used because there is any thing of such a nature in the fire proceeding from the Lord, for this in its origin is divine love, but because it becomes such with the evil, who by reason of its influx become angry and wrathful. That this is the case is manifest from the fire which appeared on mount Sinai, when the Lord descended upon it, and promulgated the law; which fire, although in its origin it was divine love, from which proceeds divine truth, still appeared to the people of Israel as a consuming fire, before which they trembled exceedingly, as may be seen from consulting Exod. xix. 18; xx. 18; Deut. iv. 11—36; v. 5—23. The reason was because with the Israelitish people there was not any spiritual internal, but only a natural internal, which was full of evils and falsities of every kind, and the appearance of the Lord to every one is according to his quality.¹ Hence it is that Jehovah, that is, the Lord, is called in the Word a consuming fire; as in the following passages: “*For Jehovah thy God is a consuming fire, even a jealous God*” (Deut. iv. 24). So in Isaiah: “*For behold, Jehovah will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For with fire and with sword will Jehovah contend with all flesh; and the slain of Jehovah shall be many* (lxvi. 15, 16). Again: “*Thou shalt be visited by Jehovah of hosts with thunder, and with earthquake and great noise, with storm and tempest, and the flame of devouring fire*” (xxix. 6). And again: “*Jehovah shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and, with the flame of a devouring fire, scattering, and inundation, and hailstones*” (xxx. 30). Thus also in David: “*There went up a smoke out of his nostrils, and a devouring fire out of his mouth: coals were kindled by him. At the brightness that was before him his*

¹ That the sons of Jacob were of the nature and quality above mentioned, may be seen in the *Doctrine of the New Jerusalem*, n. 248.

thick clouds passed away, hailstones and coals of fire. Jehovah also thundered in the heavens, and the Highest gave his voice; hailstones and coals of fire” (Psalm xviii. 8, 12, 13). Again: “*Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him*” (Psalm l. 3). And again: “*Upon the wicked he shall rain snares, fire and brimstone, an horrible tempest*” (Psalm xi. 6). So in Ezekiel: “*Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. And I will set my faces against them; and they shall go out from one fire, and another fire shall devour them; and ye shall know that I am Jehovah, when I set my faces against them. And I will make the land desolate, because they have committed a trespass, saith the Lord Jehovah*” (xv. 4, 7, 8). Again, it is said in Moses: “*For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains*” (Deut. xxxii. 22). These things are said from the appearances which take place in the spiritual world, when the divine good and truth descend out of heaven towards the inferior parts there, where the evil are, who are to be separated from the good, and to be dispersed; and inasmuch as the fire, which in its origin is divine love, when it descends out of the heavens, and is received by the evil, becomes a consuming fire, therefore, such fire, in the Word, is predicated of Jehovah: infernal fire is from no other source than the change of the divine love into evil loves, and into direful cupidities of injuring and of doing evil. This was also represented by the fire which is said to have been rained from Jehovah out of heaven upon Sodom and Gomorrah (Gen. xix. 24); also by the fire which consumed Nadab and Abihu, the sons of Aaron, because they offered strange fire before Jehovah, which he commanded them not (Levit. x. 1, 2). By the strange fire there mentioned is signified worship from other love than love to the Lord. So again the same thing is signified by the fire of Jehovah which burnt among the people of Israel, and which consumed them that were in the uttermost parts of the camp, because of their murmuring and evil lusts (Numb. xi. 1—3). Again, the same was represented by Jehovah looking unto the host of the Egyptians through the pillar of fire and of the cloud, and troubling them (Exod. xiv. 24—27). That this fire, in its origin, was the divine love, giving light before the sons of Israel in their journeyings, and upon the tabernacle in the night time, was shewn above in this article; but notwithstanding, the aspect or looking thence by Jehovah entirely disturbed and destroyed the camps of the Egyptians. That fire descending from heaven appeared to consume the evil in the spiritual world, is evident from the Revelation, where it was so seen by John, and respecting which he says: “*And fire came down from God out of heaven,*

and devoured them, namely Gog and Magog" (xx. 9). So in Ezekiel: "*And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone*" (xxxviii. 22). Both of these passages refer to the dispersion of the evil, and their being cast down into hell. Thus again it is said in Isaiah, "*And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day*" (x. 17). By the thorns and the briars are signified evils and falsities of the doctrine of the church; the destruction of them by the divine truth descending out of heaven is signified by "*the light of Israel shall be for a fire, and his Holy One for a flame.*" Inasmuch as by fire, in the opposite sense, or with respect to the evil, is properly signified the love of self, and by flame, the love of the world; therefore also by fire is signified every evil, as enmity, hatred, revenge, and others of a like nature, for all evils flow from these two origins;^m consequently, by fire is also signified the destruction of man as to spiritual life, and thus damnation and hell are signified. All these things are signified by fire, because love is signified by fire, as may yet further appear from the following passages. Thus in Isaiah: "*O Jehovah, when thy hand is lifted up they will not see: but they shall see, and pine away for their hatred of the people; yea, the fire shall devour thine enemies*" (xxvi. 11). The destruction of the evil, who are here described and understood by the terms people and enemies, is said to be effected by fire, and by hatred. Again, in the same prophet: "*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee*" (xliiii. 2). Here, by their passing through the waters and through the rivers, and not being overflowed by them, is signified, that falsities and reasonings from falsities shall not enter and corrupt them, waters denoting falsities, and rivers, reasonings from falsities against truths. By walking through the fire and not being burned, and by the flame not kindling upon them, is signified, that evils, and the cupidities arising from them, shall not hurt them, fire signifying evils, and the flame signifying the cupidities thence derived. So again: "*Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste*" (lxiv. 11). By the holy and beautiful house, here mentioned, are signified the celestial and the spiritual church; the holy house signifying the celestial church, and the beautiful house, the spiritual church; "*where our fathers praised thee,*" signifies the worship of the ancient

^m As may be seen in the *Doctrine of the New Jerusalem*, n. 75.

church, to praise signifying to worship, and fathers, those who were of the ancient church; to be burned up with fire, signifies that all the goods of that church were turned into evil, by which the goods were consumed and perished; "*and all our pleasant things are laid waste,*" signifies all truths being consumed in like manner, pleasant things in the Word denoting the truths of the church. Again, in the same prophet: "*For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and his work as a spark, and they shall both burn together, and none shall quench them*" (i. 30, 31), By an oak is signified the natural man, and by its leaves the scientifics and knowledges of truth therein; by a garden is signified the rational man: hence by being as an oak whose leaf fadeth, and as a garden that hath no water, is signified the deprivation of scientific and of rational truth. By the strong and his work is signified what is produced from self-derived intelligence: he is sometimes called strong, in the Word, who trusts to himself and his own intelligence, for he supposes himself, and the work which he thence produces, to be strong; and forasmuch as the proprium of man imbibes all that is evil and false, and thereby destroys all good and truth, therefore it is said, "*the strong shall be as tow, and his work as a spark, and they shall both burn together;*" to be burned denoting to perish by falsities originating in evil. So in Ezekiel: "*Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation*" (xix. 10—14). By the mother being like a vine, is signified the ancient church which was principled in the good of life, and thence in truths; by her being now planted in the wilderness, is signified her being now destitute of goods and truths; a dry and thirsty ground denotes where there are no goods and truths; a fire going forth from a rod of her branches and devouring them and the fruit thereof, signifies the evil of what is false destroying all truth and good; fire denoting evil, a rod of branches the falsity of doctrine in which evil is, and to devour them and the fruit thereof, denotes to destroy truth and good; by the evil of what is false, is meant the evil arising from the falsity of doctrine. Again, in Zechariah: "*Behold, the Lord will impoverish Tyre, and he will shake off her wealth into the sea; and she herself shall be devoured with fire*" (ix. 4). This is spoken of Tyre, and by Tyre is signified the church as to the knowledges of truth and good, and hence

by Tyre are signified the knowledges of truth and good appertaining to the church; the vastation thereof by falsities and evils is signified by the Lord shaking off her wealth into the sea, and she herself being consumed by fire. So again, in David: "*They have cast fire into thy sanctuary, they have defiled [by casting it down] the dwelling place of thy name to the earth. They said in their hearts, Let us oppress them together; they have burned up all God's places of assembly in the land. We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long*" (Psalm lxxiv. 7—9). That cupidities arising from evil loves destroyed the goods and truths of the church, is signified by the enemies casting fire into the sanctuary, and defiling the dwelling place of the name of Jehovah: that they altogether destroyed all things pertaining to divine worship, is signified by their burning all God's places of assembly in the earth; that there was no longer any doctrine of truth, or understanding of truth, is signified by "*there is no more any prophet; neither is there among us any that knoweth how long.*" To the same purpose it is written in Moses, respecting the men of Belial, "*Then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for Jehovah thy God; and it shall be an heap for ever; it shall not be built up again*" (Deut. xiii. 14—17). By these words, in the spiritual sense, is signified that the doctrine from which worship is derived, which acknowledges any other God than the Lord, should be abolished, because in such doctrine there is nothing but falsities originating in evil lusts. This is what is signified in the spiritual sense by the above words, because by a city, in the Word, is signified doctrine, and by serving other gods is signified to acknowledge and worship some other God than the Lord; by sword is signified the destruction of truth by what is false; and by fire, the destruction of good by evil. So in Luke: "*I am come to send fire on the earth; and what will I, if it be already kindled?*" (xii. 49). These words of the Lord denote the hostilities that would take place, and the combats that would thence arise between good and evil, and between truth and falsity; for before the Lord came into the world, there were nothing but mere falsities and evils in the church, consequently there was no combat between them and truths and goods; but after truths and goods were opened by the Lord, then combats could first exist, and without such combats there could be no reformation; this therefore is what is understood by the Lord's

willing that the fire may be already kindled. That these words are to be thus understood may appear from those which follow: "*Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and her daughter against the mother; the mother-in-law against the daughter-in-law, and her daughter-in-law against the mother-in-law*" (verses 51, 52, 53). Here, by the father being divided against the son, and the son against the father, is understood evil against truth, and truth against evil; and by the mother against the daughter, and the daughter against the mother, is understood the cupidity of what is false against the affection of truth, and *vice versá*; in one house, signifies one man. Forasmuch as by sons, in the Word, are signified the truths of the church, and by daughters, the goods thereof, it may appear what is signified by burning their sons and daughters, as recorded in Jeremiah: "*And they have built the high places of Tophet, which is in the valley of the son of Hinnon, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart*" (vii. 31). Again: "*Therefore, behold, the days come, saith Jehovah, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire*" (xlix. 2). And in Ezekiel: "*For when ye offer gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day*" (xx. 31). By burning their sons and daughters in the fire, is signified to destroy the truths and goods of the church by evil cupidities, or by evil loves; taking it for granted that they actually committed such abominations, still, by them is signified the destruction of the truth and good of the church by filthy and abominable concupiscences, which they confirmed by falsities.

From the above considerations, it may now appear what is signified by hail and fire mingled with blood, and cast upon the earth, whence a third part of the trees was burnt up, and all green grass was burnt up, namely, that the influx out of heaven is thereby signified, and thence the first change before the last judgment; but what is signified by the trees and by the green grass, will be explained in what follows. Similar things are also mentioned concerning the plagues of Egypt, which preceded their last destruction, or drowning in the Red Sea; as for example, that, "*Jehovah sent thunder and hail, and the fire ran along upon the ground, and the hail smote every herb of the field, and brake every tree of the field*" (Exod. ix. 23, 24). That similar things would take place before the day of Jehovah, which is the last judgment, is also predicted in the prophets; thus in

Joel: "*Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of Jehovah cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth*" (ii. 1, 2, 3). Again, in the same prophet: "*And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah come*" (ii. 30, 31). Again: "*O Jehovah, to thee will I cry: for the fire hath devoured the habitations of the wilderness, and the flame hath burned all the trees of the field*" (i. 19, 20). And in Ezekiel: "*And say to the forest of the south, Hear the Word of Jehovah: thus saith Jehovah God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein*" (xx. 47). Here, by the forest of the south is signified the church, which may be in the light of truth from the Word, but which is now in knowledges alone, destitute of spiritual light; by the trees which the fire shall devour, are signified such knowledges; that evil cupidities also would deprive them of all spiritual life, and that there would be no longer any truth in clearness, nor even any remains thereof in obscurity, is signified by "*all faces from the south to the north*" being burned therein. The signification of fire being now known in both senses, it may clearly be seen also what is signified in the Word by the expressions to wax warm, to be inflamed, to be set on fire, to grow hot, to burn, and to burn out; also by heating, flame, ardour, burning, enkindling, hearth, coals, and the like.

505. *And they were cast upon the earth*—That hereby is signified progression towards the inferior parts, where also the evil were, appears from the signification of being east or sent upon the earth, namely, the hail and fire mingled with blood, which took place upon the sounding of the first angel, as denoting to proceed towards the inferior parts, where the evil were consociated, with whom also were some good. The reason of such progression being here signified, is, because the changes and desolations, which are signified by the third part of the trees and all the green grass being burnt up, were effected progressively towards the inferior parts where the evil were, according to what was said above. The reason why these inferior parts are here understood by the earth is, because the things here related were seen by John when he was in the spirit, consequently, when he was in the spiritual world; for the spirit

of man, when the sight thereof is opened to him, sees the things which are in the spiritual world; and in that world there are mountains, hills, and valleys, and upon the mountains and hills are the angelic heavens, but in the valleys below are those who are not yet taken up into heaven; upon them, therefore, at this time, were the evil mixed with the good; wherefore those valleys, which were below the mountains and hills, are here understood by the earth; whence by being cast upon the earth, is signified out of the heavens into the inferior parts: but when mountains, hills, and valleys, taken together, are called earths, then by the earth is signified the church there.

506. *And the third part of the trees was burnt up*—That hereby is signified the perishing of the perceptions and knowledges of truth and good by the cupidities arising from evil loves, appears from the signification of a third part, when predicated of truths, as denoting all, concerning which more will be seen in what follows; and from the signification of trees, as denoting the interior things of man, which are those of his mind,ⁿ and thence the perceptions concerning truths and goods, and the knowledges of them;^o and from the signification of being burned, as denoting to perish by cupidities arising from evil loves, concerning which we spoke above,^p where it was shewn that those cupidities are signified by the fire, wherefore to be burned denotes to perish by them. That the third part signifies all, and thus the third part of the trees the all of perception concerning truths and goods, and thence all the knowledges thereof, is evident from the signification of three, as denoting what is full, the whole, and all, and as being predicated of truths; hence the third part in like manner, for third has the same signification as three; and numbers also multiplied into themselves, and divided by themselves, signify the same with the integral numbers from which they are derived.^q That the third part signifies all and is predicated of truths, may be seen also above.^r This number has the same signification in the following passages; namely, verse 8, “*and the third part of the sea became blood;*” verse 9, “*and the third part of the creatures which were in the sea, and had souls, died;*” verse 10, “*there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;*” verse 11, “*and the third part of the waters became wormwood;*” verse 12, “*and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened;*” likewise ix. 15, 18; xii. 4.

In the passage now under consideration, it is described that

ⁿ Concerning which see above, n. 109.

^o See above, n. 420.

^q As may be seen above, n. 430.

^p N. 504.

^r N. 384.

all perception of truth and good, and consequently the knowledge of them, would first perish by the loves of self and the world, and the cupidities and pleasures thence arising. The reason why the perception and knowledge of spiritual truth and good perish by those loves and the cupidities thence arising, is, because those loves are merely natural and corporeal loves, into which also man is born, and which, unless they are subdued and ruled by spiritual loves, which are out of heaven from the Lord, extinguish all perception and knowledge thence derived concerning the truths and goods of heaven and the church; for those loves, viewed in themselves, are diametrically opposite to spiritual loves: hence it may appear, that the church, when it lapses, first comes from an internal spiritual into a natural state, which consists in the love of self and of the world above all things; hence it comes into mere darkness as to all things of heaven and the church, how much soever it may be enlightened as to the things of the world. When perception concerning spiritual truths and goods perishes, the knowledge of them also perishes, for although man knows them, and speaks them, either from the Word or from doctrine, still he does not really know them when he does not perceive them, the perception of a thing constituting the knowledge of it. Knowledge without perception is not alive, but dead, and is also a knowledge of the sense of the expressions merely, and not of the thing itself: such are the knowledges of truth and good from the Word and from the doctrine of the church with those in whom the loves of self and of the world predominate; however they may have learned to speak and preach artificially and ingeniously concerning them, they are only shells, which appear before the vulgar to have kernels within, when nevertheless they are void and empty.

507. *And all green grass was burnt up*—That hereby is signified the perishing of all scientific truth by the cupidities of the same loves, appears from the signification of grass, as denoting the scientific principle, concerning which more will be seen below; and from the signification of green, as denoting what is true and living from truth, because as green grass serves for food to animals, so scientific truth serves for spiritual nourishment to man; for what is produced in fields, in gardens, and in plains, and serves for nourishment either to man or beast, has a correspondence with such things as serve for the nourishment of the spirit and mind, which is called spiritual nourishment. Similar things also appear in the spiritual world, from the correspondence of things spiritual with things natural; and inasmuch as the Word in the letter is natural, and written by correspondences, therefore it is here said, that the third part of the trees, and the third part of all green grass, were burnt up, by which, in the spiritual sense, is understood the perishing of all perception and knowledge of truth and good, likewise, of all scientific

truth, by those two corporeal, terrestrial, and merely natural loves. By scientific truth is understood everything scientific, by which spiritual truth is confirmed, and which has life from spiritual good; for man by scientific may be wise, and he may be insane: he becomes wise by scientific when he confirms by them the truths and goods of the church, which are spiritual truths and goods; but he becomes insane by scientific when he uses them to invalidate and refute the truths and goods of the church. When the truths and goods of the church are thereby confirmed, they are then called scientific truths, and also are said to be living or alive; but when the truths and goods of the church are thereby invalidated and refuted, they are then called scientific falsities, and also dead. Sciences are only means to uses, and their quality is determined by the use existing from them. They are alive when man acquires by them intelligence and wisdom; all intelligence and wisdom exist by virtue of truths from heaven, and such intelligence and wisdom being from heaven, that is, by heaven from the Lord, are alive, because they are the very spiritual life of man; but intelligence and wisdom from falsities are not given, and if they be supposed to exist with any one, they are nevertheless dead, because they are from hell. These observations are made, in order that it may be known that by green grass is signified the scientific truth which is alive, but by grass burnt up, the scientific falsity which is dead. When truth and good, which come from heaven, do not find a receptacle with man in knowledges and scientifics, but in evils and falsities, which are from hell, then scientifics are not alive, but dead, and correspond to grass withered and burnt up. The same is the case with man himself, for the quality of man is such as the quality of living knowledges and scientifics pertaining to him; for from the sciences which live or are alive, he derives intelligence, whereas from the sciences which do not live, he derives no intelligence; and if they are dead in consequence of the confirmation of falsities by them, he derives thence insanity and folly. When man becomes of this description he is, from correspondence, compared, in the Word, to grass, and is also called grass. This is obvious from the following passages. Thus in Isaiah: "*Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up*" (xxxvii. 27; 2 Kings xix. 26). And in David: "*Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb*" (Psalm xxxvii. 1, 2). Again: "*As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more*" (Psalm ciii. 15, 16). And again: "*Let them be as the grass*"

upon the house tops, which withereth before it is plucked up : wherewith the mower filleth not his hand” (Psalm cxxix. 6, 7). Again, in Isaiah : “*The voice said, Cry, and he said, What shall I cry ? All flesh is grass, and all the holiness thereof is as the flower of the field : the grass withereth, the flower fadeth : because the spirit of Jehovah bloweth upon it : surely the people is grass. The grass withereth, the flower fadeth : but the word of our God shall stand for ever*” (xl. 6—8). These things are said concerning the advent of the Lord, and the revelation of divine truth then to take place from him, which is understood by “*the glory of Jehovah shall be revealed, and all flesh shall see it.*” That then there would be no scientific truth nor spiritual truth with man, is signified by “*all flesh is grass, and all the holiness thereof is as the flower of the field : the grass withereth, the flower fadeth,*” grass denoting scientific truth, and the flower of the field denoting spiritual truth : that man is of such a nature and quality, is understood by “*all flesh is grass,*” and by “*surely the people is grass, the grass withereth,*” all flesh denoting every man, and the people, those who were in truths, but are now in falsities. Again, in the same prophet : “*I, even I, am he that comforteth you : who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man, which shall be made as grass ?*” (li. 12.) By these words is signified, that all things are from the Lord, and nothing from self-derived intelligence and wisdom : man signifies man as to wisdom, and the son of man signifies the same as to intelligence ; that this latter is only science, is understood by, “*which shall be made as grass.*” Again : “*For I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my spirit upon thy seed, and my blessing upon thine offspring : and they shall spring up as among the grass, as willows by the water courses*” (xliv. 3, 4). Here, by the spirit of Jehovah is signified the divine truth, and by blessing, are signified the multiplication and fructification of truth ; hence intelligence by scientific truth is signified by springing up as among the grass. So in David : “*He causeth the grass to grow for the cattle, and herb for the service of man ; that he may bring forth bread out of the earth*” (Psalm civ. 14). And again : “*Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food*” (Psalm cxlvii. 8, 9). And in Moses : “*My doctrine shall flow down as the rain, my word shall drop as the dew, as the drops upon the grass, and as the droppings upon the herb*” (Deut. xxxii. 2). In these passages, by grass is signified scientific truth, and by the herb, spiritual truth ; for by the herb is here meant what first springs up in a field newly tilled, wherefore it is called herb for the service of man. The reason why it is said, grass for the beast, and for food to the beast, is, because by beast, in the Word, is signified

the affection of the natural man, and to him scientific truth is for food and nourishment. So in Job: "*Behold, now, Behemoth, which I made with thee; he eateth grass as an ox*" (xl. 15). By Behemoth is understood the same as by beast in the Word, namely, the natural affections belonging to man, wherefore it is said, "*Behold, now, Behemoth, which I have made with thee.*" His spiritual pasture is scientific truth: this is understood by his devouring grass as an ox. That by green is signified what is living, or alive, may appear without further explication; for a vegetable subject, when it flourishes, that is, whilst it as it were lives, is green, but when it no longer flourishes, or when it as it were dies, then the verdure perishes; wherefore by green, or verdant, is signified what is living or alive: as is also the case in the following passages; Jeremiah xi. 16; xvii. 8; Ezekiel xvii. 24; xxxi. 3; Hosea xiv. 8; David, Psalm xxxvii. 35; lii. 8; xcii. 12; and elsewhere.

508. Verses 8, 9. *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood. And the third part of the creatures which were in the sea, and had souls, died; and the third part of the ships perished.*—"And the second angel sounded," signifies influx out of heaven, and the second change consequent thereupon with the evil: "*and as it were a great mountain burning with fire,*" signifies the love of self, and thence of self-derived intelligence; "*was cast into the sea,*" signifies into the natural man: "*and the third part of the sea became blood,*" signifies that everything therein became the falsity of evil. "*And the third part of the creatures which were in the sea, and had souls, died,*" signifies that thence everything scientific that was alive in the natural man perished: "*and the third part of the ships perished,*" signifies also the knowledges of truth and good from the Word, and from doctrines thence derived.

509. *And the second angel sounded*—That hereby is signified influx out of heaven, and the second change consequent thereon with the evil, appears from what was said and shewn above.^s

510. *And as it were a great mountain burning with fire*—That hereby is signified the love of self, and thence of self-derived intelligence, appears from the signification of a mountain burning with fire, as denoting the love of self and thence the love of self-derived intelligence. The reason why this love is signified by the mountain here mentioned, is, because by a mountain, in the Word, is signified love in both senses, namely, celestial love and infernal love;† in like manner, by fire;‡ and the subject here treated of is the evil, who were to be separated from the good, and to be cast into hell, and with whom, through the influence of this love, all truth is turned into what is false.

^s N. 502.

[†] As may be seen above, n. 405.

[‡] See also above, n. 504.

This effect arising from the mountain being cast into the sea, is described in what follows; for by the mountain being cast into the sea, whence the third part of the sea became blood, is signified, that in the natural man everything was made the falsity of evil: hence it may appear, that by the great mountain burning with fire, is signified the love of self, and thence the love of self-derived intelligence, all self-derived intelligence being from the love of self. The reason why by a mountain is understood love in each of these senses, is, because the angels of the third heaven, who are in celestial love, dwell upon mountains in the spiritual world; wherefore when a mountain is mentioned, that heaven is understood, and, according to the ideas of angelic thought, which are abstracted from persons and places, what constitutes that heaven is understood, namely celestial love. But the reason why a mountain, in the opposite sense, signifies the love of self, is, because they who are in the love of self are continually desirous to ascend mountains, making themselves equal to those who are in the third heaven. Inasmuch as they revolve this in their phantasy, it is therefore also the object of their aim and endeavour whilst they are out of the hells; and hence it is, that by a mountain, in the opposite sense, is signified the love of self. In a word, they who are in the love of self always aspire after high things, wherefore also, after death, when all the states of the love are changed into things correspondent, so far as phantasy prevails, they mount aloft, believing themselves, whilst in the phantasy, to be upon high mountains, when notwithstanding, as to the body, they are in the hells. Hence also it is that they who in the Word are described as being of Babylon, and are in such a love of self as to desire not only to rule over all the earth, but also over the heavens, are called mountains, are said to sit upon a mountain, and to ascend above the heights of the clouds. Thus it is said in Jeremiah: "*Behold, I am against thee, O destroying mountain, saith Jehovah, which destroyest all the earth: and I will stretch out my hand against thee, and roll thee down from the rocks, and will make thee a mountain of burning*" (li. 25). And in Isaiah: "*For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High: howbeit thou shalt be cast down into hell, to the sides of the pit*" (xiv. 13—15). These things are said concerning Babylon.

511. *Was cast into the sea*—That hereby is signified, into the natural man, appears from the signification of the sea, as denoting the scientific principle in general, which is in the natural man, consequently, the natural man as to what is scientific therein.^v The reason of this signification of the sea, is,

^v Concerning which see above, n. 270, 342.

because water signifies truth, and truth in the natural man is called scientific; but truth itself, considered in itself, is spiritual, and in the spiritual man makes a one with the affection of truth, for it is the form of the affection of the spiritual man; so far therefore as this affection, with its form, is thence in the scientific which are in the natural man, so far the scientific contain in themselves truths, and are scientific truths; for the scientific of the natural man, viewed in themselves, are not truths, but only the containing vessels of truth, wherefore scientific are also signified by vessels in the Word. That the natural man is signified by the sea, may appear from the passages in the Word adduced above;^c from which it is evident that by the sea, considered with respect to the water, is signified the scientific principle in general, and by the sea, considered with respect to waves, are signified disputation and reasoning, which are maintained by scientific; and inasmuch as both these significations have reference to the natural man, therefore, by the sea, the natural man itself is signified. But the state of the natural man is altogether according to the affection of man's love: when spiritual affection rules in man, or the affection of good and truth for the sake of good and truth, and this affection flows in by the spiritual man into the natural man, then the natural man becomes spiritual, being subordinate and subject to the spiritual man, and inasmuch as they thus act as a one, both are in heaven. But the case is otherwise when merely natural affection rules in man, for then in the natural man there is not any truth, but everything therein is merely scientific, and not true, but dead and false; the reason is, because the scientific then conjoin themselves with affections merely natural, which all flow from the loves of self and of the world, and real truths, being in themselves spiritual, do not conjoin themselves, except with spiritual affections, as was said above: when truths conjoin themselves with affections merely natural, then they are no longer truths but falsities, for the mere natural affection falsifies them. Conjunctions of truth with affections merely natural, correspond to whoredoms and adulteries of various kinds, and are also understood by these in the spiritual sense of the Word; the conjunctions of the truths of the Word with the loves of self and the world, are what correspond to those abominations. The signification of the sea, as denoting the natural man, with all things therein, is also grounded in correspondence; for in the spiritual world there appear seas in various places, especially about the ultimate boundaries where the spiritual societies, or heaven itself, terminate: the reason of such appearance of sea is, because the boundaries of heaven, and without them, are those who were merely natural men, who also appear there in

^c N. 275, 342.

deep places, where they have their abodes; these natural men, however, are such as are not evil, for they who are in evil are in the hells. From the seas there seen, it is also manifest what is the quality of those who are in them, but this principally from the colour of the waters, as verging to obscurity or to clearness; if it verges to obscurity, they are sensual spirits who are therein, who are the lowest natural, and if it verges to clearness, the spirits therein are interior natural. But the waters of the seas which are over the hells, are dense, black, and sometimes red; and the infernal crew therein appear as snakes and serpents, and as monsters, such as are in the seas.

512. *And the third part of the sea became blood*—That hereby is signified, that everything therein became the falsity of evil, appears from the signification of the third part, as denoting all;^x and from the signification of the sea, as denoting the natural man, as explained above;^y whence by the third part of the sea is signified the whole natural man, and everything therein; and from the signification of blood, as denoting the falsity of evil.^z From these significations may now be seen the spiritual sense of this verse, namely, that by the great mountain burning with fire being cast into the sea, and the third part of the sea becoming blood, is signified that the love of self, when it enters and occupies the natural man, turns everything scientific into the falsity of evil. The love of self is merely a corporeal love, springing up from the ebullition and fermentation of obsolete parts, and the titillation thereof inwardly in the body, whence the perceptive faculty of the mind, which requires a pure atmosphere, not only grows dull and gross, but also perishes. That the love of self is from this origin, may appear from its correspondance with human dung: for they who have been allured by this love, when they come into the other life, love the filth of dunghills above all other things, the stench thereof being grateful to them, which is a sign that the effluvia thence arising affect with delight the sensory of their smell, as they before affected the more common sensory, which, by interior cuticles, is extended on all sides. From this circumstance alone it may appear, that the love of self is gross and sordidly corporeal above all other loves, and, consequently, that it takes away all spiritual perception of truth and good pertaining to heaven and the church; it also shuts the spiritual mind, and fixes its seat entirely in the natural and sensual man, which proximately communicates with the body, and has nothing in common with heaven: hence also it comes to pass, that all those with whom the love of self predominates are sensual, and do not see the things which pertain to heaven and the church, except in extreme darkness, and also, that when they are alone, and

^x Concerning which see above, n. 506.

^y N. 511.

^z Concerning which also see above, n. 329.

think with themselves, they reject and deny them. From these considerations it may now appear, what is signified by the third part of the sea being made blood, from the great mountain burning with fire being east into it.

513. *And the third part of the creatures which were in the sea, and had souls, died*—That hereby is signified the perishing of everything scientific that was alive in the natural man, appears from the signification of dying, as denoting to perish spiritually, that is, as to the life of heaven; and from the signification of third part, as denoting all;^a and from the signification of the creatures in the sea, or fishes, as denoting scientifics, concerning which we shall speak presently; and from the signification of having souls, as denoting to be alive; hence by the third part of the creatures in the sea that had souls, dying, is signified the perishing of every living scientific. By a living scientific is understood a scientific principle which derives life from spiritual affection; for this affection communicates life to truths, and consequently to scientifics, scientifics being the continents of spiritual truths.^b The reason why the creatures of the sea, or fishes, signify scientifics, is, because the sea signifies the natural man, whence the fishes in the sea signify the scientifics themselves which are in the natural man. This signification is also grounded in correspondence, for the spirits who are not in spiritual truths, but only in natural truths, which are scientifics, appear in the spiritual world in seas, and when viewed by those who are above, as fishes; their thoughts, which proceed from the scientifics with them, being what thus appear. For the ideas of the thought of angels and spirits are turned into various representatives out of them: whilst they are turned into such things as are of the vegetable kingdom, then they are turned into trees and shrubs of various kinds; and when into such things as are of the animal kingdom, they are turned into various kinds of animals of the earth, and fowls of the heaven; when the ideas of the angels of heaven are turned into animals of the earth, they are turned into lambs, sheep, she-goats, heifers, horses, mules, and others of a like nature; but when into fowls of the heaven, they are turned into turtles, doves, and various species of beautiful birds; but the ideas of the thought of those who are natural, and think from scientifics alone, are turned into forms of fishes: hence also there appear in the seas various species of fish, which it has been granted to me to see.

It is from this correspondence, that in the Word fishes signify scientifics. Thus in Isaiah: "*Behold, at my rebuke, I dry up the sea; I make the rivers a wilderness; their fish shall grow putrid, because there is no water, and shall die of thirst*" (l. 2). By the rebuke of Jehovah is understood the ruin of the

^a Concerning which see above, n. 506.

^b See above, n. 506, 507, 511.

church, which takes place when there is no knowledge of good and truth, or no living knowledge, in consequence of there being no perception; by drying up the sea, is signified to deprive the natural man of scientific truths, and thence of natural life derived from spiritual; by making the rivers a wilderness, is signified the same with respect to the rational man, in consequence of which there is no longer any intelligence; their fish becoming putrid, because there is no water, and dying of thirst, signifies the deprivation of living scientifics for want of truth, fish denoting scientifics, water, truth, and to grow putrid, denoting to die as to spiritual life. The same as is here said, concerning the sea, its waters becoming blood, and the third part of creatures therein dying, is also said concerning Egypt, in that its river and all its waters became blood, and that hence the fish died. Thus in Moses: "*Behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river*" (Exod. vii. 17—25). Concerning this circumstance it is thus written in David: "*He turned their waters into blood, and slew their fish*" (Psalm cv. 29). The reason why this was done in Egypt is, because by Egypt is signified the natural man as to the scientifics thereof, or the scientific principle of the natural man; by the river of Egypt is signified intelligence procured by scientifics; by the river being turned into blood, is signified that the intelligence was from mere falsities; by the fish dying, is signified that the scientifics perished by falsities, for scientifics live by truths but perish by falsities, the reason of which is, because all spiritual truth is alive, and all the life or soul in scientifics is thence derived, wherefore without spiritual truth, the scientific principle is dead. So in Ezekiel: "*Behold, I am against thee, Pharaoh, king of Egypt, the great whale that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring them out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers; thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered; I have given thee for meat to the beasts of the field, and to the fowls of the heaven*" (xxix. 3, 4, 5). In this passage, by Pharaoh is signified the same as by Egypt, the king and the people denoting the same thing, namely, the natural man, and what is scientific therein. On this account he is called a great whale; for by a whale is signified the scientific principle in general, wherefore it is said that he shall be drawn out of the river, and that all the fish shall adhere to his scales; by which is signified

that all intelligence would perish, and that the science which is substituted in its place would be in the sensual man without life. In the sensual man, which is the lowest natural man proximately extant to the world, are fallacies and falsities thence derived, and this is signified by the fish which shall adhere to the scales of the whale. That the natural man, and what is scientific therein, should be without life from any intelligence, is signified by, "*I will have thee thrown into the wilderness, thou and all the fish of thy rivers.*" That such things would come to pass in consequence of the natural man attributing all intelligence to itself, is signified by "*which hast said, My river is mine own, and I have made myself;*" river denoting intelligence. Thus also in Moses: "*And the mixed multitude that was among them fell a lusting; and the sons of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely: cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried up; there is nothing at all besides this manna before our eyes. And there went forth a wind from Jehovah, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And while the flesh was yet between their teeth, ere it was chewed, the wrath of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague; and he called the name of that place Kibroth-Hattaavah (the graves of lust): because there they buried the people that lusted*" (Numb. xi. 4—6, 31—34). By these words is signified that the sons of Israel were averse from things spiritual, and desired things natural; for these people were merely natural, and not spiritual, only representing the spiritual church by external things. That they were averted from spiritual things, is signified by their saying, "*our soul is dried up, there is nothing at all besides this manna before our eyes,*" manna signifying spiritual food, which is science, intelligence, and wisdom. That they desired things natural, is signified by their lusting after the fish of Egypt, the cucumbers, the melons, the leeks, the onions, and the garlick, all which signify such things as pertain to the lowest natural, that is, to the sensual corporeal man; and inasmuch as they rejected things spiritual, and instead thereof coveted things merely natural, therefore they were smitten with a great plague, and the name given to the place was "the graves of lust." Again, in Ezekiel: "*Afterward he brought me again unto the door of the house: and, behold, waters issued out from under the threshold of the house eastward. Then said he unto me, These waters issue out toward the eastern border, and go down into the plain, and go into the sea; which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every living soul*

which creepeth, whithersoever the rivers shall come, shall live : and there shall be a very great multitude of fish, because these waters shall come thither ; for they shall be healed ; and every-thing shall live whither the river cometh. And it shall come to pass that the fishers shall stand upon it from En-gedi, even unto En-eglaim ; in the spreading of nets they are present ; their fish shall be according to their kind, as the fish of the great sea, exceeding many. But the miry places thereof and the marshes thereof shall not be healed ; they shall be given to salt” (xlvii. 1, 8—11). The subject here treated of is the house of God, by which are signified heaven and the church ; and by the waters issuing out of the house of God towards the east, is signified the divine truth reforming and regenerating ; by the plain and by the sea into which the waters descend, are signified the ultimates of heaven and the church, which, with the members of the church, are the things pertaining to the natural and sensual man ; by the plain are signified the interior things thereof, and by the sea, the exterior things thereof ; that both knowledges from the Word, and confirming scientifics, receive spiritual life by this divine truth, is signified by the waters of the sea being thence healed, and by “*every living soul which creepeth,*” and by there being “*a great multitude of fish ;*” that there shall thence be true and living scientifics of every kind, is signified by the fish being “*according to their kind, as the fish of the great sea, exceeding many.*” They who are reformed, and thence become intelligent, are understood by the fishers from En-gedi, even to En-eglaim. They who cannot be reformed, because they are in the falsities of evil, are signified by the miry places and marshes, which are not healed, and are given to salt. That fishers are not here understood, which are multiplied by the waters issuing out of the house of God, must be plain to every one, but that by fishes are understood such things in man as can be reformed, inasmuch as by the house of God are evidently understood heaven and the church, and by the waters thence issuing, the divine truth reforming.

In the Word throughout, mention is made of the beast of the earth, the bird of heaven, and the fish of the sea, and he who does not know that by the beast of the earth, or of the field, is signified what relates to the will principle of man ; by the birds of heaven, what pertains to his intellectual principle ; and by the fish of the sea, what pertains to his scientific principle, cannot know the sense of these expressions. This will still more clearly appear from the following passages. Thus in Hosea : “*Hear the word of Jehovah, ye sons of Israel ; for Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. Therefore shall the land mourn, and every one that dwelleth therein shall pine away, among the beasts of the field, and among the birds of*

heaven; yea, the fishes of the sea also shall be taken away" (iv. 1, 2, 3). And in Zephaniah: "I will consume man and beast, I will consume the birds of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith Jehovah" (i. 3). And in Ezekiel: "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord Jehovah, that my fury shall come up in my face. For in my jealousy, and in the fire of my wrath, have I spoken. Surely in that day there shall be a great earthquake in the land of Israel, so that the fishes of the sea, and the birds of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence" (xxxviii. 18, 19, 20). And in Job: "But ask now the beasts, and they shall teach thee; and the birds of the air, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not from all these that the hand of Jehovah hath wrought this?" (xii. 7—9). In these passages, by the beasts of the field is understood the will principle of man; by the birds of the heavens, his intellectual principle; and by the fish of the sea, his scientific principle. To what purpose else could it be said, "the beasts shall teach thee, the birds of the heavens shall tell thee, and the fishes of the sea shall declare unto thee?" It is also said, "Who knoweth not from all these that the hand of Jehovah hath wrought this?" In like manner in David: "Thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet. The flock and the herds all of them, and also the beasts of the field; the bird of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea" (Psalm viii. 6—8). These things are said concerning the Lord, and concerning the Lord, and concerning his dominion. That he has dominion over the angels of the heavens, and over man on the earth, is known from the Word, for he himself says, that all power is given to him in heaven and in earth (Matt. xxviii. 18); but that dominion was given to him over animals, birds, and fishes, is not of sufficient importance to be mentioned in the Word, where all, even the most minute things, have respect to heaven and the church; hence it may appear that by the flock and the herd, the beasts of the field, the bird of the heavens, and the fish of the sea, are understood such things as are of heaven with the angels, and of the church with man. By the flock and herd are signified, in general, spiritual things and natural things; by the flock, things spiritual; and by the herd, things natural pertaining to man, all which are of his natural and spiritual mind. By the beasts of the field are signified things voluntary, which pertain to the affections; by the birds of heaven, things intellectual, which pertain to the thoughts;

and by the fishes of the sea, things scientific, which pertain to the natural man. Similar things are signified by these words in the first chapter of Genesis: "*And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the bird of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth*" (verses 26—28). The subject treated of in that chapter, in the internal spiritual sense, is the establishment of the Most Ancient Church, thus the new creation or regeneration of the men of that church; that it was given to them to perceive all things of their affection, which is of the will, and to see all things of their thought, which is of the understanding, and so to rule those things, lest they should fall away into concupiscences of evil and into falsities, is understood by its being said, "*and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth;*" and man rules over these when the lord rules over man, for man of himself cannot rule over any thing in himself. The ground of such signification of the fish of the sea, the bird of the air, and the beasts of the field, is because they correspond. The correspondences of such things with things interior pertaining to man, are presented to manifest sight in the spiritual world; for in that world there appear beasts of every kind, likewise birds, and in the sea, fishes, which nevertheless are nothing more than the ideas of thought flowing forth from the affections which are presented to view under such forms, because they correspond.

Inasmuch as by fishes are signified the scientifics and knowledges of the natural man, which serve the spiritual man as means of becoming wise, hence by fishers, in the Word, are meant those who are only in knowledges, and who procure knowledges for themselves, likewise who teach others, and by knowledges reform them. Their works are understood by the casting and spreading of nets, as in the following passages. Thus in Isaiah: "*The fishers also shall mourn, and all they that cast the hook into the river shall lament, and they that spread nets upon the faces of the waters shall languish*" (xix. 8). In this passage by "*the fishers that cast the hook into the river, and they that spread nets upon the faces of the waters,*" are understood those who are desirous of procuring for themselves knowledges, and thereby intelligence; in this case, that they are not able, because the knowledges of truth nowhere exist. So in Jeremiah: "*Behold, I will send for many fishers, saith Jehovah, and they shall fish them; and after will I send for many hunters, and they shall hunt them from on every mountain, and from on every hill, and out of the holes of the rocks*" (xvi. 16). By sending for fishers to fish them, and for hunters to hunt them, is understood to call together and establish the church with those who are in

natural good, and who are in spiritual good, as may be seen above.^c And in Habakkuk; *“Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked deroureth the man that is more righteous than he? And makest man as the fishes of the sea, as the reptile that hath none to rule it. Let every man draw out and gather him into his net. Therefore they rejoyce and are glad: therefore they sacrifice unto their net, and burn incense unto their drag, because by them their portion is fat, and their meat plenteous. Shall he therefore empty his net, and not spare continually to slay the nations?”* (i. 13—17). These things are said concerning the Chaldean nation vastating and destroying the church; and by that nation are signified the profanation of truth, and the vastation of the church. To make men as the fishes of the sea, and as the reptile that hath none to rule it, signifies to make man so natural, that his scientifics are without spiritual truth, and his delight without spiritual good; for in the natural man are scientifics by which thoughts are produced, and delights by which affections are produced; and if the spiritual man does not rule over these, both thoughts and affections are vague, and thus man is destitute of intelligence, which should teach and rule him. That in this case every falsity and evil may draw him over to their side, and so destroy him altogether is signified by, *“let every man draw out, and gather him into his net. Shall he therefore empty his net, and not spare continually to slay the nations?”* to draw out denoting to draw them away from truth and good; into his net, denoting into what is evil and false; and to slay, denoting to destroy. Again, in Amos: *“The Lord Jehovah hath sworn by his holiness that, lo, the days shall come upon you in which they shall draw you out with hooks, and your posterity with fish-hooks”* (iv. 2). By these words is signified that they should be led by acute reasonings originating in falsities and fallacies, and be alienated from truths. These things are said concerning those who abound in knowledges because they have the Word and the prophets, and are understood by the kine of Bashan in the mountain of Samaria. From these considerations it may now appear what is understood by fishermen, by fishes, and by nets, which are so often mentioned in the New Testament. Thus in the following passages: *“And Jesus walking by the sea of Galilee saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men”* (Matt. iv. 18—22). And in another place: *“And he entered into one of the ships, which was Simon’s, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the*

^c N. 405.

ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And when they had done this, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners, which were in the other ship that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men" (Luke v. 3—11). In these words also there is a spiritual sense, as well as in the other parts of the Word: the Lord's choosing the fishermen, and saying that they should become fishers of men, signified that they should gather men to the church; by the nets which they let down, and in which they inclosed a great multitude of fishes, so that the ships began to sink, was signified the reformation of the church by them; for by fishes are there signified the knowledges of truth and good by which reformation is effected, likewise the multitude of men who should be reformed. Similar things are also signified by the draught of fishes taken by the disciples after the resurrection of the Lord, concerning which it is thus written in John: "After these things Jesus shewed himself again to the disciples at the sea of Tiberius, and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith unto them, I go a fishing, They say unto him, We also go with thee. They went forth, and entered into a ship immediately, and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus said unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes. As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught! Simon Peter went up and drew the net to land full of great fishes, a hundred and fifty and three; and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing

that it was the Lord. *Jesus then cometh, and taketh bread, and giveth them, and fish likewise*" (xxi. 1—13). The reason why the Lord manifested himself to his disciples whilst they were fishing, was, because to fish signified to teach the knowledges of truth and good, and so to reform. His commanding them to cast the net on the right side of the ship, signified that all things are to be done from the good of love and charity, for the right side signifies that good from which all things are, for in proportion as knowledges partake of good, in the same proportion they live and are multiplied. They said also, that they had laboured all the night, and taken nothing, by which was signified that nothing can be done from self or from man's proprium, but all things from the Lord. The same was also signified by the fire upon which the fish was, and by the bread; for by the bread were signified the Lord, and the good of love from him, and by the fish upon the fire was signified the knowledge of truth from good; by the fish, the knowledge of truth, and by the fire, good. At that time there were not any spiritual men, because the church was altogether vastated, but they were all natural, and the reformation of such was represented by the fishing, and also by the fish upon the fire. They who suppose that the fish and the bread which were given to the disciples to eat, were not significative of something of a superior nature, are greatly deceived; for the most minute things which the Lord performed and spake were significative of divine celestial things, which can only appear by the spiritual sense. That a fire, and fire in general, denote the good of love, and that bread denotes the Lord as to that good, was shown above; and that fish denotes the knowledge of truth, and what is scientific pertaining to the natural man, may be evident from what has been already said and shewn in this article. Thus again the Lord says: "*Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be in the consummation of the age: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth*" (Matt. xiii, 47—50). The separation of the good and the evil is here likened to a net cast into the sea and gathering of every kind of fish, for this reason, that fish signify natural men as to scientifics and knowledges, and these, in the consummation of the age, or at the time of the last judgment, are separated from each other; for there are good natural men and evil natural men, whose separation appears in the spiritual world as a net cast into the sea, drawing together the fish, and bringing them to the shore, and this appearance is grounded in correspondance, on account of which the above comparison is made by the Lord:

it has also been granted to me to see this appearance of the separation of the good from the evil. That natural men are signified by fish, appears likewise from the miracle performed by the Lord, as recorded in Matthew: "*And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own sons, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the sons free. Notwithstanding, lest we should offend them, go thou to the sea and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee*" (xvii. 24—27). By paying tribute or custom were signified subjection and servitude, and hence tribute was imposed on strangers, who were not of the sons of Israel, as appears from the historical parts of the Word. By the sons of Israel, among whom the church was established, were signified those who were spiritual, and by strangers, those who were natural; and the natural principle is subject to the spiritual, and serves it, for the spiritual man is as a lord, and the natural man is as a servant; and inasmuch as the natural are servants, and thence are understood by the tributary, therefore it was so effected that the tribute was not given from the Lord, nor from Peter, but from the fish, which signified the natural man.

The Lord's glorification of his human principle even to its ultimate, which is called natural and sensual, is signified in the following passage: "*And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them*" (Luke xxiv. 38—43). That the Lord glorified his human principle even to its ultimate, which is called natural and sensual, he manifested by shewing his hands and his feet, and by saying to his disciples, "*Handle me, and see; for a spirit hath not flesh and bones, as ye see me have;*" also, by his eating of the broiled fish and honeycomb. By the hands and feet are signified the ultimates of man, and likewise by the flesh and bones; by the broiled fish is signified the natural principle as to truth derived from good; and by honey is signified the natural principle as to good from which truth is derived. In consequence of the correspondence of these things to the natural man, and their consequent signification, they were eaten

by the Lord in the presence of his disciples; for a fish, as has been shewn in this article, signifies, from correspondence, the natural principle as to what is scientific therein, wherefore also a fish, in the Word, signifies the scientific principle, and the principle of knowledge, which is of the natural man, and a broiled fish signifies the scientific principle which is from natural good; but, with the Lord, it signified the divine natural principle as to the truth derived from good.^d He who does not know that there is a spiritual sense in every part of the Word, and that the sense of the letter, which is the natural sense, consists of correspondences with things spiritual, cannot possibly know the arcana contained in the circumstances here recorded concerning the Lord, and why he eat of the broiled fish and the honeycomb in the presence of his disciples, likewise, why he gave broiled fish and bread to his disciples, as mentioned in the passage above; when nevertheless all things, even the most minute which the Lord spake and did, were divine, and these divine things are stored up in every thing written in the Word.

From all that has been adduced, it may now appear, what is signified by these words, "*And the third part of the creatures which were in the sea, and had souls, died,*" namely, that every living scientific in the natural man perished; or, what is the same, that the natural man became dead as to the scientifics therein. The natural man is called dead when it is not vivified from the spiritual man, that is, by influx out of heaven from the Lord through the spiritual man, for the Lord flows through the spiritual man into the natural; wherefore when the truth of heaven is no longer acknowledged, and the good of heaven does not at all affect, then the spiritual mind, which is called the spiritual man, is shut, and the natural man receives mere falsities from evil, and falsities from evil are spiritually dead, for spiritual life belongs only to truths derived from good. It is said, the third part of the creatures, because by creatures and animals, in the Word, are signified the affections and thoughts therein originating pertaining to man; consequently, the men themselves as to their affections and thoughts are also understood. That such is the signification of creatures in the Word appears from the following passages: "*And he said unto them, Go ye into all the world, and preach the gospel to every creature*" (Mark xvi. 15). And also above in the Revelation: "*And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be*

^d That honey signifies natural good, may be seen in the *Arcana Cœlestia*, n. 5620, 6856, 10,137, 10,530.

unto him that sitteth upon the throne, and unto the Lamb, for ever and ever" (v. 13).^c

514. *And the third part of the ships perished*—That hereby is signified all knowledges also from the Word, and from doctrine thence derived, appears from the signification of the third part, as denoting every thing, in this case all, because it is predicated of the knowledges of truth and good; and from the signification of ships, as denoting the knowledges of truth and good, as likewise doctrines. The reason of this signification of ships is, because they carry wealth over the sea for trading or merchandize, and by wealth, in the Word, the knowledges of truth and good are signified, which also are doctrines. By ships in a strict sense, as denoting a continent, or what contains, are signified the Word, and doctrine from the Word, because the Word and doctrine from the Word contain the knowledges of truth and good, as ships contain wealth; and to trade, which is principally done by means of ships, signifies to procure to oneself knowledges, and to communicate them to others; but when the things contained are understood instead of the thing which contains, then by ships are signified knowledges from the Word, and from doctrine derived from the Word, as may appear from the passages where they are mentioned in the Word. Thus in Ezekiel: "*And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, thus saith the Lord Jehovah; O Tyrus, thou hast said, I am a perfect beauty. Thy borders are in the heart of the seas, thy builders have perfected thy beauty. They have made all thy planks of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. Of the oaks of Bashan have they made thine oars: the company of the Ashurites have made thy benches of ivory, a daughter of steps from the isles of Chittim. The inhabitants of Zidon and Arvad were thy rowers: thy wise men, O Tyrus, that were in thee, were thy pilots. The elders of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandize. The ships of Tarshish thy companies in thy market; whence thou wast replenished, and made very glorious in the heart of the seas*" (xxvii. 3—6, 9, 25). The subject treated of in this chapter is Tyre: and inasmuch as by Tyre are signified the knowledges of truth and good, therefore also her trading is treated of, and the various wares by which she was enriched, by which are signified the acquisition of knowledges, and spiritual opulence thence derived; here, therefore, a ship is described with all its furniture, as to planks, oars, masts, pilots, rowers, mariners, and, in the preceding and following verses, as to wares.

^c That by every creature are there understood both angels and man is evident, for it is said that he heard them saying, as may be seen n. 342—346, above, where this passage is explained.

But what all the particulars signify, in the spiritual sense, it would be too prolix to describe in this place; it will be sufficient to observe, that hence it may be seen that a ship signifies doctrine from the Word, and that its planks, oars, and mast, signify the various things of which doctrine consists; also, that they who teach, lead, and rule, are understood by the pilots, the rowers, mariners, etc., and the doctrines themselves by its wares, and the procuring of wealth and spiritual riches, which are the knowledges of truth and good, and the means of wisdom, by trading; it is therefore said, "*Thy wise men, O Tyrus, that were in thee, were thy pilots.*" Thus again, in the following chapter in Ezekiel, where Tyre is treated of it is said: "*Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by the multitude of thy wisdom and by thy traffic hast thou increased thy riches, and thy heart is lifted up because of thy riches*" (xxviii. 3—5). From these passages it is evident, that by Tyre and her trading are understood the knowledges of truth and good by which wisdom is procured; to what purpose else could so many things be said concerning her wares and her merchandize, if spiritual things were not thereby understood? The vastation of the church, as to the knowledges of good and truth, is afterwards treated of in the same chapter, and is described in these words: "*The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships; they shall stand upon the land; and shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads; they shall wallow themselves in the ashes*" (xxvii. 29, 30). Here by pilots are signified those who are wise by knowledges from the Word; by them that handle the oar, are signified those who are intelligent; the vastation of wisdom and intelligence is signified by the sound of the cry of the pilots, and by those who handle the oar descending from the ships. That by ships, in the Word, are signified the knowledges of truth and good, and also doctrines from the Word, when ships are used to denote wealth, and thus the thing containing is assumed for the contents, may further appear from the following passages. Thus in Isaiah: "*The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, nor doth any one enter in: from the land of Chittim he shall manifestly come to them. The inhabitants of the island are silent, the merchants of Zidon who pass over the sea, they have replenished thee. Howl, ye ships of Turshish: for your fortress is*

^J That by Tyre is understood the church as to the knowledges of truth and good, consequently the knowledges of truth and good appertaining to the church, may be seen explained in the *Arcana Cœlestia*, n. 1201.

laid waste" (xxiii. 1, 2, 14). Here, by the ships of Tarshish are understood doctrines derived from the Word; for those ships carried gold and silver, by which are signified goods and truths, and the knowledges thereof, from the Word; and inasmuch as by Tyre is signified the church as to the knowledges of truth and good, in the present case, that church vastated, hence it is said, "*Howl, ye ships of Tarshish, for it is laid waste.*" By the inhabitants of the isle are understood those who are in goods of life according to their doctrinals; by the merchants of Zidon are signified those who are in truths from the Word, concerning whom it is said, "*Thou whom the merchants of Zidon, that pass over the sea, have replenished;*" by "*your fortress*" is signified doctrine from the Word defending, and by its being laid waste, is signified the loss of the perception thereof, and consequently of truth; for the same doctrines from the Word, when they are without spiritual perception, are not truths, being falsified by the incorrect ideas entertained concerning them. Again, in the same prophet: "*Surely the isles shall trust to me, and the ships of Tarshish in the beginning, to bring thy sons from far, their silver and their gold with them, unto the name of Jehovah thy God, and unto the Holy One of Israel, because he hath glorified thee*" (lx. 9). That by the ships of Tarshish, in the beginning, are understood the knowledges of truth and good, such as have place at the beginning with those who are reformed, may be seen above,^g where the above passage is explained; for the ships of Tarshish, in the beginning, brought gold and silver in great abundance, by which are signified the goods of life and truths of doctrine. Concerning the ships of Tarshish it is thus written in the first Book of Kings: "*And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon*" (ix. 26—28). And again: "*For the king had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks*" (x. 22, 23). And again, in the same book it is said, "*Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they went not; for the ships were broken at Ezion-geber*" (xxii. 48). Although these things are historical particulars, they nevertheless contain a spiritual sense, as well as the prophetic parts of the Word; the ships being made in Ezion-geber, at the shore of the Red Sea, in the land of Edom, signified the sciences of the natural man, for these contain in themselves, and as it were carry spiritual wealth, as ships do

worldly wealth; for the Red Sea and the land of Edom, where Ezion-geber was, were the ultimate boundaries of the land of Canaan, and by the ultimate boundaries of the land of Canaan are signified the ultimates of the church, which are sciences, containing the knowledges of truth and good; by gold and silver are signified the goods and truths of the internal church; by ivory, apes, and peacocks, are signified the truths and goods of the external church; by sciences are here meant such sciences as the ancients were in possession of, namely, the science of correspondences, of representations, and influxes, and concerning heaven and hell, which especially comprehended the knowledges of truth and good pertaining to the church, and were of service to it; by Hiram were signified the nations who were out of the church, with whom also there are knowledges of good and truth; and by the ships under king Jehoshaphat being broken, is signified the devastation of the church as to the truths and goods thereof. From these considerations it may appear what is specifically signified by the ships of Tarshish, in the passages already cited; as also in the following. Thus in David: "*Thou breakest the ships of Tarshish with an east wind*" (Psalm xlviii. 7). By the east wind are signified devastation and desolation; for by the wind which comes from the east, in the spiritual world, the abodes of the evil are overturned from their foundations, and they themselves, with the treasures in which they had placed their hearts, are cast out into the hells.^h By the ships of Tarshish are here signified false doctrines. Thus also in Isaiah: "*The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and Jehovah alone shall be exalted in that day. For the day of Jehovah of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all the images of desire. And the pride of man [homo] shall be destroyed, and the haughtiness of men [vir] shall be humbled; and Jehovah alone shall be exalted in that day*" (ii. 11—17). By the day of Jehovah is here to be understood the advent of the Lord, when a last judgment was accomplished by him.ⁱ In this passage, those within the church upon whom judgment was executed, are recounted; by the cedars of Lebanon, high and lifted up, are signified those who boast themselves from self-derived intelligence; and by the oaks of Bashan, those who boast from science; for cedars in the Word are predicated of the rational man, and oaks, of the

^h Concerning which wind see the work concerning the *Last Judgment*, n. 61.

ⁱ That this was accomplished by the Lord, when he was in the world, may be seen in the work concerning the *Last Judgment*, n. 46.

natural man, and intelligence belongs to the rational man, and science to the natural man. By the high mountains and the hills that are lifted up, are signified those who are in the love of self and of the world.^j By the high tower and the fenced wall, are signified confirmed principles of what is false, consequently all those who are in them. By the ships of Tarshish, and by the images of desire, are signified false doctrines favouring the delights of earthly love; the destruction of conceit originating in self-derived intelligence and in science, is understood by "*the pride of man [homo] shall be destroyed, and the haughtiness of men [vir] shall be humbled;*" that all intelligence and science are from the Lord, is signified by "*Jehovah alone shall be exalted in that day.*" It is supposed that science is from man; but science, so far as it serves for the attainment of intelligence, in which is the perception of truth, is from the Lord alone. Again, in the same prophet: "*In Zion and in Jerusalem, Jehovah shall be magnificent to us, a place of rivers, of a stream, of breadth of spaces; no ship of oar shall go therein, nor magnificent ship pass through*" (xxxiii. 21). By Zion and Jerusalem is understood the church of the Lord; by Zion, the church where the good of love is the ruling principle; and by Jerusalem, the church where the truth of doctrine is the ruling principle. Jehovah is called magnificent when the men of the church are of such a nature and quality as to be recipients of divine good and truth from the Lord; and Zion and Jerusalem are called a place of rivers, of a stream, and of breadth of spaces, when all their intelligence and wisdom, and good and truth, are from the Lord; rivers denoting wisdom; stream, intelligence; and the breadth of spaces, truths from good in multitude and extension. "*Wherein shall go no ship of oar, neither shall magnificent ship pass through,*" signifies that in the church there shall be no intelligence and wisdom from the proprium; for the ship of oar signifies intelligence from the proprium, because it is moved by men by means of oars; and a magnificent ship signifies wisdom from the proprium, because man, by reason of that wisdom, glories, and is proud; for a ship when it is going along, and passing through the sea, being then in its course, carrying its wealth, signifies intelligence and wisdom. That a ship is not here understood is evident, for this is said concerning Zion and Jerusalem. Again, in David: "*O Jehovah, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great animals. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee, that thou mayest give them their meat in due season*" (Psalm civ. 24—27). In these passages are not to be under-

^j As may be seen explained above, n. 405.

stood, in the literal sense, either the sea or things creeping, or animals, or the leviathan [a whale], but such things as are with the men of the church, for these are what wait for Jehovah. By the great wide sea, is signified the external or natural man, which receives goods and truths scientifically; great is predicated of the good therein, and wide or broad, of the truth. By things creeping are signified the scientifics that are alive; by animals great and small, the knowledges of good and truth of every kind, superior and inferior, also in general and in particular.^k By ships are understood doctrines; by leviathan or the whale, all things of the natural man in the aggregate, who is said to play in the sea, from the delight of knowing and thereby becoming wise. Inasmuch as man, by virtue of these things is affected with the desire of knowing and understanding, it is therefore said, "*These wait all upon thee, that thou mayest give them their meat in due season;*" to wait for, or expect, signifying to desire, and meat or food signifying science and intelligence; for man himself does not desire these, but by virtue of such things as are with him from the Lord; consequently these are what desire in man, although it appears as if man desires from himself. So again: "*They that go down to the sea in ships, that do business in many waters; these see the works of Jehovah, and his wonders in the deep*" (Psalm cvii. 23, 24). In this passage by, "*they that go down to the sea in ships, that do business in many waters,*" are signified those who intensely study the doctrine of truth from the Word. "*These see the works of Jehovah, and his wonders in the deep,*" signifies that they understand the truths and goods of heaven and the church, and the hidden things thereof, the works of Jehovah denoting all things of the Word which perfect man, and all which have reference to good and truth, and the wonders in the deep denoting the hidden things of intelligence and wisdom. Again, in Isaiah: "*Thus saith Jehovah, your Redeemer, the Holy One of Israel; For your sakes I have sent to Babylon, and I will cast down all the bars, and the Chaldeans, in whose ships there is a cry*" (xliii. 14). The subject here treated of is the liberation of the faithful from the oppression of those who vastate the church: they who vastate the church are understood by Babylon, and they effect this vastation by withholding all from the knowledges of truth and good, affirming that they alone possess knowledge, and are to be implicitly believed, when at the same time they know nothing of truth; thus keeping others, with themselves, in dense ignorance, and averting them from the worship of the Lord, in order that they themselves may be worshipped. By casting down their bars is signified the destruction of their false principles and the falsities by which truths are devastated, bars

^k As was shewn in the preceding article, n. 513.

here signifying such principles. By the Chaldeans are meant those who devastate by falsities; for by Babylon, in the Word, are signified those who by evils destroy goods, and by the Chaldeans, those who by falsities destroy truths. "*In whose ships there is a cry,*" denotes the destruction of their doctrines. This destruction is thus described in the Revelation: "*For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city? And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness, for in one hour is she made desolate!*" (xviii. 17—19). This passage will be explained in its proper place. Again in Daniel: "*And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots and with horsemen, and with many ships; and he shall come upon the land, and shall overflow and penetrate*" (xi. 40). The time of the end signifies the last time of the church, when there is no truth, in consequence of there being no good. By the king of the south is understood truth in the light, which is truth from good; by the king of the north is understood what is not true in consequence of there being no good, consequently what is false, for where truth is not, there is falsity; for when this is the case, man averts himself from heaven to the world, and from the Lord to self; and from self and the world when there is nothing out of heaven from the Lord, nothing flows in but falsity from evil. The combats between truth from good and falsity from evil, in the last times of the church, are described in that chapter by the combats between the king of the south and the king of the north; that falsities would then rush in, and destroy truths, is understood by the king of the north pushing at the king of the south, with chariots, with horsemen, and with many ships; chariots denoting false doctrine; horsemen, reasonings thence derived; and ships, falsities and falsifications of truth of every kind. By his coming upon the land, and overflowing and penetrating, is signified that falsities would destroy all things of the church, both exterior and interior. Again, in Moses: "*And Jehovah shall bring thee into Egypt again in ships by the way whereof I spake unto thee; thou shalt see it no more again; and there ye shall be sold unto your enemies for bondsmen and bondswomen, and no man shall buy you*" (Deut. xxviii. 68). The subject here treated of is the desolation of the church as to truth, if they do not live according to the precepts of the Lord in the Word; the sons of Israel, to whom these things were said, represented, and thence signified the church where the Word is, and truths of doctrine

thence derived, thus spiritual men; but the Egyptians merely natural men. "*Jehovah shall bring thee again into Egypt in ships,*" signifies that they should become merely natural by false doctrines, ships here denoting false doctrines. "*By the way whereof I spake unto thee, thou shalt see it no more again,*" signifies that they shall be brought from the spiritual man into the merely natural, for the man of the church, from a natural man, becomes spiritual; but when he does not live according to the precepts of the Word, from being a spiritual man he becomes merely natural. "*And there ye shall be sold to your enemies for bondsmen and bondswomen,*" signifies that falsities and evils shall rule; "*and no man shall buy you,*" signifies that they should become altogether vile. So again, in Job: "*Now my days are swifter than the current: they flee away, they see no good. They are passed away with the ships of desire; as the eagle that hasteth to the prey*" (ix. 25, 26). Here the ships of desire signify natural affections and delights of every kind, which are only of the body and the world; these being eagerly desired and imbibed in preference to things spiritual, is meant by, "*as the eagle that hasteth to the prey.*" Again, in Moses: "*Zebulun shall dwell at the haven of the sea: and he shall be for a haven of ships; and his border shall be unto Zidon*" (Gen. xlix. 13). By Zebulun is here signified the conjunction of good and truth; "*he shall dwell at the haven of the sea,*" signifies the life of truth; "*and he shall be for a haven of ships,*" signifies according to doctrines from the Word; "*and his border shall be unto Zidon,*" signifies extension on one part to the knowledges of good.¹ So again: "*And ships shall come from the coasts of Chittim, and shall afflict Ashur, and shall afflict Eber, and he also shall perish for ever*" (Numb. xxiv. 24). This is the prophecy of Balaam. By ships from the coasts of Chittim are signified the knowledges of truth and good, which they possessed who were of the Ancient Church; by Ashur, whom they shall afflict, are signified reasonings from falsities; and by Eber, whom they shall also afflict, are signified the external things of worship, such as were with the sons of Jacob; their vastation as to truth and good is signified by "*he also shall perish for ever.*" Again, in the book of Judges: "*Gilead, why dwellest thou in the passage of Jordan? and why should Dan fear ships?*" (v. 17). By Gilead is understood the same as by Manasseh, and by Manasseh is signified the good of the natural man; and because the tribe of Manasseh did not fight together with Deborah and Barak against the enemy, it is said, "*Gilead, why dwellest thou in the passage of Jordan?*" by which is signified, why livest thou only in externals, which are of the natural man? for the external of the church was signified by the regions beyond Jordan, and

¹ But these things may be seen explained in the *Arcana Cælestia*, n. 6382—6386.

its internal by the regions within Jordan, and the external of the church is with those who are more natural than spiritual; and whereas the tribe of Dan was not present with Deborah and Barak in the battle with the enemy, therefore it is said of Dan, "*why should Dan fear ships?*" signifying, why did he not repel falsities and false doctrines?

As all things in the Old Testament contain in themselves a spiritual sense, so also do all things in the New Testament, in the Evangelists, and the Revelation; all the words of the Lord, also his miracles, and all things which he did, signify divine celestial things, because the Lord spake from the Divine Being or Principle, and from the same Principle performed works and miracles, thus from first principles by ultimates, and thereby in fulness. Hence it may appear that the Lord teaching from ships was significative, and that it was also significative that he chose certain of his disciples from ships, when they were fishing; likewise that he walked upon the sea to the ship in which his disciples were, and thence assuaged the wind. Concerning the Lord's teaching from a ship it is said in the Evangelists, "*The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables*" (Matt. xiii. 1—3). And again: "*And he began to teach by the sea side; and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land*" (Mark iv. 1). And again: "*And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship*" (Luke v. 1, 2). In every particular here mentioned there is a spiritual sense, both in the Lord's sitting on the sea, and his standing by the lake of Gennesaret, and also in his entering into Simon's ship, and thence teaching the people. These things were done, because by the sea, and by the lake of Gennesaret, when the subject treated of is the Lord, are signified the knowledges of good and truth in the aggregate, and by the ship of Simon, the doctrines of truth; hence by teaching from a ship is signified to teach from doctrine. Concerning the Lord walking on the sea to the ship in which the disciples were, we thus read in the Evangelists: "*And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitude away. And when he had sent the multitude away, he went up into a mountain apart to pray: and when the evening*

was come he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night, Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou, of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God" (Matt. 22—33). Again: "And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered" (Mark vi. 47—51). And again: "And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five-and-twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went" (John vi. 16—21). All these particulars also signify divine spiritual things, which, nevertheless, do not appear in the letter; as the sea, the Lord walking upon it, the fourth watch in which he came to the disciples, likewise the ship, his entering into it, and thence rebuking the wind and the waves of the sea, with other particulars. But it is not necessary to enter into a minute explanation of the spiritual sense of these passages in this place; let it only be observed that the sea signifies the ultimate principle of heaven and the church, inasmuch as seas are in the ultimate boundaries of the heavens; the walking of the Lord upon the sea, signified the presence and influx of the Lord into them also, and thence life from the divine principle with those who are in the ultimates

of heaven; the life of these from the divine principle was represented by the Lord's walking upon the sea; and their obscure and wavering faith was represented by Peter walking upon the sea, and beginning to sink, but being caught by the Lord was saved. To walk, in the Word, signifies to live; by this taking place in the fourth watch, was signified the first state of the church, when it is daybreak and the morning is at hand, for then good begins to act by truth, and then the advent of the Lord takes place; the sea being in the meantime in commotion from the wind, and the Lord assuaging it, signifies the natural state of the life which precedes, which is an unpacific, and, as it were, tempestuous state; but when the state is near the morning, which is the first state of the church with man, inasmuch as the Lord is then present in the good of love, tranquillity of mind takes place. The same is signified by the Lord's assuaging the wind and the waves of the sea, as recorded in other parts of the Evangelists. Thus it is said: "*And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm*" (Matt. viii. 23—26; Mark iv. 36—41). By these things was represented the state of the men of the church, when they are in a natural principle, and not yet in a spiritual principle, in which state the natural affections, which are various cupidities, originating in the loves of self and the world, rise up, and cause various emotions in the mind; in this state the Lord appears as absent, and this apparent absence is signified by his sleeping; but when they come out of a natural into a spiritual state, then those emotions cease, and tranquillity of mind succeeds; for the tempestuous emotions of the natural man are allayed by the Lord, when the spiritual mind is opened, and the Lord thereby flows into the natural. Forasmuch as the affections which are of the love of self and of the world, and the thoughts and reasonings thence derived, are from hell, for they are concupiscences of every kind which thence rise up into the natural man, therefore these also are signified by the wind and the waves of the sea, and hell itself is signified by the sea, when understood in the spiritual sense. This may appear from its being said that the Lord rebuked the wind; as mentioned by the Evangelist Mark: "*And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm*" (iv. 38, 39). This could not be said to the wind and to the sea, unless hell was

thereby understood, whence arise tempestuous emotions of the mind originating in various lusts.^m

515. Verses 10, 11. *And the third angel sounded, and there fell a great star from heaven burning as it were a lamp: and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called Wormwood; and the third part of the waters became wormwood: and many men died of the waters, because they were made bitter.*—“*And the third angel sounded,*” signifies influx out of heaven, and thence the third change with the wicked; “*and there fell a great star from heaven burning as it were a lamp,*” signifies the truth of the Word, falsified from the love which is of man’s proprium: “*and it fell upon the third part of the rivers, and upon the fountains of waters,*” signifies that thence all understanding of truth perished, and thereby the doctrine of the church: “*and the name of the star is called Wormwood,*” signifies truth mixed with the falsity of evil: “*and the third part of the waters became wormwood,*” signifies that such was the case with all truth in the understanding and in doctrine: “*and many men died of the waters,*” signifies, that all who were such, perished by the falsities into which the truths of the Word were converted: “*because they were made bitter,*” signifies because the truths of the Word were falsified.

516. *And the third angel sounded*—That hereby is signified influx out of heaven, and thence the third change with the evil, appears from what was said and shown above.ⁿ

517. *And there fell a great star from heaven burning as it were a lamp*—That hereby is signified the truth of the Word falsified from the love which is of man’s proprium, appears from the signification of stars, as denoting the knowledges of truth and good, likewise the truths and goods of knowledges from the Word;^o and from the signification of burning as a lamp, as denoting to be falsified from the love of the proprium; to burn being predicated of the love which is of man’s proprium, because this love is signified by fire, as may be seen above;^p and a lamp signifies the truth of the Word, of doctrine, and of faith, as may also be seen above.^q Hence it may appear, that by a great star falling from heaven, and burning as it were a lamp, is signified, the truth of the Word falsified from the love which is of man’s proprium. It is to be noted, that all those who are in the love of self, if they study the Word, falsify the truths thereof; the reason is, because all truth proceeds out of heaven from the Lord, and nothing thereof is from the proprium of man, and they who are in the love of self are immersed in their proprium, and thence they obtain all the ideas of their thought

^m That the hells are signified by seas, may also be seen above, n. 342.

ⁿ N. 502.

^o Concerning which see above, n. 72, 402.

^p N. 504.

^q N. 274.

concerning the truths of the Word. Hence it is, that they falsify the Word, not as to the sense of the letter, but as to the understanding of the truth therein contained; for to understand the words otherwise than according to their true sense, is to falsify them. There are two states of the thoughts of man, one when he is in thought concerning truths from the Lord, and the other when he is in thought from himself. When he is in thought concerning truths from the Lord, his mind is then elevated even into the light of heaven, and hence he has a just illustration and perception of truth; but when he is in thought concerning truths from himself, his mind falls into the light of the world, which light, as to things spiritual, or as to things pertaining to heaven and the church, is mere darkness, in which man can only see such things as are lighted, or shine, from the fire of the love of self and of the world, which things, in themselves, are falsities opposed to truths.

518 *And it fell upon the third part of the rivers, and upon the fountains of waters*—That hereby is signified that thence all understanding of truth perished, and thereby the doctrine of the church, appears from the signification of falling from heaven, when predicated of stars, as denoting to perish, concerning which we shall speak presently; and from the signification of the third part, as denoting all,^r—in the present case, all the understanding of truth and of doctrine, which are signified by rivers and fountains of waters; and from the signification of rivers, as denoting the understanding of truth, concerning which we shall speak presently; and from the signification of fountains of waters, as denoting the Word, and doctrine from the Word, whence fountains denote the truths of the Word and doctrines.^s The reason why falling, when predicated of stars, by which are signified the knowledges of good and truth derived from the Word, signifies to perish, is, because divine truth, when, in the spiritual world, it falls out of heaven to the earth in that world where the evil are, is turned into falsity, and when divine truth is falsified, it then perishes. This is evidently signified, by stars falling from heaven, as mentioned in the following passages. Thus in Matthew: *“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”* (xxiv. 29; Mark xiii. 23). These passages denote, that in the last time, or at the end of the church, the knowledges of truth and good would perish. That divine truth, when it descends out of heaven into the earth where the evil are in the spiritual world, is changed into what is false, and so perishes, may be seen above;^t for it is changed into such kind of falsity as is agreeable to the evil of those into

^r Concerning which see above, n. 506.

^s Concerning which see above, n. 483.

^t N. 413, 418, 489.

whom it flows. That this is really the case, may be manifest from the following experience; for it has been granted me to observe in what manner divine truth is changed into falsity, when it was conveyed down deep into hell, and it was perceived that it was changed successively in its descent, and at length into what was most false. The reason why rivers signify the understanding of truth, likewise intelligence, is, because waters signify truth, and the understanding is a receptacle and aggregate of truths, as a river is of waters, and because thought from the understanding, which is intelligence, is as a stream of truth. It is from the same origin, namely, from the signification of waters as denoting truths, that a fountain signifies the Word, and the doctrine of truth; and that pools, lakes, and seas, signify the knowledges of truth in the aggregate."

That rivers and streams signify the understanding of truth and intelligence, may appear from those parts of the Word in which rivers and streams are mentioned. Thus in Isaiah: "*Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and rivers in the plain of the wilderness*" (xxxv. 6). This passage treats of the Lord, of the reformation of the Gentiles, and of the establishment of the church among them. By the lame men who shall leap as a hart, are signified those who are not in genuine good, because not in the knowledges of truth and good; by the tongue of the dumb which shall sing, is signified confession of the Lord by those who are in ignorance of truth; "*for in the wilderness shall waters break out,*" signifies that there shall be truths where there were none before; "*and rivers in the plain of the wilderness,*" signifies that there shall be intelligence where there was none before; wilderness denoting where there is no truth, and the plain of the wilderness, where there is no intelligence: waters denote truths, and streams intelligence. Again: "*I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of waters, and the dry land springs of waters*" (xli. 18). The salvation of the Gentiles, or nations, is here treated of, and this salvation is effected by the Lord. To open rivers in high places, denotes to give intelligence of an interior nature; and to open fountains in the midst of valleys, denotes to instruct the external man in truths." Again, in the same prophet: "*Behold, I do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The wild beast of the field shall honour me, the dragons and the daughters of the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen*"

" That waters signify truths, and living waters, truths from the Lord, may be seen above, n. 71, 483; and also in the following passages in this article.

" The rest may be seen explained, n. 483.

(xl.iii. 19, 20.) This passage also treats of the Lord, and of the formation of the New Church by him, which is understood by, "*Behold, I do a new thing; now it shall spring forth.*" By making a way in the wilderness, and rivers in the desert, is signified to give truth, and the intelligence of truth, where they were not before; way denotes truth leading to heaven, and rivers denote intelligence; by giving drink to the people, is signified to instruct those who desire to be instructed; by the wild beast of the field, the dragons, and the owl, are signified those who know truths and goods from the memory only, and do not understand and perceive them; such are they who speak truth without any idea of it, depending only upon others. Again: "*For I will pour waters upon him that is thirsty, and floods upon the dry ground: I will pour out my spirit upon thy seed, and my blessing upon thine offspring*" (xliv. 3). Here, to pour waters upon him that is thirsty signifies to instruct those in truths who are desirous of truth; to pour floods upon the dry land signifies to give intelligence to those who by virtue of good are in the desire of truth; the same is signified by pouring out the spirit and blessing; for by the Spirit of God is signified the divine truth, and by blessing, the multiplication and fructification thereof, thus intelligence. Who doth not see that in this passage and in those above quoted, waters and streams, desert and wilderness, are not understood, but such things as pertain to the church; on which account it is also here added, "*I will pour out my Spirit upon thy seed, and my blessing upon thine offspring.*" Thus also in Moses: "*For Jehovah thy God bringeth thee into a good land, a land of rivers of water, of fountains and depths that spring out of valleys and hills*" (Deut. viii. 7). By the good land into which it is here said Jehovah would bring them, is meant the land of Canaan, and by Canaan is signified the church; hence by rivers of water, fountains and depths that spring out of valleys and hills, are signified such things as belong to the church; brooks of water signify the understanding of truth, fountains and depths that spring out of valleys and hills signify doctrines derived from the Word and the knowledges of truth and good in the natural man and also in the spiritual. Again, in Isaiah; "*Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there Jehovah is magnificent unto us, a place of rivers and streams, of breadth of spaces, no ship of oar shall go therein, nor magnificent ship pass through*" (xxxiii. 20, 21). Here also, by a place of rivers and streams are signified wisdom and intelligence; the signification of the other particulars mentioned in this passage may be seen explained above.^m

^m See n. 514.

Again, in Joel : “*And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth out of the house of Jehorah, shall water the river of Shittim*” (iii. 18).^z By the fountain which shall come forth out of the house of Jehovah is signified the truth of doctrine descending from the Lord out of heaven ; and by the river or stream of Shittim which it shall water is signified the illumination of the understanding. So again, in Ezekiel : “*Afterward he brought me again unto the door of the house ; and, behold, waters issued out from under the threshold of the house eastward : for the fore front of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar. Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea : which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every living soul which creepeth, whithersoever the rivers shall come, shall live ; and there shall be a very great multitude of fish, because these waters shall come thither : for they shall be healed ; and every thing shall live whither the river cometh. And by the river upon the bank thereof, on this side and on that side, cometh up every tree of food, whose leaf falleth not off, neither is the fruit thereof consumed : it is reborn in its months, because its waters issue out of the sanctuary ; and the fruit thereof shall be for meat, and the leaf thereof for medicine*” (xlvi. 1—12). These words are also explained above ;^y from which it is evident that by the waters issuing out of the house of God towards the east is signified the divine truth proceeding from the Lord and flowing in with those who are in the good of love ; and that by the river, upon the banks whereof every tree of food grew, and from the waters of which every living soul which creepeth shall live, and whence there shall be a very great multitude of fish, is signified intelligence from the reception of divine truth, whence all things with man, his affections and perceptions, as well as his knowledges and scientifics, and the thoughts thence derived, attain spiritual life. Thus also in Jeremiah : “*Blessed is the man that trusteth in Jehovah, and whose hope Jehovah is. For he shall be like a tree planted by the waters, and that spreadeth out his roots by the river, and shall not see when heat cometh, but his leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit*” (xvii. 7, 8). By the tree planted by the

^z This passage also may be seen explained above, n. 433 and 483.

^y N. 422, 513.

waters is understood the man with whom there are truths from the Lord. By spreading out his roots by the river is understood the extension of intelligence from the spiritual man into the natural.^z When gardens and trees are treated of in the Word, waters and rivers to irrigate them are also mentioned, for this reason, that trees signify perceptions and knowledges, and waters and rivers denote truths, and the understanding of truth; for without the understanding of truths man is as a garden where there is no water, and whose trees wither away. Accordingly it is written again in Moses: "*As the valleys are they planted, as gardens by the river side, as the trees of lign aloes which Jehovah hath planted, and as cedar trees beside the waters*" (Numb. xxiv. 6). These words are spoken of the sons of Israel, by whom was signified the church which was then to be planted. This church is compared to valleys, which are planted, and to gardens by the river's side, because by valleys is signified the intelligence of the natural man, and by a garden the intelligence of the spiritual man: and it is compared to trees of lign aloes, which Jehovah hath planted, and to cedar trees, because by the former are signified the things belonging to the natural man, and by the latter those that belong to the spiritual man; inasmuch as all these live from the influx of the divine truth from the Lord, therefore they are said to be planted by the rivers and by the waters, by which is signified the divine truth flowing in, whence is intelligence. Forasmuch as by the garden in Eden, or paradise, are understood the wisdom and intelligence which were possessed by the Most Ancient people who lived before the flood, therefore where their wisdom is described, the influx of divine truth, and thence of intelligence, is also described in these words: "*And a river went out of Eden to water the garden, and from hence it was parted and became into four heads*" (Gen. ii. 10). The river from Eden denotes wisdom from love, which is Eden; to water the garden denotes to give intelligence: the intelligence itself is described by the four rivers.^a Again, in Ezekiel: "*Behold, Ashur was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature, and his top was among the thick boughs. The waters caused it to grow, the abyss made it high so that with its rivers it went round about his plants, and sent out his watercourses unto all the trees of the field*" (xxx. 34). Ashur signifies the rational man, or the rational principle of man, in like manner as the cedar of Lebanon; and because the genuine rational principle is perfected by the knowledges of truth and good, it is said that the waters caused it to grow, and the deep or abyss, made it high, waters denoting truths and the deep the knowledges of truth in the natural man; the increase

^z The rest may be seen explained above, n. 481.

^a As may be seen explained in the *Arcana Cœlestia*, n. 107—121.

of intelligence is signified by its rivers running about his plants; and the multiplication of the knowledges of truth, by sending out his watercourses unto all the trees of the field. Again, in David: "*Thou hast brought a vine out of Egypt; thou hast cast out the nations and planted it. Thou hast prepared for it, and hast caused it to take deep root and to fill the earth. The mountains were covered with the shadow of it, and the cedars of God with its branches. It sent out its boughs unto the sea, and its branches unto the river*" (Psalm lxxx. 8—11). By the vine which Jehovah is here said to have brought out of Egypt, are understood the sons of Israel, who are called a vine because they represented the spiritual church, which is signified by a vine in the Word; their tarrying in Egypt represented their initiation into the things of the church, for Egypt signified the scientific subservient to the things of the church; when, therefore, the vine signifies the church, and Egypt, the scientific and subservient principle, it is evident what is signified, in the spiritual sense by bringing a vine out of Egypt. The extension of the intelligence of the church even to things scientific and rational, is signified by, "*It sent out its boughs unto the sea, and its branches unto the river;*" to send out its boughs unto the sea, and its branches unto the river, denoting multiplication and extension; the sea, the scientific principle; and the river, which here is Euphrates, the rational. The extension of the church, and the multiplication of its truths, and of intelligence thence derived, are described by the extension of the land of Canaan to the Red Sea, to the sea of the Philistines, and to the river Euphrates. Thus it is said in Moses: "*And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river, for I will deliver the inhabitants of the land into your hand, and thou shalt drive them out before thee*" (Exod. xxiii. 31). By the boundaries of the land of Canaan are signified the ultimates of the church, which are scientific truths, knowledges of truth, and good from the Word, and things rational. By the Red Sea is signified scientific truth, by the sea of the Philistines, where Tyre and Sidon, were, are signified the knowledges of truth and good from the literal sense of the Word, and by the river Euphrates is signified the rational principle; for scientifics are subservient to the knowledges of truth and good from the Word, and both these are subservient to the genuine rational principle, and the rational principle is subservient to intelligence, which is given by spiritual truths conjoined to spiritual good. Language similar to that here used concerning the church and its extension is also used in describing the power of the Lord over all things of heaven and the church. Thus, in David: "*I will set his hand also in the sea, and his right hand in the rivers*" (Psalm lxxxix. 25). This is said of David, by whom the Lord is understood; the

power of the Lord, even to the ultimates of heaven and the church, thus over the whole heaven, and over every thing of the church, is signified by setting his hand in the sea, and his right hand in the rivers; power being signified by the hand, and the right hand, and the ultimates of heaven and the church by the sea and the rivers. That the ultimates of heaven are seas and rivers has been frequently shewn above. These were represented by the two seas and by the two rivers which formed the boundaries of the land of Canaan. The two seas were the sea of Egypt and the sea of the Philistines, where were Tyre and Sidon; and the two rivers were Euphrates and Jordan; but Jordan was the boundary between the land of Canaan interior and exterior: in this latter were the tribes of Reuben and Gad, and half the tribe of Manasseh. To the same purpose it is said in Zechariah: "*And his dominion shall be from sea even to sea, and from the river even to the ends of the earth*" (ix. 10). Here the subject treated of is the dominion of the Lord over all things of heaven and the church. Again, in David: "*Thy throne is established of old; thou art from everlasting. The rivers have lifted up, O Jehovah, the rivers have lifted up their voice; the rivers lift up their roaring. Jehovah on high is mightier than the voices of many mighty waters, yea, than the waves of the sea*" (Psalm xciii. 2, 3, 4). These things also are spoken concerning the Lord; his dominion from eternity to eternity over heaven and earth is signified by, "*Thy throne is established of old; thou art from everlasting.*" The glorification of the Lord for his advent, and the salvation of mankind thence derived, is signified by the rivers lifting up their voice and their roaring; for by the rivers here three times mentioned are signified all things which are of man's intelligence, both in the internal and in the external man. The divine truth from the Lord, whence are power and salvation, is signified by "*Jehovah on high is mightier than the voices of many mighty waters,*" waters denoting truths, and the voices of many mighty waters denoting divine truths. The glorification and celebration of the Lord from joy of heart are also described in these words of David: "*Let the sea roar, and the fulness thereof, the world, and they that dwell therein. Let the rivers clap their hands; let the mountains be joyful together before Jehovah; for he cometh to judge the earth; with justice shall he judge the world, and the peoples with rectitude*" (Psalm xcviii. 7, 8, 9). These words signify the glorification of the Lord by the universal heaven. Glorification from the ultimates thereof is signified by the sea and the fulness thereof roaring; the glorification from the whole heaven is signified by the world and they that dwell therein doing the same, the world signifying the universal heaven as to the truths thereof, and they that dwell therein signifying the universal heaven as to the goods thereof; for inhabitants, in

the Word, signify those who are in the goods of heaven and the church, and thus the goods themselves. The glorification of the Lord by the truths of intelligence, and by the goods of love, is signified by the rivers clapping their hands, and the mountains being joyful together; the rivers denoting the truths of intelligence, and the mountains the goods of love. Divine truth from the Lord, from the reception of which intelligence flows, is signified by the waters from the rock in Horeb, concerning which it is thus written in David: "*He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. Behold, he smote the rock, that the waters gushed out, and the streams overflowed*" (Psalm lxxviii. 15, 16, 20; and Exod. xvii. 6). And again: "*He opened the rock, and the waters gushed out; they ran in the dry places like a river*" (Psalm cv. 41). By the rock is there understood the Lord; and by the waters which thence flowed out is understood the divine truth from him, and by the rivers are meant intelligence and wisdom thence derived; by giving them drink as out of great depths, is signified their perceiving and imbibing the arcana of wisdom. So in John: "*In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the spirit, which they that believe on him should receive)*" (vii. 37—39). By coming to the Lord, and drinking, is signified to receive from him the truths of doctrine, and the faith thereof; that spiritual intelligence is thence derived is signified by "*out of his belly shall flow rivers of living water,*" living water denoting the divine truth which is from the Lord alone; rivers, the things which are of intelligence, and the belly, thought from the memory, for to this the belly corresponds: and forasmuch as the streams of living water signify intelligence by the divine truth from the Lord, it is therefore added, "*But this spake he of the spirit, which they that believe on him should receive,*" the spirit which they should receive from the Lord denoting the divine truth, and intelligence thence derived, wherefore also the Lord calls the spirit which they should receive, the spirit of truth (John xiv. 16—18; xvi. 7—15). Again, in David: "*for he hath founded it upon the seas, and established it upon the rivers*" (Psalm xxiv. 2). By the earth is signified heaven and the church in the grand aggregate; by the seas are signified knowledges and sciences, which are the ultimates of the church, and specifically, the knowledges of truth and good, such as are in the literal sense of the Word; by the floods is signified introduction thereby into celestial intelligence. Hence it may appear what is understood by these words in the spiritual sense, namely, that the interior things of heaven and

the church, which are called celestial and spiritual, are founded upon the knowledges of truth and good, which are in the literal sense of the Word, rationally understood. It is said, "*He hath founded it upon the seas, and established it upon the rivers,*" because seas and rivers are in the boundaries of heaven, and were represented by the Red Sea, the sea of the Philistines, the river Euphrates, and the river Jordan, which were the boundaries of the land of Canaan; and because ultimates, in the Word, also signify what are lowest, it is said that Jehovah hath established the earth upon them; that the earth is not founded upon the seas and rivers, is evident. Again: "*The Lord at thy right hand shall smite kings in the day of his wrath. He shall judge among the nations, he shall fill [the earth] with the dead bodies, he shall wound the heads over many countries. He shall drink of the stream in the way; therefore shall he lift up the head*" (Psalm cx. 5—7). These things are said concerning the Lord, and his combats against the falsities and evils which are from hell, and intimate their entire subjugation. By kings are understood falsities from hell, and by the heathen are understood the evils thence derived. His divine power is understood by "*The Lord at his right hand;*" the subjugation and destruction of falsities and evils from the hells, is signified by his smiting them in the day of his wrath, his judging among the nations, and his filling the earth with dead bodies; by his wounding the head over many nations, is meant the love of self, from which come all evils and falsities, and the total destruction and damnation of this love; by the stream in the way, of which he shall drink, and in consequence of which he shall lift up the head, is signified the Word in the letter, to drink of it, denoting to learn somewhat thence, and to exalt or lift up the head, denoting the continuation thereby of repugnance; for they who are in falsities from evil, cannot be cast down into hell, before the things which they know from the Word are taken away from them, inasmuch as all things of the Word communicate with heaven, by which communication they lift up the head, but being taken away, they are cast down into hell: this is the spiritual signification of these words, which, without the spiritual sense, and the knowledge thence derived of the true nature of the Word, no one could understand. Thus also in Habakkuk: "*Was Jehovah enraged with the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thy horses, are thy chariots salvation?*" (iii. 8.) These words contain a supplication that the church may be guarded and not perish; by the rivers and by the sea are signified all things of the church, because they are the ultimates thereof, concerning which, see above; by riding upon horses, when predicated of Jehovah, that is, the Lord, is signified the divine wisdom which is in the Word; and by chariots are signified doctrines thence derived.

Again, in David: "*God is our refuge and strength, he is found to be a powerful help in trouble. Therefore will not we fear, though the earth be moved, and though the mountains be cast into the heart of the seas; though the waters thereof roar and foam, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her: she shall not be moved*" (Psalm xli. 1—5). These words, in the spiritual sense, involve the following particulars, namely, that although the church, with all things thereof, perish, still the Word, and the divine truth therein, shall not perish: for by the earth is signified the church, by the mountains are signified the goods of love: by the waters, truths, and by being changed, put in motion, roaring, being troubled, and shaking, are signified the states thereof, when they perish, and falsities and evils enter in their place, consequently, the states of the church when it is vastated as to goods, and desolated as to truths.^b That the Word shall not perish, or the divine truth which is for the church, is signified by the river, whose streams shall make glad the city of God, which shall not be moved; a river signifying here the same as a fountain, namely the Word, because streams are predicated of it, by which are signified truths; the city of God signifies the church as to doctrine, to make glad, signifies influx and reception from joy of heart, and not to be moved, signifies not to perish, as to any thing thereof. Again, in Isaiah: "*And the waters shall fail in the sea, and the rivers shall be wasted and dried up; the rivers of Egypt shall be wasted and dried up, and the streams shall recede; the reeds and the flags shall wither. The paper reeds, near the stream, near the mouth of the stream, and all seed of the stream, shall wither, it shall be driven away, and be no more*" (xix. 5, 6, 7). These things are said concerning Egypt, and by Egypt is signified the scientific principle of the natural man, and by the stream are signified the knowledge and apperception of truth, and, in the opposite sense, the apperception of what is false is meant; that these would perish is signified by the stream being wasted and dried up; that thus there would be no longer truths, not even such as are natural and sensual, which are the lowest of all, is signified by the reeds and the flags withering, the paper reeds near the stream, and all the seed of the stream, withering, and being driven away, so as to be no more. So again, in the same prophet: "*I have digged, and drunk water; and with the sole of my foot have I dried up all the rivers of Egypt*" (xxxvii. 25). These are the words of Senacherib the king of Assyria, by whom is signified the rational principle perverted, destroying all the knowledge and perception of truth; this is signified by drying

^b The particulars of this passage may be seen explained above, n. 304 and 405.

up with the sole of his foot all the rivers of Egypt; the reason why the rivers of Egypt signify the knowledges and perceptions of truth, is, because Egypt signifies the natural man as to scientifics, and knowledge and perception belong to the natural man, as intelligence does to the spiritual man. So again, in Ezekiel: "*He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their sword against Egypt, and fill the land with the slain. And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and the fulness thereof, by the hand of strangers: I Jehovah have spoken it*" (xxx. 11, 12). By Egypt is here signified the scientific principle of the natural man, subservient to the intelligence of the rational and spiritual man; the destruction of scientific truths by falsities is signified by drawing their swords against Egypt, swords signifying falsities destroying truths; by the slain are signified they who perish by falsities; by making the rivers dry, is signified the deprivation of the knowledge and perception of truth; to sell the land into the hand of the wicked, and to make it waste by the hand of strangers, signifies to destroy by evils and by falsities; strangers denote falsities. Again, in Zechariah: "*And he shall pass through with affliction, and shall smite the waves of the sea, and all the deeps of the rivers shall dry up; and the pride of Ashur shall be brought down, and the staff of Egypt shall pass away*" (x. 11). By the depths of the river, namely, the Euphrates, being dried up, is signified that all the acute reasonings from self-derived intelligence shall perish; the pride of Ashur, signifies the self-derived intelligence of the rational principle perverted; "*the staff of Egypt shall depart away,*" signifies that the scientifics subservient to such reasonings shall avail nothing. Again, in Isaiah: "*I will make waste mountains and hills, and dry up all their herbs: and I will make the rivers islands, and I will dry up the pools*" (xlii. 15). "*I will make waste mountains and hills,*" signifies that the goods of love and charity will perish; "*and dry up all their herbs,*" signifies that the truths of those goods shall perish; "*I will make the rivers islands, and dry up the pools,*" signifies that intelligence and the knowledge of truth shall perish. Again, in the same prophet: "*Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish shall stink, because there is no water, and shall die*" (i. 2).^c Again, in Nahum: "*He rebuketh the sea, and maketh it dry, and drieth up all the rivers*" (i. 4). And in David: "*He turneth rivers into a wilderness, and the water-springs into dry ground. A fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into standing water, and dry ground into*

^c This passage is explained above, n. 342.

water-springs" (Psalm cvii. 33, 34, 35). And in Job: "*For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof may be old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away: yea, he giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and dryeth up: so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep*" (xiv. 7—12).

Hitherto it has been shewn, that by rivers are signified the understanding of truth, and intelligence: but that in the opposite sense by rivers are signified the understanding of falsity, and reasoning from self-derived intelligence, which is in favour of falsities against truths, appears from the following passages. Thus in Isaiah: "*Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled*" (xviii. 2). By rivers in this passage are signified the falsities of self-derived intelligence, which have destroyed them.^d So again: "*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overwhelm thee*" (lxiii. 2). Here to pass through the waters and through the rivers, and not to be overwhelmed, signifies that falsities, and reasonings from falsities against truths, shall not corrupt. And again: "*Behold waters rise up out of the north, and shall be an overflowing stream, and shall overflow the land, and all that is therein*" (Jeremiah xlvi. 2). In this passage waters rising up out of the north signify the falsities of doctrine originating in self-derived intelligence; these are here compared to an overflowing stream overflowing the land, because by a stream is signified reasoning from falsities, and by the land or earth, is meant the church, the destruction of which by falsities is therefore compared to an overflowing stream. Again, in David: "*Had it not been Jehovah who was with us, when men rose up against us: then they had swallowed us up alive, because their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul: then the waters of the proud had gone over our soul*" (Psalm cxxiv. 2—5). By the waters of the proud here mentioned are signified falsities favouring the love of self and confirming it, likewise the falsities of doctrine which are from self-derived intelligence; by a river or stream is signified reasoning from these falsities against truths; hence it is evident what these words signify, "*Had it not been Jehovah who was with us, when men rose up against us,*" namely, when man from himself, from his own love and intelli-

^d The other particulars may be seen explained above, n. 304 and 331.

gence rises up and endeavours to destroy the truths of the church; for the subject treated of is Israel, by whom is signified the church; by the waters which would have overwhelmed them, and by the stream which would have gone over their soul, are signified falsities and reasonings from them, and thence the destruction of spiritual life, which is given to man by truths and a life according to them; by waters are signified falsities, by streams, reasonings from them, and by overwhelming and going over the soul, is signified the destruction of spiritual life. So in Isaiah: "*Now, therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel*" (viii. 7, 8). By Assyria, and the king of Assyria, in the Word, is signified the rational principle, in the present case, perverted: hence by his river, which was Euphrates, is understood reasoning, and by the waters of the river are understood falsities confirmed by reasonings; these therefore are signified by "*the waters of the river, strong and many,*" which are called strong from cupidity, and many from falsity; the abundance of falsities from evil destroying the truths of good of the church, is signified by the waters of the river coming up over all his channels, and going over all his banks, also, by passing through Judah; by Judah is signified the church where the Word is. So in Jeremiah: "*And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?*" (ii. 18). By the waters of Sihor, or of Egypt, are signified false scientifics, or scientifics confirming falsities, and by the waters of the river, are signified false reasonings from them, and thus the reasonings which are grounded in self-derived intelligence; hence it may be evident what is here signified, namely, that such scientific falsities and reasonings are not to be imbibed. Again, in the same prophet: "*Let not the swift flee away, nor the mighty man escape; they shall stumble and fall toward the north by the river Euphrates. Who is this that cometh up as a stream, and as streams his waters are put in commotion? Egypt cometh up as a stream, and as streams his waters are put in commotion; and he saith, I will go up, and I will cover the earth; I will destroy the city and the inhabitants thereof*" (xlv. 6, 7, 8). By these words is signified the destruction of the church and of its truths by false reasonings from confirming scientifics. By the north are signified those with whom what is false prevails, and from whom it prevails; by the river Euphrates, false reasonings; by Egypt, confirming scientifics: by the waters which are put in com-

motion, the falsities themselves; and by ascending, covering the earth, destroying the city and them that dwell in it, is signified the destruction of the church and of its doctrine; the earth denotes the church, the city denotes the doctrine of truth, and they that dwell in it, the goods thereof. The same things are signified by the Nile the river of Egypt, and by the Euphrates the river of Assyria, in other parts of the Word; as in Isaiah, vii. 18, 19; xi. 15, 16; Ezek. xxix. 3, 4, 5, 10; xxxi. 15; xxxii. 2; Psalm lxxiv. 14, 15; Psalm lxxviii. 44; Exod. vii. 17—21: also by the rivers of Babylon, Psalm cxxxvii. 8. Inasmuch as all spiritual temptations are occasioned by falsities breaking into the thoughts, and infesting the interior mind, thus by reasonings from them, hence also temptations are signified by inundations of waters, and by irruptions of streams and torrents: as in Jonah: "*For thou hadst cast me into the deep into the heart of the seas; and the stream compassed me about; all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again towards thy holy temple. The waters compassed me about even to the soul: the depth closed me round about, the weeds were wrapped about my head.*" And in David: "*The cords of death compassed me, and the floods of ungodliness [Belial] made me afraid*" (Psalm xviii. 4). And in Matthew: "*And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock*" (vii. 25). So in Luke: "*And when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock*" (vi. 48).

519. *And the name of the star is called Wormwood*—That hereby is signified truth mixed with the falsity of evil, appears from the signification of name, as denoting the quality of a state, and the quality of a thing^d; and from the signification of a star, in this case, of the great star burning as it were a lamp, as denoting the truth of the Word falsified by self-love; and from the signification of wormwood, as denoting truth mixed with the falsity of evil. That this is signified by wormwood is from its bitterness, and bitterness exists from what is sweet mixed with what is opposite and unsweet; hence bitterness, such as is that of wormwood and gall, denotes, in the spiritual sense, truth mixed with the falsity which is opposite to truth, which is the falsity of evil; for savour and taste signify the affection of knowing and becoming wise, hence what is savoury signifies what is delightful and pleasant pertaining to wisdom, and delicacies, as being savoury, signify the truth of wisdom.^e That wormwood, and also gall, from their bitterness, signify truth mixed with the falsity of

^d Concerning which see above, n. 148.

^e That this is from correspondence, may be seen in the *Arcana Cœlestia*, n. 3502, 3536, 3589, 4791—4805.

evil, appears also from what follows in this verse; for it is said that "*many men died of the waters because they were made bitter,*" by which is signified that by truths falsified they perished as to spiritual life; for truths constitute the spiritual life of man, but falsities of evil extinguish it; and when truths are mixed with falsities of evil, they are no longer truths, but truths falsified; and truths falsified are in themselves falsities: such falsities had place with the Jewish nation, whereas the falsities which prevailed among the upright Gentiles, were of another kind; these latter falsities are signified by vinegar, but the former, by gall and wine mingled with myrrh, as mentioned in the Evangelists. Thus it is said in Matthew: "*And when they were come unto a place called Golgotha, that is to say, the place of a skull, They gave him vinegar to drink mingled with gall: And when he had tasted thereof, he would not drink. When they had crucified him, one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink*" (xxvii. 33, 34, 48: Mark xv. 23, 36). And in John: "*After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost*" (xix. 28, 29). All the particulars, even to the most minute, related in the evangelists concerning the passion of the Lord, signify, in the spiritual sense, the state of the church at that time with respect to the Lord and the Word; for the Lord was the Word, because he was the divine truth; and as the Jews had treated the Word, or the divine truth, so they treated the Lord^f; their giving to the Lord vinegar mingled with gall, which was also called wine mingled with myrrh, signified the quality of the divine truth from the Word with the Jewish nation, namely, that it was commixed with the falsity of evil, and thus altogether falsified and adulterated, therefore he would not drink it; but by their afterwards giving to the Lord vinegar in a sponge, and placing hyssop about it, was signified the quality of falsity among the upright Gentiles, which was falsity arising from ignorance of the truth, in which there was something of good and use; as this falsity is accepted by the Lord, he therefore drank its representative; by the hyssop which they placed about it, was signified the purification thereof; by the Lord's saying, "*I thirst,*" was signified divine spiritual thirst, which is of divine truth and good in the church, by which mankind may be saved.^g The same is

^f Concerning which circumstance, see above, n. 64, 195.

^g Concerning the quality of the falsity of evil with the Jewish nation and that of the falsity of ignorance with the upright gentiles, in which was somewhat good, see the *Doctrine of the New Jerusalem*, n. 21.

signified by gall and vinegar in David: "*They gave me gall for my meat; and in my thirst they gave me vinegar to drink. Let their table become a snare before them: and let their reward be a trap. Let their eyes be darkness, that they see not; and make their loins continually to shake*" (Psalm lxxix. 21—28). These things being said concerning the Lord, by gall, vinegar, and thirst, are signified things similar to those explained above; by their table becoming a snare before them, is signified the wandering of error as to every truth of doctrine from the Word, for the table is mentioned to denote all spiritual food, and spiritual food is every thing of doctrine from the Word; by their eyes being darkened that they should not see, is signified their understanding as to truth; by their loins being made to shake continually, are signified the will of good, and the marriage union thereof with the understanding of truth; the same is also signified by loins in other parts of the Word. So in Lamentations: "*He hath filled me with bitterness, he hath made me drunken with wormwood. And I said, My victory hath perished, and my hope from Jehovah: Remember mine affliction and my misery, the wormwood and the gall*" (iii. 15, 18, 19). This passage also treats of the Lord; his finding nothing but falsities and falsified truths in the church, which at that time was established among the Jews, is signified by, "*He hath filled me with bitterness, he hath made me drunken with wormwood,*" wormwood, denoting the falsity of evil mixed with truths, thus what is falsified; the combat of the Lord with the hells, and his despair of the Jewish nation respecting the power of reducing them to receive and acknowledge truths, is signified by, "*My victory hath perished, and my hope from Jehovah: Remember mine affliction and my misery; the wormwood, and the gall;*" for the spirits who are in the falsities of evil, and still in truths from the literal sense of the Word, make longer resistance before they are subjugated, and cast down into hell; the reason is, because by truths they have communication with heaven, which communication and consequent conjunction must be broken off, and taken away, before they are cast down; this involves despair concerning victory, such as the Lord suffered upon the cross, when he said, "*I thirst,*" and they gave him vinegar. So in Jeremiah: "*For Jehovah our God hath put us to silence, and given us water of gall to drink*" (viii. 14). And again: "*Therefore, thus saith Jehovah of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the nations, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them*" (ix. 15, 16). And again, in the same prophet: "*Behold, I will feed them with wormwood, and make them drink waters of gall: for from the prophets of Jerusalem hypocrisy hath gone forth into all the land*" (xxiii. 15). These

things are also said concerning the Jewish nation, which, in a thousand ways, perverted the Word, falsified its truth, and adulterated its good; by wormwood is signified the evil of falsity, and by waters of gall, the falsity of evil, both being mixed with the truths and goods of the Word. That from themselves, and from their heart, they were in evils and falsities, is signified by Jehovah feeding them with wormwood, and making them drink waters of gall, for although both what is evil and what is false are often, in the Word, attributed to Jehovah, that is to the Lord, they are, nevertheless of man himself; the reason of which has been shewn above in various places. By the hypocrisy which is gone forth into all the land from the prophets of Jerusalem, is signified the commixture of falsity and truth, because they spake truths while they taught falsities; they spake truths while they spake from the Word, and they taught falsities whilst they taught from themselves and their doctrine: their destruction by the evils of falsity and by the falsities of evil, is signified by, "*I will scatter them among the nations, and I will send a sword after them;*" to scatter among the nations, denoting to destroy by the evils of falsity, and to send a sword after them denoting to destroy by the falsity of evil.^h So in Amos: "*For behold, Jehovah commandeth, and he will smite the great house with aspersionsⁱ and the little house with clefts. Shall horses run upon the rocks? will one plough there with oxen? for ye have turned judgment into gall, and the fruit of justice into wormwood*" (vi. 11, 12). And in the same: "*Ye who turn judgment to wormwood, and thrust down justice to the earth*" (v. 7). Here by Jehovah smiting the great house with aspersions, and the little house with clefts, are signified great perversions and falsifications of truth with the learned, and some with the unlearned, a great house signifying a learned man, and a little house, an unlearned man; aspersions denote truths destroyed by falsities, and clefts, the same, but in a less degree; that the understanding of truth, and the will of good are not given where the falsity of evil is, is signified by, "*Shall horses run upon the rock? will one plough there with oxen?*" horses running, denoting the understanding of truth, and ploughing with oxen denoting the will of good. That this is in consequence of their falsifying the truths and adulterating the goods of the Word, is signified by, "*for ye have turned judgment into gall, and the fruit of justice into wormwood*; judgment signifying the truth of the Word, and the fruit of justice the good thereof. That this was the case with the sons of Jacob, who were called Israelites and Jews, is plainly declared by Moses in his song, in which they are thus

^h That nations signify evils, may be seen above, n. 171, 331; and that sword signifies the combat of truth against falsity, and, in the opposite sense of falsity against truth, and consequent destruction, may also be seen above, n. 131, 367.

ⁱ In the margin of the Bible "*droppings.*"

described: "*For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter; their wine is the venom of dragons, and the cruel gall of asps*" (Deut. xxxii. 32, 33). Here, by a vine is signified the church, which is said to be of the vine of Sodom, and of the fields of Gomorrah, because by Sodom are signified all evils arising from the love of self, and by Gomorrah all the falsities of those exils; by grapes are signified the goods of the church, and by clusters, the truths of the church; that instead of the goods of the church, they had evils and falsities of the worst kind commixed with truths, is signified by "*their grapes are grapes of gall, their clusters are bitter;*" by wine is signified the truth and good of faith, which, that it was external in which was evil from the interior, is signified by "*their wine is the venom of dragons, and the cruel gall of asps.*"^k That gall and wormwood signify evil and falsity commixed with good and truth, appears still further from these words in Moses: "*Lest there should be among you, man, or woman, or family, or tribe, whose heart looketh back this day from with Jehovah our God, to go and serve the gods of these nations; lest there be among you a root that beareth gall and wormwood*" (Deut. xxix. 18). Here also, by gall and wormwood is signified the commixture of good and truth with evil and falsity, which is the case when other gods are worshipped with the heart, and Jehovah only with the lips; for then the external sounds like good, and appears like truth, but the internal is evil and falsity; and when the interiors are composed of evils and falsities, and the exteriors of goods and truths, there is a commixture of both, and the consequence is, the good becomes gall, and the truth becomes wormwood. In like manner, when man in his heart hates his neighbour, and denies the truths of the church, and at the same time outwardly attests or professes charity towards his neighbour, and professes the truths of the church, there is then in him a root producing gall and wormwood, for the evils and falsities from the interior are let in, and mixed with the goods and truths which he produces in the externals. So in Job: "*Though evil be sweet in his mouth, though he hide it under his tongue; though he spare it, and forsake it not, but keep it still within his mouth: yet his bread in his bowels shall be changed, it is the gall of asps in the midst of him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. He shall suck the venom of asps, the viper's tongue shall slay him*" (xx. 12—16). Thus is described the hypocrisy from which man speaks things holy, and makes a pretence of good affections, whilst inwardly he denies and blasphemous. His inward quality is described by his hiding evil under his tongue, and keeping it within his mouth; that

^k That the sons of Jacob were of such a nature and quality, although the church appertained to them, may be seen in the *Doctrine of the New Jerusalem*, u. 248.

hence good is infected with evil, and is cast out, is signified by "*yet his bread in his bowels shall be changed, it is the gall of asps in the midst of him,*" bread denoting the good of love, and bowels denoting inwardly, and the gall of asps, good commixed with evil; that truth in like manner is cast out by what is false, is signified by "*he hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.*" This falsity is understood by the gall of asps. It is to be observed, that good and evil, and the truth of good and the falsity of evil are commixed, when evil and falsity are in the spirit of man, but good and truth in the deeds and speech of his body; for what is in the spirit of man, that is, what is interior, acts into what is of his body, or what is exterior, this being the order of influx which produces this effect, that the exterior, although it appears to be good and true, and also sweet before man, is, nevertheless, bitter like gall and wormwood. And whereas the good and truth of man's mouth and speech are of such a quality, therefore after death, when he becomes a spirit, the good is separated from the evil, and the falsity from truth, and good and truth being thus taken away, man's spirit becomes entirely his own evil and falsity. It is, however, to be observed, that this commixture of good and evil, and of truth and falsity, is not the profanation of good and truth, for profanation has place only with those who have first received truth and good in their heart and faith, and afterwards in heart and faith deny them.

520. *And the third part of the waters became wormwood—* That hereby is signified that such was the case with all truth in the understanding and in doctrine, appears from the signification of the third part, as denoting all, in the present case, all truth in the understanding and in doctrine, as being predicated of rivers and fountains of waters, by which the understanding of truth, and doctrine from the Word, are signified;¹ and from the signification of wormwood, as denoting truth mixed with the falsity of evil, which has been explained in the article above. Hence it may appear, that by the third part becoming wormwood, is signified, that all truth in the understanding and in doctrine became mixed with the falsity of evil. Truth is mixed with the falsity of evil, when evils of the life, which are adulteries, whoredoms, murders, hatreds of various kinds, enmities, injustices for the sake of gain, artful and clandestine thefts and robberies, cunning, deceit, and other things of a like nature, are confirmed by the literal sense of the Word; in like manner when falsities of religion are thus confirmed by those who are in the love of self, and thence in the pride of self derived intelligence. The reason why truths in such cases are mixed with the falsities of evil, is, because all things of the Word are truths, but when they are applied and deduced to confirm evils of the life,

¹ That the third part signifies all, may be seen above, n. 506.

and false principles of religion, the truths of the Word are then commixed with the falsities of evil, whereby they become no longer truths, but truths falsified, which in themselves are falsities. The truths of the literal sense of the Word, in order to their remaining truths, must be applied to confirm goods of the life, and true principles of religion, but if they are drawn aside and diverted from this application as their end, they are no longer truths, inasmuch as there is not any perception of truth in them: the perception of truth comes from good, but not from evil. In every part of the Word there is a marriage union of good and truth, wherefore if good be not in the truths of the Word, as perceived by the recipient, truths are without their consort, and may be applied to all evil cupidities and false principles whatsoever, and so become the falsities of evil:—thus are the truths of the Word falsified by all those who from self love are in the pride of self derived intelligence; for inwardly, from the love of self, evils of every kind have rule, and falsities of every kind from the pride of self derived intelligence, whilst outwardly, in the speech and in preaching, there may be truths from the Word, which sound before those who are in simple good as truths, but inwardly, with the person speaking or preaching, are full of falsities of every kind: the truth of the Word with such is as a vessel pure and shining, in which are filthy waters which do not appear through the vessel before those who are in simple good, but manifestly before the angels of heaven.

521. *And many men died of the waters*—That hereby is signified that all who were such, perished by the falsities into which the truths of the Word were changed, appears from the signification of many in the Word, as denoting all who are of the nature and quality predicated; and from the signification of dying, as denoting to perish as to spiritual life, and to be damned, concerning which, see above;^m and from the signification of waters, as denoting falsities, in this case the falsities of evil, because they were made wormwood; for all spiritual life, which is also called life, in the Word, and life eternal, is derived to man by truths, and all spiritual death, which is damnation, is derived to him by the falsities of evil, and especially by the falsities of evil, into which he changes the truths of the Word: hence it is evident, what is understood by, “*many men died of the waters, because they were made bitter.*”

522. *Because they were made bitter*—That hereby is signified, because the truths of the Word were falsified, appears from the signification of the waters in the rivers and in the fountains, as denoting truths of the understanding and truths of doctrine;ⁿ and from the signification of bitter and bitterness, as denoting what is falsified by a commixture of truth with the falsities of

^m N. 78, 186, 383, 487.

ⁿ Concerning which see above, n. 518.

evil; for by bitter is here understood the bitter of wormwood, and wormwood, by reason of its bitterness, signifies truth mixed with the falsity of evil, thus truth falsified, as explained above.^o Bitter, in the Word, signifies what is undelightful, but the bitter from wormwood signifies one kind of undelightfulness, the bitter from gall another, and the bitter of hemlock another, the bitter from unripe fruit signifies another, and the bitter which is neither from herbs nor fruit, another; the latter bitter signifies grief of mind and anxiety arising from various causes. Hence it may appear what bitter and bitterness signify in the following passages; as in Isaiah: "*Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink*" (v. 20, 22). Again, in the same prophet: "*The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. They shall not drink wine with a song; strong drink shall be bitter to them that drink it*" (xxiv. 7, 9). Again, in Moses: "*And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto Jehovah; and Jehovah shewed him a tree, which when he had cast into the waters, the waters were made sweet*" (Exod. xv. 23, 24, 25). Again: "*And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it*" (Exod. xii. 8; Numb. ix. 11). So again in the case of the law of jealousy, the woman accused of adultery, by her husband was made to drink of water so prepared, that if she were guilty, it caused her belly to swell and her thigh to rot: it is called bitter water, and the water that causeth the curse (Numb. v. 11—31). Again, in the Revelation, it is said, respecting the little book that John saw in the hand of the angel: "*And I went unto the angel and said unto him, Give me the little book. And he said unto me; Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter*" (x. 9, 10). The same may be seen in numerous other passages. But in the present case, where it is said that many men died of the waters, because they were made bitter, the bitter of wormwood is understood, the signification of which has been explained in the preceding articles.

523. Verse 12. *And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the*

^o N. 519.

night likewise. “*And the fourth angel sounded,*” signifies influx out of heaven, and thence a fourth change: “*and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars,*” signifies that all the good of love perished, all the good and truth of faith, and all knowledge of good and truth: „*so as the third part of them was darkened,*” signifies they were all converted into falsities of evil, and into evils of falsity: “*and the day shone not for a third part of it, and the night likewise,*” signifies that the light of spiritual truth, and the light of natural truth, were altogether extinguished.

524. *And the fourth angel sounded*—That hereby is signified influx out of heaven, and thence a fourth change, appears from the explication of similar words above.^p

525. *And the third part of the sun was smitten, and the third part of the moon, and the third part of the stars*—That hereby is signified that all the good of love, all the good and truth of faith, and all knowledge of good and truth, perished, appears from the signification of the third part, as denoting all,^q and from the signification of the sun, as denoting the good of love from the Lord; and from the signification of the moon, as denoting the good and truth of faith from the Lord;^r and from the signification of stars, as denoting the knowledges of good and truth, also, from the Lord;^s and from the signification of being smitten, when predicated of the goods of love and faith, and of the knowledges of good and truth, as denoting to perish. Hence it is evident, that by the third part of the sun being smitten, the third part of the moon, and the third part of the stars, is signified that all the good of love, all the good and truth of faith, and all the knowledge of good and truth, perished. By the sun, moon, and stars, here mentioned, are not understood the sun, moon, and stars, which appear before the eyes of men in our solar world, but the sun, moon, and stars, which appear before the eyes of angels in the spiritual world; for in that world the Lord appears as a sun before the eyes of those who from him, are in the good of love to him, and as a moon before those who are in the good and truth of faith; hence it is that by the sun is signified the good of love, and by the moon the good and truth of faith. That that sun, that moon, and those stars, appeared to John, is evident from the circumstance of his being in the spirit when he saw them.^t The reason why it is said that those things were smitten, is grounded in appearance, for when the good of love, and the good and truth of faith are no longer with man, they appear to him to have no existence

^p N. 502,

^q Concerning which see above, n. 506.

^r Concerning which see above, n. 401.

^s See above, n. 72, 402.

^t That the Lord appears as a sun and as a moon in the angelic heavens may be seen in the work concerning *Heaven and Hell*, n. 116—125.

and as if they perished; and the Word in the literal sense is written according to appearances.

526. *And the third part of them was darkened*—That hereby is signified that all those things were changed into falsities of evil, and into the evils of falsity, appears from the signification of darkness as denoting falsities, and hence of being darkened as denoting to be changed into falsities; the reason why it denotes being changed into these is, because it is said that the third part of the sun was darkened, the third part of the moon, and the third part of the stars, and by the sun is signified the good of love, by the moon are signified the good and truth of faith, and by the stars, the knowledges of good and truth; hence by the third part of the sun being darkened, is signified that the good of love was changed into evil, and the falsity thence derived, which is the falsity of evil; for good is changed into evil, and the falsity thence derived, but the truth of faith, which is signified by the moon, is changed into falsity and the evil thence derived, which is the evil of falsity: the evil of falsity is the falsity of doctrine, whence is derived the evil of life, and the falsity of evil is evil of life, whence is derived the falsity of doctrine. The reason why darkness signifies falsity, is, because light signifies truth, and falsity is opposite to truth, as darkness is to light; moreover, when the light of life, which is the divine truth, is not with man, he is then in the shade of death, which is falsity: for man, from his proprium, is in every evil, and in the falsity therein originating, and can only be removed from them by the truths of the church; wherefore where truths are not, there are the falsities of evil." That darkness in the Word, signifies falsities of various kinds, may appear from the following passages: thus in Joel: "*The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah shall come*" (ii. 31). By the sun being turned into darkness, and the moon into blood, is signified the same as by the third part of the sun and the third part of the moon being darkened, namely, that at the end of the church the falsity of evil shall be in the place of the good of love, and the evil of falsity in the place of the truth of faith. Similar things are also signified elsewhere in the Word, where mention is made of the darkening of the sun and moon. Thus in Isaiah: "*For the stars of the heavens, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine*" (xiii. 10). And in Ezekiel: "*And when I shall put thee out, I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set*"

"That truths are the only mediums by which man can be removed from evils, be purified and reformed, may be seen in the *Doctrine of the New Jerusalem* n. 21.

darkness upon thy land, saith the Lord Jehovah" (xxii. 7, 8). Again, in Joel: "*Let all the inhabitants of the land tremble, for the day of Jehovah cometh, for it is nigh at hand: a day of darkness and of gloominess, a day of clouds and of thick darkness. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining*" (ii. 1, 2, 10; iii. 14, 15). And in the Evangelists: "*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*" (Matt. xxiv. 29; Mark xiii. 24, 25). These words relate to the last time of the church; when there are no longer any spiritual good and truth, or good and truth of heaven and the church, but only evil and what is false; that the goods and truths of the church, which are called the goods of love and the truths of faith are changed into evils and falsities, is signified by the sun and moon being obscured and darkened, and the stars not giving their light; the last judgment, which then follows, is signified by the day of Jehovah great and terrible; and inasmuch as this takes place when the church is in darkness and thick darkness, therefore it is also called a day of darkness, and thick darkness, and also a day of gloominess and darkness. Thus again, in the following passages; in Amos: "*Woe unto you that desire the days of Jehovah! to what end is it for you? the day of Jehovah is darkness and not light. Shall not the day of Jehovah be darkness, and not light? even very dark, and no brightness in it?*" (v. 18, 20). And in Zephaniah: "*The great day of Jehovah is near, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness*" (i. 14, 15). And in Isaiah: "*And in that day if one look into the land, behold darkness and sorrow, and the light is darkened in the ruins thereof*" (v. 30). And again: "*And they shall look unto the earth; and, behold, trouble and darkness, dimness of anguish; and they shall be driven to darkness*" (viii. 22). And again: "*For, behold, darkness shall cover the earth, and gross darkness the people*" (ix. 2). So in Jeremiah: "*Give glory to Jehovah your God, before he cause darkness, and before your feet stumble upon the mountains of twilight, and while ye look for light, he turn it into the shadow of death, and make it gross darkness*" (xiii. 16). These passages also relate to the last time of the church, when the Lord shall come into the world, and judgment be accomplished; inasmuch as at that time there is no longer any good of love, or truth of faith, but evil of falsity, and the falsity of evil, it is called a day of darkness and thick darkness. The like is signified by the darkness over all the land from the sixth hour to the ninth, when the Lord was crucified (Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44—49). By the darkness over all the land was represented, that in the universal church there

was nothing but evil and the falsity thence derived ; the three hours also signify what is full and absolute ; for all and each of the things related in the Evangelists concerning the passion of the Lord, contain in them arcana of heaven, and signify divine celestial things, which can only be made to appear by the internal spiritual sense. That falsity is signified by darkness, appears still further from the following passages. Thus in Isaiah : *“Woe unto them that call evil good, and good evil ; that put darkness for light, and light for darkness”* (v. 20). Here to put darkness for light, and light for darkness, signifies to call falsity truth, and truth falsity ; that darkness denotes falsity and light truth, is evident, for good and evil are first mentioned, therefore afterwards, mention is made of truth and falsity. So in John : *“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil”* (iii. 19). The Lord here calls himself the light because he was the divine truth itself when in the world ; whence by light is signified the Lord as to divine truth, likewise divine truth from the Lord ; and inasmuch as darkness is opposed to light, therefore by the darkness which men loved rather than the light, is signified the infernal falsity, which is the falsity of evil. That such falsity is here meant by darkness, is evident from its being said, because their works were evil, for from evil works, or evils of the life, exists the falsity of evil ; for as good conjoins to itself truth, so evil conjoins to itself falsity, the one being of the other. Similar things are signified by light and by darkness in the following passages in John : *“In him was life ; and the life was the light of men. And the light shineth in darkness ; and the darkness comprehended it not”* (i. 4, 5). Again : *“Then spake Jesus again unto them, saying, I am the light of the world ; he that followeth me shall not walk in darkness, but shall have the light of life”* (viii. 12). And again : *“Then Jesus said unto them, yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth. I am come a light into the world, that whosoever believeth on me should not abide in darkness”* (xii. 35, 46). In these passages by darkness is signified the infernal falsity ; for by the light to which darkness is opposed, is signified divine truth ; the reason why light signifies divine truth is, because light in the heavens, is, in its essence, the divine truth proceeding from the Lord.^v Forasmuch now as the divine truth is the light in the heavens, it follows that the falsity of evil, which is prevalent in the hells, is darkness ; it does not indeed appear as darkness to those who are in the hells, for they see each other mutually, but the light from which they see is like that from a coal fire, and such light, when the light of heaven flows into it, becomes perfect darkness ;

^v As may be seen in the work concerning *Heaven and Hell*, n. 126—140.

hence also it is, that the caverns and dens in which the infernals are, appear, to those who are in the heavens, as caves of a dismal darkness. From these considerations it may appear whence it is, that darkness signifies the falsities of evil, and why it is said by the Lord, that they who are cast into hell should be cast into outer darkness (Matt. viii. 12; xxii. 13; xxv. 30). So in David: "*For the enemy persecuteth my soul; he hath smitten my life down to the ground; he hath made me to sit in darkness, as those that have been long dead*" (Psalm cxliii. 3). Here, by the enemy who persecuteth his soul, in the spiritual sense, is signified evil; whence by his being made to sit in darkness, is signified, being in falsities. So in Isaiah: "*Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but, behold darkness; for brightness, but we walk in thick darkness*" (lix. 9). By "*judgment is far from us,*" is signified that there is no understanding of truth; "*neither doth justice overtake us,*" signifies that there is no good of life; "*we wait for light, but, behold, darkness,*" signifies expectation of truth, but behold falsity; "*for brightness, but we walk in thick darkness,*" signifies the expectation of goods by truths, but behold the life of falsity from evils; for brightness or splendours signify the goods of truth, because light signifies truth, and truth is resplendent from good; thick darkness signifies the falsities of evil, and to walk signifies to live. So in Luke: "*But this is your hour, and the power of darkness*" (xxii. 53). This the Lord said to the chief priests, the rulers and elders of the temple, who took him by means of Judas. The power of doing this wickedness the Lord calls the power of darkness, because they were in the falsities of evil, in falsities concerning the Lord, and in evils against him; by darkness is here also understood hell, because such falsities of evil are there. So again: "*The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light*" (xi. 34, 35, 36; Matt. vi. 22, 23). By the eye is here signified the understanding, and by the pure or single eye, the understanding of truth from good; but by the evil eye is signified the understanding of falsity from evil; by the body which is said to be either full of light or of darkness, is signified the whole man. Hence it may be concluded what is signified by these words in their series, namely, that the whole man is such as is the quality of his understanding from the will: for every man is his own good and, his own truth, inasmuch as he is his own love or affection wherefore he is altogether such throughout as is the quality of his understanding derived from the will; for all truth is of the

understanding, and all good is of the will, the body being nothing more than obedience, inasmuch as it is only the effect of an efficient cause, and the efficient cause is the understanding from the will; hence the quality of the one is according to the quality of the other, every effect deriving all that it has from the efficient cause. That it is well to take heed, lest truth once perceived in the understanding and received into the will, be turned into falsity, which is done from evil, is understood by, "*Take heed, therefore, that the light which is in thee be not darkness,*" for hence falsities become worse, wherefore it is added in the passage already quoted, "*If, therefore, the light which is in thee be darkness, how great is that darkness.*" By darkness are also signified the falsities of evil in the prophet Isaiah; "*Sit thou silent, and enter into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms*" (xlvi. 5). Here by the daughter of the Chaldeans is signified the falsification of truth, and hence by darkness are signified the falsities of evil, inasmuch as evil falsifies truth. The same was also signified by the thick darkness, the darkness that might be felt, which was over all the land of Egypt, during three days, while the children of Israel had light in their dwellings (Exod. x. 21, 22, 23); likewise by the darkness which fell on Abram, (Gen. xv. 12, 17), and in other passages. Hitherto it has been shewn, that by darkness, in the Word, is signified the falsity of evil, but darkness also signifies the falsity not of evil, such as the falsity of religion with the upright Gentiles, originating in ignorance of the truth; as appears in the following passages: "*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*" (Isaiah ix. 2). And in Matthew: "*The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up*" (iv. 16). And in Luke: "*Through the tender mercy of our God; whereby the day spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace*" (i. 78, 79). Again, in Isaiah: "*And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day*" (lviii. 10). Again: "*That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves*" (xlix. 9). Again, in the same prophet: "*And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of thick darkness and in darkness*" (xxix. 18). And again: "*And I will bring the blind by a way that they know not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight*" (xlii. 16). And in Micah: "*When I sit in darkness, Jehovah shall be a light unto me*" (vii. 8). In these passages, darkness signifies the

falsities of ignorance, such as formerly existed, and at this day exist, with the upright gentiles; these falsities are altogether distinct from the falsities of evil, for the latter contain in themselves evil because they are from evil, whereas the former contain in themselves good, for they have good for an end; wherefore they who are principled in them can be instructed in truths, and also when they are instructed they receive truth in the heart, by reason that the good, which is in their falsities, loves the truth, and also conjoins itself with the truth, when it is heard: the case is otherwise with the falsities of evil: these are averse from, and reject all truth, and this for no other reason, than because it is truth, and thus does not agree with evil. Darkness also signifies in the Word, mere ignorance arising from the deprivation of truth; as in David (Psalm xviii. 29; Psalm cxxxix. 11, 12). Darkness also signifies natural light, for this, in respect to spiritual light, is as darkness; wherefore also the angels, when they look down into the natural light of man, such as is in the natural thought of men, regard it as darkness, and the things which are in it, as in darkness; this light is signified by the darkness mentioned in Genesis (i. 2—5). And inasmuch as the literal sense of the Word is natural, therefore this also in the Word is called a cloud, and also darkness, in respect to the internal sense, which is the light of heaven, and is called glory.

527. "*And the day shone not for a third part of it, and the night likewise*"—That these words signify that the spiritual light of truth, and the natural light of truth were altogether extinguished, appears from the signification of day, as denoting spiritual light, and from the signification of night, as denoting natural light; these things are signified, because it was said above, that the third part of the sun, the third part of the moon, and the third part of the stars, were darkened, and by day is understood the light of the sun, and by night, the light of the moon and stars, inasmuch as the sun gives light during the day, and the moon and the stars give light in the night. Something shall first be said concerning light from the sun, which is called the light of the day, and concerning light from the moon and the stars, which is called the light of the night. By light from the sun, which is called the light of the day, and also day, is understood spiritual light, such as the angels enjoy who see the Lord as a sun; and by light from the moon and stars, which is called the light of the night, and also night, is understood natural light, such as the angels enjoy who behold the Lord as a moon.¹⁰ Those heavens behold the Lord as a sun, who are in the spiritual affection of truth, that is, who love truth because it is truth, and this being spiritual, the light therefore which is

¹⁰ That the Lord appears to the angels as a sun, and also as a moon, may be seen in the work concerning *Heaven and Hell*, n. 116—125.

from the Lord as a sun is spiritual; but those heavens behold the Lord as a moon, who are in the natural affection of truth, that is, who love truth in order that they may be learned and instruct others, these being in the love of it for the sake of what is useful for themselves, and not for the sake of the truth itself, they therefore are in the light which proceeds from the Lord as a moon; this light differs from the light which proceeds from the Lord as a sun, as the light of day from the sun differs from the light of the night from the moon and stars in our world; in like manner as the lights differ with them, so do the truths, because the divine truth proceeding from the Lord occasions all light in the heavens.^z They therefore who are in spiritual light, are in genuine truths, and also when they hear truths, which they knew not before, immediately acknowledge them, and see that they are truths; the case is otherwise with those who are in natural light; these, when they hear truths, receive them, although they do not see or perceive them to be so, but because they are told them by men of fame in whom they have confidence; wherefore most of these are in faith from others, but still in a life according to faith. Into these heavens come all those who have lived well, although they were in falsities of doctrine; nevertheless falsities are there continually purified, until at length they appear as truths. From these considerations it may appear, what is signified, by the day shining not for a third part thereof, and the night likewise.^y

The same is here signified by day and night, as by day and night in the first chapter of Genesis; where it is said: "*And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day*" (i. 3, 4, 5). It is afterwards said: "*And God said, Let there be lights in the expanse of the heavens to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the expanse of the heavens to give light upon the earth; and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day*" (i. 14—19). By the light which was made in the first day, is signified divine light, which in itself and in its essence is divine truth; thus spiritual light, which illuminates the understanding. The subject treated of in that chapter, in the internal sense, is the establishment of a church by the Lord

^z As may be seen in the work concerning *Heaven and Hell*, n. 126—140.

^y That the third part signifies all, what is full, and altogether, may be seen above, n. 506.

with the most ancient people; and inasmuch as the first step to such establishment is the illumination of the understanding, for without the illumination of the understanding from the Lord there can be no reformation, consequently nothing of the church in man, therefore light is first of all treated of, or it is said that light [*lux*] was made in the first day; and its being said, that God saw the light, that it was good, signifies that the illumination and reception with them was good: but by darkness is signified the light [*lumen*] which is in the natural man, which is also called natural light, because, in respect to spiritual light, this light is as darkness, therefore it is understood by darkness. For every man has an inferior or exterior mind, and a superior or interior mind; the inferior or exterior mind is the natural mind, which is called the natural man, but the superior or interior mind is the spiritual mind, and is called the spiritual man. The reason why the mind is called the man, is, because man is man from his mind. These two minds, the superior and inferior, are altogether distinct; by the inferior mind, man is in the natural world, together with men there, but by the superior mind he is in the spiritual world with the angels there; these two minds are so distinct, that man, so long as he lives in the world does not know what is performing with himself in his superior mind, and when he becomes a spirit, which is immediately after death, he does not know what is performing in his inferior mind; hence it is said that God distinguished between the light and the darkness, and called the light day, and the darkness night: hence it may appear that by day is signified spiritual light, and by darkness, natural light. Inasmuch as all the heavens are so distinguished, that they who are in spiritual light may be in light from the Lord as a sun, and they who are in spiritual natural light may be in light from the Lord as a moon, as was said in the article above, it is therefore said, "*Let there be lights in the expanse of the heavens to divide the day from the night; the greater light to rule the day, and the lesser light to rule the night, and to divide the light from the darkness.*" From these considerations, therefore, it may appear, that by day is there meant spiritual light, and by night, natural light, which in heaven is called spiritual natural light.

Similar things are signified by day and night in the following passages: "*To him that by his intelligence made the heavens: for his mercy endureth for ever. To him that stretched out the earth above the waters: for his mercy endureth for ever. To him that made great luminaries: for his mercy endureth for ever. The sun to rule by day: for his mercy endureth for ever. The moon and stars to rule by night: for his mercy endureth for ever*" (Psalm cxxxvi. 5—9). So in Jeremiah: "*Thus saith Jehovah, which giveth the sun for a light by day, and the statutes of the moon and of the stars for a light by night, which divideth the sea*

when the waves thereof roar ; Jehovah of hosts is his name” (xxxii. 35). Again, in David: *“The day is thine, the night also is thine : thou hast prepared the light and the sun”* (Psalm lxxiv. 16). And in Jeremiah: *“Thus saith Jehovah, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season ; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured ; so will I multiply the seed of David my servant, and the Levites that minister unto me. Thus saith Jehovah, If my covenant be not with day and night, and if I have not appointed the statutes of the heaven and the earth ; then must I cast away the seed of Jacob, and David my servant”* (xxxiii. 20, 21, 22, 25, 26). Here by the covenant of the day, and the covenant of the night, are understood all the statutes of the church, prescribed to the children of Israel in the Word, by which they had conjunction with heaven, and by heaven with the Lord ; the reason why they are called the covenant of the day and of the night, is because they are for heaven and also for the church, the spiritual things which were represented and signified being for heaven, and the natural things which were representative and significative being for the church ; wherefore the covenants of the day and of the night are there called the statutes of the heaven and the earth, and the covenant of the night is called the statutes of the moon and stars ; to break it, signifies not to keep it ; that in no other case there would be conjunction with the Lord by the divine truth, nor by the divine good, is signified by, *“Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests, my ministers ;”* the covenant with David denoting conjunction with the Lord by the divine truth, no son upon his throne denoting no reception of the divine truth by any one, and the covenant with the Levites the priests, my ministers, denoting conjunction with the Lord by the divine good. So again, in David, *“If I say, Surely the darkness shall cover me ; even the night shall be light about me. Yea, the darkness hideth not from thee ; but the night is as bright as the day ; the darkness and the light are both alike to thee”* (Psalm cxxxix. 11, 12) ; by these words is signified, that the natural man is enlightened by the Lord equally as the spiritual. Natural light is signified by darkness and night ; and spiritual light, by light and day ; by, *“Yea, the darkness hideth not from thee ; but the night is as bright as the day,”* the same is signified as where it is said in Isaiah : *“Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days”*

(xxx. 26). These things are adduced in order that it may be known, that by the day which shone not for the third part of it, is signified spiritual light, and by the night which shone not in like manner, is signified natural light, thus that they signify the same as light from the sun, and light from the moon.

528. Verse 13. *And I beheld, and heard an angel flying in the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound!*—“*And I beheld, and heard an angel flying in the midst of heaven,*” signifies the Lord enlightening all in the heavens concerning the state of the church at its end: “*saying with a loud voice,*” signifies manifestation: “*Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound,*” signifies grievous lamentation over the changes of the state of the church, on account of the aversion from good and truth, and thence damnation.

529. *And I beheld, and heard an angel flying in the midst of heaven.* That hereby is signified the Lord enlightening all in the heavens concerning the state of the church at its end, appears from the signification of seeing and hearing, as denoting to open the understanding to perceive, concerning which we shall speak presently; and from the signification of angel, as denoting the Lord^a; in this case, the Lord, as to manifestation of the future quality of the church in the last times as to the reception of the divine truth; and from the signification of flying, as denoting to enlighten and give understanding, concerning which also we shall speak presently; and from the signification of “*in the midst of heaven,*” as denoting in the universal heaven, or all who are in the heavens^a: hence it may appear, that by, “*I beheld, and heard an angel flying in the midst of heaven,*” is signified the illumination of all who are in the heavens concerning the state of the church at its end; the reason of this signification is, because this is the subject treated of in what follows. The reason why by seeing and hearing is signified to open the understanding to perceive, is, because to see signifies to understand, and to hear signifies to perceive.^b The reason why to fly, when predicated of the Lord, signifies to enlighten, is, because to fly is predicated of the understanding, and of the extension of the sight thereof round about, wherefore when it is predicated of the Lord, it signifies

^a That by angels, in the Word, is understood the divine truth proceeding from the Lord, thus the Lord himself, as to divine truth, may be seen above, n. 130, 200, 302.

^a That in the midst signifies in the universal, and thus all, may be seen above, n. 213.

^b That to see signifies to understand, may be seen above, n. 260; and that to hear signifies to perceive, may also be seen above, n. 14, 108.

the enlightening of the understanding.^c The same is signified by flying, in the following passages in David: “*And he rode upon a cherub, and did fly: yea, he was carried upon the wings of the wind*” (Psalm xviii. 10; 2 Sam. xxii. 11). By a cherub is signified the inmost heaven; by riding is signified, to give understanding, and to enlighten, in like manner by flying, and being carried upon the wings of the wind; but by riding is signified to give understanding and to enlighten, in this case the inmost heaven, which is signified by a cherub; by flying is also signified to give understanding and to enlighten but the middle heaven; but by being carried upon the wings of the wind, is signified to give understanding and to enlighten the ultimate heaven.^d The reason why to fly signifies to enlighten the middle heaven, is, because this heaven is the spiritual heaven, and spiritual things in the Word are signified by various birds, and by their wings and flights: the reason why to fly upon the wings of the wind signifies to enlighten the ultimate heaven is, because wings pertain to flying, and this signifies illumination, and wind signifies the spiritual principle of this heaven; thus by these words is described the omnipresence of the Lord in all the heavens, and hence also the enlightening of the understanding; for as was said above, where the Lord is present, there is illumination.

530. *Saying with a loud voice*—That hereby is signified manifestation, appears from the signification of saying with a loud voice, as denoting manifestation, in the present case, concerning the future state of the church about its end, which is predicted in what follows: it is said a loud voice, because it is predicated of the Lord, and addressed to the universal heaven, as was said just above.

531. *Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound*—That hereby is signified grievous lamentation over the changes of the state of the church in its end, on account of the aversion from good and truth, and thence damnation, appears from the signification of woe, as denoting lamentation over aversion from good and truth, and consequent damnation; and from its being said three times, as denoting grievous lamentation, concerning which we shall speak presently; and from the signification of “*inhabitants of the earth,*” as denoting those who are of the church, the earth denoting the church;^e and from the signification of the voices of the trumpet of the three

^c That to fly, when predicated of the Lord, signifies omnipresence, may be seen above, n. 280, consequently also it signifies illumination, for where the Lord is present, there is illumination.

^d That to ride signifies to give understanding, may be seen above, n. 355, 364; and that cherub signifies the inmost heaven, may be seen above, n. 313, 322, 362, 462.

^e As may be seen above, n. 29, 301, 117.

angels which are yet to sound, as denoting the changes of the state of the church; for by the angels sounding the trumpets, are signified changes from influx out of the heaven;^f that by three is signified what is complete even to the end, will be seen in the following article: hence it may appear, that by these words, "*Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound,*" is signified grievous lamentation over the changes of the state of the church at its end, on account of aversion from good and truth, and consequent damnation. That woe signifies lamentation ever calamity, danger, misery, destruction, and so forth, may appear from the passages in the Word where it occurs; but in the present case it signifies lamentation over aversion from good and truth, and consequent damnation, because this is the subject treated of in what follows; and inasmuch as aversion from good and truth becomes successively more grievous in the church, even unto its end, therefore it is thrice mentioned, to denote every successive increase of the grievousness of the evil. This will appear from the following passages in the Revelation; in which it is said, "*One woe is past: and behold, there come two woes more hereafter*" (ix. 12). And afterwards: "*The second woe is past; and, behold, the third woe cometh quickly*" (ix. 14). That woe in the Word signifies lamentation over various accidents, especially over the evils which devastate the church, may appear from the various passages therein; thus in Matthew: "*Woe unto you, scribes and pharisees, hypocrites!*" (xxiii. 13—29). And in Luke: "*And truly the Son of man goeth as it was determined: but woe unto that man by whom he is betrayed!*" (xxii. 22). Again, in the same: "*It is impossible but that offences will come: but woe unto him, through whom they come!*" (xvii. 1). And in Isaiah: "*Woe unto them that join house to house, that lay field to field, till there be no place. Woe unto them that rise up early in the morning, that they may follow strong drink. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope. Woe unto them that call evil good, and good evil. Woe unto them that are wise in their own eyes, and prudent in their own sight. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink*" (v. 8—22). See also chap. iii. 11; x. 1; xvii. 12; xviii. 1; xxix. 1, 15; xxx. 1; xxxi. 1; xxxiii. 1; xlv. 9, 10, etc., Jeremiah, xxii. 13; Ezek. xiii. 3; Rev. xviii. 16, 19.

532. Inasmuch as all numbers in the Word signify things and states, and the compound numbers derive their signification from the simple numbers of which they are compounded, and the simple numbers are principally two, three, five, and seven, it is expedient, that their signification be shewn, and at present,

^f As may be seen above, n. 502.

that of the number three, because it is said; "*Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound!*"^g That three in the Word signify what is full and complete, and hence an entire period, greater or less, from beginning to end, may appear from the following passages; thus in Isaiah: "*But now Jehovah hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude: and the remnant shall be very small and feeble*" (xvi. 14). Here by Moab are understood those who are in falsities from evil; by his glory, and by that great multitude, are understood those falsities themselves; by the three years within which his glory shall be contemned, is signified what is complete and consummated, hence it is said, "*and the remnant shall be very small and feeble,*" by which is signified, that it shall be no more; three years are mentioned, whereby is understood consummation, thus, from beginning to end. It is to be observed, that the same is signified by three years, as by three months, by three weeks, three days, and three hours, inasmuch as times, in the spiritual sense, signify states, and three times, whether greater or less, a full state. Again, in the same prophet: "*And Jehovah said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; so shall the king of Assyria lead the captivity of Egypt, and the multitude of Kush, that is to be carried away; boys and old men, naked and barefoot*" (xx. 3, 4). Here, by Egypt and Ethiopia are not understood Egypt and Ethiopia, but by Egypt is understood the external or natural principle, as to scientifics, and by Ethiopia the external or natural principle as to worship, which, when it is destitute of an internal spiritual principle, is also destitute of truth and good, for all the truth, and all the good pertaining to the natural or external man, are from influx through the spiritual man from the Lord, and when it is destitute of truth and good, then the natural or external man, as to those things which are there, is as a man naked and barefoot; that there will be only reasonings from falsities, and that these things will destroy, is signified by the king of Assyria leading the captivity of Egypt, and by the multitude of Kush, that is to be carried away, by the boys and old men, whom the king of Assyria shall lead away, naked and barefoot, is signified that all innocence and all wisdom should perish; their total and plenary destruction was represented by the prophet going three years naked and barefoot; three years signifying an entire period from beginning to end, consequently, total destruction.

^g That all numbers, in the Word, signify somewhat of thing and state, may be seen above, n. 203, 429; and that the greater and congregate numbers signify the same as the simple numbers from which they arise by multiplication, and that the simple numbers are two, three, five, and seven, may also be seen above, n. 430.

So in Hosca: "*After two days will he revive us: in the third day he will raise us up, and we shall live in his sight*" (vi. 2). By being revived after two days, and raised up the third day, is signified to reform and restore the church, the third day denoting full reformation and restoration, wherefore it is said, that Jehovah shall then raise them up; that neither two days nor three days are meant, is evident.

Inasmuch as the number three signified what is complete even to the end, therefore that number was received in the representative church, and used as often as something complete was represented, as may appear from the following particulars recorded or commanded in the Word. Thus that the children of Israel should go a journey of three days, and should sacrifice (Exod. iii. 18; v. 3); that in the third month after their departure from Egypt, they came to mount Sinai (Exod. xix. 1); that it was commanded them to prepare themselves against the third day, because in the third day Jehovah would descend upon mount Sinai (Exod. xix. 11, 15, 16, 18); that for three days there was darkness in the land of Egypt (Exod. x. 22, 23); that during three years the fruits of the trees planted in the land of Canaan should be uncircumcised (Levit. xix. 23, 24, 25); that no part of the flesh of the sacrifice should be left to the third day (Levit. vii. 16, 17, 18; xix. 6, 7); that the water of separation should be sprinkled upon the unclean on the third day, and on the seventh day (Numb. xix. 11—22); that they who touched what was slain, should be cleansed the third day, and the seventh day (Numb. xxxi. 19—24); that Joshua commanded the people, that within three days they should pass over Jordan (Joshua i. 11; iii. 2); that Jehovah called Samuel three times, and three times Samuel ran to Eli, and the third time Eli understood that Jehovah called Samuel (1 Samuel iii. 1—8); that Jonathan said to David, that he should hide himself in a field unto the third evening, and that afterwards Jonathan threw three arrows to the side of the stone, and David bowed himself three times to the earth before Jonathan (1 Sam. xx. 5, 12, 19, 20, 35, 36, 41); that three things were proposed to David, of which he should choose one, as that a famine of seven years should come upon the land, or that he should flee three months before his enemies, or that a pestilence should be in the land three days (2 Sam. xxiv. 11, 12, 13); that Elijah stretched himself upon the son of the widow three times (1 Kings xvii. 21); that Elijah said that they should pour water upon the burnt-offering, and upon the wood three times, and they poured it three times (1 Kings xviii. 34); that Jonah was in the belly of the whale three days and three nights (Jonah i. 17; Matt. xii. 40); that Daniel was mourning three weeks (Dan. x. 2, 3, 4); that the third year was the year of tenths (Dent. xxvi. 12); that the Lord said of the man who planted a vineyard, that he

sent his servants three times, and afterwards his son (Mark xii. 2—6; Luke xx. 12, 13); that the Lord said to Peter, that before the cock should crow twice, he should deny him thrice (Matt. xxvi. 34, 69, to the end; Luke xxii. 34, 57—61; John xiii. 38); that the Lord said three times to Peter, lovest thou me, and feed my lambs and my sheep; and that the third time Peter was grieved (John xxi. 15, 16, 17); that the Lord said that the kingdom of heaven was like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened (Matt. xiii. 33; Luke xiii. 21); that the Lord said, I do cures to-day and to-morrow, and the third day I shall be perfected (Luke xiii. 32, 33); that the Lord said that he should be in the heart of the earth three days and three nights (Matt. xii. 40); that he said that he should rise again the third day (Matt. xvi. 21; xvii. 22, 23; xx. 18, 19; Luke xviii. 33; xxiv. 46); that the false witnesses affirmed of Jesus that he said, I am able to destroy the temple of God, and to build it in three days (Matt. xxvi. 61; xxvii. 40; John ii. 19, 20); that he prayed three times in the garden of Gethsemane (Matt. xxvi. 39, 42, 44); that he was crucified at the third hour (Mark xv. 26); that then there was darkness over the whole land three hours, from the sixth hour to the ninth, when he said, it is finished, and expired (Matt. xxvii. 45; Mark xv. 37; John xix. 30); that the Lord rose again the third day (Matt. xxviii. 1; Mark xvi. 2; Luke xxiv. 1; John. xx. 1).

From these passages it may appear that the number three signified what was consummated or complete to the end, consequently an entire period, greater or lesser, from beginning to end. From this simple number many compound numbers derive their significations, as 6, 9, 12, 60, 72, which hence signify all truths and goods in the aggregate; in like manner the numbers 30, 300, 3000; for, as has been shown above, the compound numbers derive their significations from the simple numbers of which they are compounded. Moreover, it is to be observed, that the number three, in the Word, is predicated of truths, and two and four, of goods; the reason is because two and four signify conjunction, whereas three signifies fulness, and spiritual conjunction is love, and all good is of love, and spiritual plentitude or fulness is formed by truths. They who do not know that all numbers in the Word are significative, think and believe that nothing more is meant when the numbers two and three, also three and four, are mentioned than the numbers themselves, or a few in number, whereas they denote all who are in good and truth, as in the following passages. Thus, in Isaiah: "*Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two three berries in the top of the bough, four five in the branches of the fruit bearing (olive), saith Jehovah, God of Israel*" (xvii. 6). The subject here treated of is the vastation of the

church, and these words are said of the remaining few who are in good and truth : comparison is made with the shaking of an olive, because by the olive is signified the church as to the good of love, and by the branches the truths thence derived ; two three signify the few who are in good, and thence in truths, two denoting good, and three denoting truths ; and four five signify the few who are in good, four denoting those who are in good, and five denoting few ; and whereas four five signify the few who are in good, therefore it is said, four five, in the branches of the fruit-bearing (olive), by which are signified those in the church who are in good as to life ; and in consequence of this signification of those numbers, it is said two, three, four, five, and not two and three, four and five. So in Amos : “ *So two three cities wandered unto one city, to drink waters, but yet they were not satisfied* ” (iv. 8). This is said respecting the defect of truth at the end of the church, intimating that they who shall then desire truth from a spiritual affection will not find any in doctrines, wherever they may enquire. Hence it is said, “ *two three cities wandered unto one city, to drink waters, but yet they were not satisfied ;* ” by two three cities are signified those who are in the affection of truth from good ; by city is signified the truth of doctrine ; by drinking waters is signified to learn truths ; by wandering is signified to enquire ; and by not being satisfied is signified not to find truth which in itself is truth ; two three cities are mentioned, because by two three are signified those who are in good, and thence in truths. So in Zechariah : “ *And it shall come to pass, that in all the earth, saith Jehovah, two parts therein shall be cut off, they shall expire ; but the third shall be left therein. Yet I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried* ” (xiii. 8, 9). Here also the subject treated of is the vastation of the church as to good ; that all good is about to perish is signified by its being said, “ *two parts therein shall be cut off, they shall expire,* ” the term “ *therein* ” denoting the church universal, and two parts denoting all good ; that something of truth would remain, but scarcely any genuine truth, is signified by, “ *Yet I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried ;* ” by the third part are meant the remaining truths ; the refining, trying, or proving of which, whether they be genuine, is signified by leading them through the fire ; to prove by fire is to prove by the affection of love, with which if the truth does not agree it is not genuine truth, for by fire, in the Word, is signified love ; when the good of love perishes in the church, the truth also becomes not truth, because all truth derives its essence from good. Hence it may appear what is signified by these words of the Lord in Matthew : “ *For where two or three are gathered together in my name, there am I in the midst of them* ”

(xviii. 20). Here, by two or three being gathered together, are not meant two or three, but they who are in good and thence in truths; neither by the name of the Lord is meant his name, but all the good of love and the truth of faith by which he is worshipped.^h Hence also it is evident what is signified by the words of the Lord in Luke: "*For from henceforth there shall be five in one house divided, three against two, and two against three*" (xii. 52). By these words is understood, that after the advent of the Lord, when he himself was made known, and the interior things of the Word were revealed by him, and together with him, then in the church, as well in general, as with the man of the church in particular, there would be dissension between good and truth, and between truth and good; this is understood by there being five divided in one house, three against two, and two against three; house denoting the church in general, and with the man of the church in particular, and three denoting truths, and two denoting goods; its being said that five shall be divided, signifies that such dissension shall exist with those who are reformed; wherefore, it also follows that "*the father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother*" (ver. 53); for by father is signified the good of the church, by son the truth of the church, by mother the truth of the church, and by daughter the good of the church. Who cannot see that the numbers five, two, and three, would not have been here mentioned unless they had been significative? Five, in the Word, when two and three follow, signifies all those; but when preceded or followed by the numbers ten or twenty, five then signify some and few. Similar things are understood in the precept of the decalogue by the third and fourth generations, or by the third and fourth sons, upon whom Jehovah shall visit the iniquity of the parents (Exod. xx. 5; Numb. xiv. 18; Deut. v. 9, 10). By the third and fourth generation are signified all who are in falsities from evil, by the third generation those who are in the falsities of evil, and by the fourth generation those who are in evils of falsity; for, in the opposite sense, three signifies falsities, and four evils. Who does not see that it would be contrary to the divine justice to visit the iniquity of the parents upon the sons, even to the third and fourth generation; for the Lord teaches that "*The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him*" (Ezek. xviii. 20; Deut. xxiv. 16; 2 Kings xiv. 6). Hence it is evident that the terms third and fourth generation are not to be taken in the literal sense, but that they signify what is meant by those num-

^h As may be seen above, n. 102, 135.

bers. The same things are signified by "*For three and four prevarications*" (Amos i. 3, 6, 9, 11, 13; ii. 1, 4, 6). From these considerations it may appear how great arcana are contained in the Word, in the numbers only, which no one can know without the spiritual or internal sense.

CHAPTER IX.

1. AND the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to it was given the key of the well of the abyss.

2. And it opened the well of the abyss; and there arose a smoke out of the well, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the well.

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

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

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

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

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

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

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

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

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

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

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

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

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

16. And the number of the armies of horsemen was two myriads of myriads; and I heard the number of them.

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

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

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

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

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

EXPLICATION.

533. Verses 1, 2. *AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to it was given the key of the well of the abyss. And it opened the well of the abyss; and there arose a smoke out of the well, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the well.*—“*And the fifth angel sounded,*” signifies influx out of heaven manifesting the state of the church, that it was absolutely changed: “*and I saw a star fall from heaven unto the earth,*” signifies the knowledges of truth falsified, and thus turned into falsities; “*and to it was given the key of the well of the abyss,*” signifies communication and conjunction with the hells: “*and*

it opened the well of the abyss, signifies communication and conjunction with the hells, where and whence such falsities are: “*and there arose a smoke out of the well, as the smoke of a great furnace,*” signifies dense falsities thence, originating in the evils of earthly and corporeal loves: “*and the sun and the air were darkened by reason of the smoke of the well,*” signifies that the light of truth from the Lord was made thick darkness by infernal falsities.

534. *And the fifth angel sounded*—That these words signify influx out of heaven manifesting the state of the church, that it was absolutely changed, appears from the signification of sounding with a trumpet, as denoting influx out of heaven, and a change of the state of the church:ⁱ in this case, that the state of the church was absolutely changed, because it was said just above, concerning the three last times of the angel sounding, “*woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels who are yet to sound;*” the change which is described in what now follows, is, that all truth was destroyed, and that the falsity, which was in the place of it, opened the hells, whence falsities issued out.

535. *And I saw a star fall from heaven unto the earth*—That hereby are signified the knowledges of truth falsified, and thus turned into falsities, appears from the signification of stars, as denoting the knowledges of good and truth;^j and from the signification of falling from heaven, as denoting to perish, which is the case with the knowledges of truth when they are denied, and when they are falsified; in this case, when they are falsified; for this book does not treat of those who deny truths, but of those who falsify them; for they who deny truths are not amongst those who are in the former heaven, and are cast down thence into hell at the day of the last judgment, for these are cast thither immediately after death; but it is they who falsify truths from various causes who are treated of in this book, inasmuch as they made to themselves a heaven which was afterwards destroyed. The knowledges of good and truth from the Word, are falsified by those, who acknowledge the Word, but apply it to favour their own loves, and the principles which are from self derived intelligence, for thus they turn the truths of the Word into falsities, and thus the knowledges of good and truth with them perish: from these considerations it may appear, that by the star falling from heaven unto the earth, is signified that the knowledges of truth were falsified, and thus turned into falsities.^k That to fall down, or to fall from heaven to the earth, signifies to perish, that is, not to have any more a place in heaven, but to be cast down thence, and conjoined with

ⁱ Concerning which see above, n. 502.

^j Concerning which see above, n. 72, 402.

^k See above, n. 517.

hell, is evident from what follows, where it is said, "*And to it was given the key of the well of the abyss,*" the well of the abyss denoting the hell where and whence are the falsities of evil. The same is signified by falling from heaven unto the earth, where it is said in the Revelations: "*And the stars of heaven fell unto the earth*" (vi. 13). And again: "*And his tail drew the third part of the stars of heaven, and did cast them to the earth*" (xii. 4). And in Daniel: "*And it waxed great, even to the host of heaven; and it cast down some of the host, and of the stars to the ground, and stamped upon them*" (viii. 10). And in Matthew: "*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*" (xxiv. 29). The same is also signified by the words of the Lord in Luke: "*And he said unto them, I beheld Satan as lightning fall from heaven*" (x. 18). Here by Satan is understood all the falsity which destroys truth, for the hells where such falsities are, and whence they arise, are called Satan, and the hells where and whence the evils are which destroy goods, are called the Devil, wherefore by Satan as lightning falling from heaven, is understood, that all the falsity which destroyed the truth of the Word, was cast down out of heaven. The same is also signified by the following words in the Revelations: "*And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him*" (xii. 9). From these considerations it may appear, that by falling, and being cast down out of heaven to the earth, is signified, to have no more place in heaven, but in hell, consequently to perish: by the earth, here, is also signified what is cursed.¹ The reason why they who falsify the truths of the Word by interpretations to confirm evils of the life, avert themselves from heaven, and convert themselves to hell, is, because the conjunction of heaven with man is by the Word, for heaven is in the spiritual sense of the Word, and man is in its natural sense, wherefore the conjunction of heaven with the world is by the Word; on this account, also, the Word is called a covenant, and a covenant denotes conjunction: it is from this ground, that they who apply the Word to evils of the life, and to false principles which are from self-derived intelligence, cannot be conjoined with heaven: and they who are not conjoined with heaven are conjoined with hell: for man must of necessity be either in heaven or in hell, as it is not allowed him to hang between both. But they who apply the Word to falsities which do not disagree with good of life, such as are with the upright gentiles who have not the Word, and with the simple in the

¹ As was shewn above, n. 304 at the end.

church who believe in the Lord, and lead a good life, inasmuch as from their falsities they have respect to good, the Lord also applies them to good, and turns them to heaven; for the essential principle in heaven is the good of life, which is the same thing with the good of love to the Lord, and with the good of love towards the neighbour, or charity; for according to this good, every one there has perception of truth, intelligence, and wisdom. Hence then it may appear what is understood by the falsification of truth from the Word, which is here signified by the star falling from heaven unto the earth.

536. *And to it was given the key of the well of the abyss*— That hereby is signified communication and conjunction with the hells, appears from the signification of a key, as denoting opening, concerning which we shall speak presently; and from the signification of the well of the abyss, as denoting the hells where and whence are the falsities of evils, of which we shall speak in the following articles. The reason why it is said, that the key of the abyss was given to the star falling from heaven unto the earth, is, because by the star, in this case, are signified the knowledges of truth from the Word falsified by applications to evils and the falsities thence derived; and evils of falsities, and falsities of evils, with man, open the hells where similar evils and falsities exist. But what is understood by opening the hells, will also be explained in the following article, where it is said; “*And it opened the well of the abyss.*” That a key signifies opening, is from appearance in the spiritual world; for in that world there are houses and chambers, also doors by which they enter, and locks and keys by which they are opened, and they all signify such things as are in man; the house itself corresponds to the interiors of the spiritual and natural mind; in like manner the chambers; and the doors correspond to the communications which are between the interiors of the spiritual and natural mind; and the key corresponds to admission and opening from one part into the other; in a word, the most minute things belonging to the house in which spirits and angels dwell, correspond to similar things in them. Few of the spirits know this, because few think any thing of correspondences, for being in them, they do not reflect upon them: the case herein is as with man in the world, few know the qualities of their affections and thoughts, because they are in them, and hence do not reflect upon them, when notwithstanding they are innumerable, as may appear from analytical particulars which have been discovered by many of the learned, all which are operations of the mind. From what has been said above it may be known, whence it is that a key is here mentioned, and that it signifies admission and opening. It has the like signification in other passages in the Word; thus in Matthew: “*And I will give unto thee the keys of the kingdom of*

heaven" (xvi. 19).^m Again, in the Revelation: "*I am he who liveth, and was dead; and, behold, I am alive for ever more, amen; and have the keys of hell and of death*" (i. 18). And again: "*These things saith he who is holy, he who is true, he who hath the key of David, he who openeth, and no man shutteth; and shutteth, and no man openeth*" (iii. 7).ⁿ And again: "*And I saw an angel come down from heaven, having the key of the abyss, and a great chain was in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years*" (xx. 1, 2). This passage will be explained in its proper place. So again, in Luke: "*Woe unto you lawyers! for ye have taken away the key of knowledge; ye enter not in yourselves, and them that were entering in ye hindered*" (xi. 52). They were called lawyers, who searched the scriptures, and taught how they were to be understood; and inasmuch as the sacred scripture, or the Word, is the ground of communication, and thence of conjunction with heaven, as was said in the article above, and truths are what open the communication, and the goods of truths are what constitute conjunction, whereas truths falsified, which in themselves are falsities of evil, are what cause disjunction, therefore it is said that they had taken away the key of knowledge, that is, that by means of truths they could have opened communication with heaven to those whom they taught; but because they perverted the Word by applications to their own loves, and thence to false principles, it is therefore said: "*Ye enter not in yourselves, and them that were entering in, ye hindered.*" From these considerations also it may appear, that the key which opened the well, signifies communication and conjunction with the hells by the falsities into which the truths of the Word are turned by those who falsify them in applying them to evils of the life, and to the false principles thence conceived.

537. "*And it opened the well of the abyss*"—That hereby are signified communication and conjunction with the hells, where and whence such falsities are, appears from the signification of opening, as here denoting to communicate and conjoin, concerning which we shall speak presently; and from the signification of the well of the abyss, as denoting the hell where and whence such falsities are. The reason why these hells are called in the Word wells of the abyss, and wells, is because a well signifies the Word in the sense of the letter, and the truth of doctrine thence derived, but, in the opposite sense, the Word falsified, and the false doctrine thence derived; and the abyss or deep of the sea signifies hell. The reason why

^m Which may be seen explained above, n. 206; also in Isaiah, chap. xxii. 21, 22, where the same is said concerning Eliakim, as may also be seen explained above, n. 206.

ⁿ See above, n. 206.

it signifies the hell where they are, who falsified the Word by applying its truths to evils of the life, is, because those hells appear to them who are above, as seas, and those who are there as in the bottom of them. It has been also granted me to see those seas or hells, and those who are in the bottom of them, whence they have also spoken with me, and said that they were not in waters, but on dry ground; hence it was also evident, that the waters of those seas are appearances corresponding to the falsities in which the inhabitants are principled; moreover, the waters of those seas are grosser and denser according to the falsifications, and the depths are also various according to the evils from which they are falsified. But concerning the signification of abyss in the Word more will be seen below. The reason why the opening of the well of the abyss signifies communication and conjunction with such hells, is, because the hells are not opened except when evil spirits enter, which takes place when they have passed their time in the world of spirits; for it is not allowed to any evil spirit to go out from hell, after he has been once cast thither, and if he do go out, he presently falls back thither. But every man is conjoined with spirits who are in the world of spirits, and with spirits of a quality agreeing with his own; wherefore the man who falsifies the Word, in applying it to evils of life, and to falsities confirming those evils, is conjoined with similar spirits, and by them with the hells, which are in similar falsities. Every man after death becomes a spirit, and is then immediately tied or bound either to infernal, or to heavenly societies, according to his life in the world; and all spirits, before they are cast down into hell, or elevated into heaven, are first in the world of spirits, and at that time with men who live in the world, the evil spirits with the evil, and the good with the good, and by these man has communication and conjunction either with the hells or with the heavens. Hence it is evident, that by opening the well is not signified to open hell, but communication, and by communication to have conjunction with hell. From all the hells, also, there exhale falsities of evil in great abundance, in which the spirits are who are in the world of spirits, and together with them, the men who are in similar falsities in our world: neither spirit nor man can be any where else, than where the love of his life is, for what a man loves, that he wills, thinks, and breathes.^o

The reason why a well signifies the Word and the truth of doctrine, and, in the opposite sense, the Word falsified, and thence the falsity of doctrine, is, because wells contain waters, and waters signify truths, and, in the opposite sense, falsities.^p That a well signifies both the latter and the former, appears

^o Concerning the nature of the world of spirits, see the work concerning *Heaven and Hell*, n. 421—431.

^p As shewn above, n. 71, 483, 518.

from the following passages in the Word; thus in Moses: "*And from thence they went to Beer; that is the well whereof Jehovah spake unto Moses, Gather the people together, and I will give them waters. Then Israel sang this song, Spring up, O well; answer ye from it: the princes digged the well, the willing people digged it, by the direction of the lawgiver, with their staves*" (Numb. xxi. 16, 17, 18). That a well here signifies the truth of doctrine from the Word, may appear from the song which Israel sang concerning it; by, "*Spring up, O well, answer ye from it,*" is signified, that doctrine from the Word should teach truth, and that they should receive it, the calling forth of truth is signified by, "*Spring up O well,*" and reception and instruction by, "*answer ye from it; the princes digged the well, the willing people digged it, by the direction of the lawgiver, with their staves,*" signifies that they who are in truths and in the goods of truths are enlightened by the Lord, and search out and collect doctrine by the Word from him; princes denote those who are in truths; the willing people, those who are in the goods of truth; and to dig denotes to search out and collect; lawgiver signifies the Lord as to the Word, and as to doctrine from the Word, and staves signify power and strength of mind, in this case, by the Lord, from the Word, because it is said, by direction of the lawgiver; hence it is evident, what the well here signifies. The reason why Israel sung a song concerning this well, was, because Beer, in the original tongue, signifies a well, and a well, in the spiritual sense, signifies the Word and doctrine from the Word; in like manner, as Beersheba, which is frequently mentioned in the historical parts of the Word. The same is meant by Jacob's well, at which the Lord sat, and conversed with the woman of Samaria, to whom he said: "*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*" (John iv. 6—14). The reason why the Lord spake with the woman of Samaria at that well, was, because by the woman of Samaria was understood the church to be established with the gentiles, and by the Samaritans, who are also mentioned in other passages, were understood the gentiles or nations which would receive doctrine from him, and concerning him; by that well was signified doctrine from the Word; by the water, the truth of doctrine; and by the Lord sitting at the well, the Word or divine truth. That salvation is from the Lord by means of divine truth from the Word, is signified by the water which he would give becoming a well of water springing up into everlasting life. The same is meant by the wells which the servants of Abraham and the servants of Isaac dug, and concerning which

they strove with the servants of Abimelech (Gen. xxi. 25 ; xxvi. 15, 18—22, 25, 32). By the wells which the servants of Abraham and the servants of Isaac dug, are signified truths of doctrine, because by Abraham, Isaac, and Jacob, in the Word, is understood the Lord ; but by Abimelech king of Gerar, or of the Philistines, are understood those who place salvation in truths alone without the good of life, as they who are in faith alone do at this day ; and inasmuch as all truth is from good, or the all of faith from charity, and they who separate and exclude good from truth, or charity from faith, cannot possess any genuine truth of doctrine, but all the truth of the Word is with them as a mere sense of the words without any perception of the thing, thus as a shell without a kernel, therefore they strive or quarrel concerning the truths of faith. This was represented and signified by the strife of the servants of Abimelech with the servants of Abraham and of Isaac concerning the wells. There is an internal spiritual sense in the historical parts of the Word, as well as in the prophetic parts of it, as may appear from the *Arcana Cœlestia*, where the historical circumstances which are contained in Genesis and Exodus are explained as to their internal spiritual sense, as also the circumstances related concerning the wells of Abraham and Isaac, which may be seen in other historical relations concerning wells in the Word. As in Luke : “ *Which of you shall have an ass or an ox fallen into a pit, or well, and will not straightway pull him out on the sabbath day ?* ” (xiv. 5). The reason why there was a statute to this purpose enjoined on the Israelites and Jewish nation, was, on account of the spiritual sense contained in it ; for all the statutes, judgments, and precepts, given to the children of Israel, signified spiritual things pertaining to heaven and to the church ; this statute therefore signified, that if any one shall fall into what is false and evil, he is to be brought out of it by the truth which is taught from the Lord on the sabbath day. By a pit or well, in the above passage, falsity and its evil are understood ; by an ass and an ox are signified the truth and good of the natural man ; by falling into the pit is signified falling into falsity and its evil : by being drawn out on the sabbath day, is signified to be instructed and thereby led out of them ; for the sabbath day signifies the Lord as to instruction and doctrine, wherefore he calls himself Lord of the sabbath.^r

Nearly similar is the spiritual sense contained in these words of Moses : “ *And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein ; the owner of the pit shall make it good, and give money unto the owner of them ; and the dead beast shall be his* ” (Exod. xxi. 33),

^r That ass signifies the truth of the natural man, may be seen in the *Arcana Cœlestia*, n. 2781, 5741 ; and that ox signifies the good of the natural man, n. 2180, 2566, 9135, in the same.

34). Here, by a man opening a pit, is signified the propagation of any falsity pertaining to himself; "*or if a man shall dig a pit,*" signifies if he shall frame or hatch what is false; "*and an ox or an ass fall therein,*" signifies the perversion of good and truth in the natural principle pertaining to another. "*The owner of the pit shall make it good,*" signifies that he with whom the falsity originates, shall amend it: "*and give money to the owner of them,*" signifies, that he shall do so by truth pertaining to him, whose good and truth in the natural principle was perverted: "*and the dead beast shall be his,*" signifies that the evil, or the falsity, remains with him.^s Thus also in Matthew: "*Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch*" (xv. 14; Luke vi. 39). This the Lord said to the scribes and Pharisees, who, although they had the Word, in which are all divine truths, yet understood nothing of truth; and inasmuch as they taught falsities, and their falsities were also believed by the people, they are therefore called blind leaders of the blind; the blind in the Word denoting those who do not understand truth; and because a pit or ditch signifies what is false, it is said that they shall both fall into it. So in David: "*Deliver me out of the mire, and let me not sink; let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me*" (Psalm lxxix. 15, 16). That pit here signifies the hell where and whence are falsities, is manifest, for it is said, "*let not the pit shut her mouth upon me,*" that is, let not the hell whence are falsities, or the falsities from hell, wholly possess me, so that I may not escape; the mire, out of which it is said, "*deliver me, and let me not sink,*" denotes the evil of what is false, and to sink denotes to perish thereby; "*let me be delivered from them that hate me, and out of the deep waters,*" signifies to be liberated from the evils and falsities which are from the hells, haters denoting evils thence derived, and deep waters denoting falsities thence derived: "*neither let the deep swallow me up,*" signifies the hell where are the falsities of evil, or the falsities of evil from hell. So again: "*They make their mouth soft as butter, but war is in their heart; their words are softer than oil, yet are they drawn swords. But thou, O God, shalt cast them down into the pit of destruction*" (Ps. lv. 21, 23). These things are said of those who make a pretence to good affections whilst they speak falsities by which they seduce; to make the mouth soft as butter, signifies good pretended by the affections, butter denoting the good of external affection; their words being softer than oil, signifies things similar, oil denoting the good of internal affection; "*yet are they drawn swords,*" signifies when

^s These things may be seen more fully explained in the *Arcana Cœlestia*, n. 9084—9089.

notwithstanding they are falsities destroying good and truth, drawn swords denoting falsities destroying; "*but thou, O God, shalt cast them down into the pit,*" signifies into the hell where the destructive falsities of that kind prevail. Inasmuch as pits in the Word signify nearly the same as wells, it may be expedient to adduce also some passages concerning pits. Thus in Jeremiah: "*And their nobles have sent their little ones to the waters: they came to the pits, and found no waters; they returned with their vessels empty*" (xiv. 3). Here, by nobles are signified those who lead and teach others; by little ones, those who are led and taught; and by waters, truths; hence it is evident what is signified by their nobles sending their little ones to the waters. By the pits in which there was no water are signified doctrinals in which there were no truths, whence it may also appear what is signified by their coming to the pits and finding no water; that they had no science or understanding of truth, is signified by their returning with their vessels empty, vessels in the Word denoting things recipient of truth, consequently scientific and intellectual things. So in Zechariah: "*As for thee also, by the blood of thy covenant I will send forth the bound out of the pit wherein is no water*" (ix. 11). This is spoken respecting the liberation of the faithful by the Lord, who were detained in the inferior or lower earth until his advent; and also concerning the enlightening of the Gentiles who were in falsities from ignorance: by the blood of thy covenant is signified the divine truth proceeding from the Lord, consequently the Word, which is called a covenant, because thereby conjunction is effected, a covenant denoting conjunction: by the bound in the pit in which there is no water, are understood those who are in falsities from ignorance; pit here denoting a doctrine not of truth, and also the inferior earth where they who were in falsities from ignorance were detained until the coming of the Lord; "*wherein is no water,*" denotes where there is no truth; they are called bound, because they could not be liberated from falsities but by the Lord. Again in Jeremiah: "*For my people have committed two evils; they have forsaken Me the fountain of living waters; and have hewed them out pits, broken pits, that can hold no water*" (ii. 13). By hewing them out pits, broken pits that can hold no water, is signified to hatch doctrines from self-derived intelligence, which, inasmuch as they are from man's proprium, are falsities, for the proprium of man is nothing but evil, and being evil it also produces falsity, for evil cannot produce anything else but falsity.⁶ Again, in the same prophet: "*Neither said they, Where is Jehovah who brought us up out of the land of Egypt, who led us in the wilderness, in a land of solitude and of the pit, in a land of drought and of thick shade,*

⁶ This passage may be seen explained above, n. 483.

through a land that no man [vir] passed through, and where no man [homo] dwelt?" (ii. 6). That by the wilderness in which the sons of Israel were led, was represented and signified the first state of the church to be established with those who are in mere ignorance of good and truth, has been shewn in the *Arcana Cœlestia*, in which the book of Exodus is explained; and inasmuch as that state was represented and signified by their wandering in the wilderness, therefore it is said that Jehovah led them in a land of solitude and of the pit, a land of drought and of thick shade; by the land of solitude and of drought is understood here, as elsewhere in the Word, a state of non-perception of good, and by a land of pits and of thick shade, is understood a state of ignorance of truth, and thence a state of falsity; by no man passing through, and no man dwelling therein, is signified no understanding of truth, nor perception of good, man (*vir*) in the Word denoting the understanding of truth, and man (*homo*) the perception of good, and by there being neither one nor the other, is signified no church either as to truth or as to good. Again, in Isaiah: "*He who leadeth out shall hasten to be opened, that he may not die in the pit, nor that his bread should fail*" (li. 14). This is said concerning the Lord; His advent is understood by "*He who leadeth out shall hasten,*" liberation from the falsities of ignorance, by not dying in the pit, wherefore the same is here signified by pit, as by the pit mentioned above in which were the bound; supply of spiritual instruction and nourishment, is signified by his bread not failing, for by bread is understood all spiritual food, and by spiritual food is understood instruction in truths and goods, whence come intelligence and wisdom. So in Ezekiel: "*Behold, therefore I will bring strangers upon thee, the violent of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall profane thy brightness. They shall let thee down into the pit, and thou shalt die the deaths of them that are slain in the heart of the seas*" (xxviii. 7, 8). These things are spoken concerning the prince of Tyrus, by whom are understood those who from self-derived intelligence hatch falsities, by which the knowledges of truth and good are destroyed; their ruin, by their own falsities, is signified by, "*Behold, therefore I will bring strangers upon thee, the violent of the nations,*" strangers denoting falsities which destroy truths, and the violent of the nations, evils which destroy goods; that they shall be destroyed by their own falsities originating in self-derived intelligence, is signified by, "*And they shall draw their swords against the beauty of thy wisdom, and they shall profane thy brightness,*" swords denoting falsities destroying truths; the pit into which they shall be let down, signifies infernal falsity; and by them that are slain in the heart of the seas, are signified those who perish by falsities, the heart of the seas signifying the hell where and whence falsi-

tics are, in like manner as the abyss. And in Jeremiah : "*Then took they Jeremiah, and cast him into the dungeon of Malachiah the son of Hammelech, that was in the court of the prison : and they let down Jeremiah with cords. And in the dungeon there was no water, but mire ; so Jeremiah sank in the mire. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. So they drew up Jeremiah with cords, and took him out of the dungeon*" (xxxviii. 6—13). By these things is signified the truth of doctrine falsified, the prophet signifying the truth of doctrine, and his being cast into the dungeon, signifying the falsification thereof ; by the old cast clouts and the rotten rags with which they drew him out, is signified the vindication of the truth of doctrine, and restitution, by such goods and truths of the literal sense of the Word, as were not perceived and understood, and therefore were neglected and rejected ; these things are signified by those rags ; to what purpose else would it be to mention in the divine Word, that the prophet was drawn out by such things. From these few passages it may appear, what is signified by a well and by a pit in the Word, namely, the Word and the truth of doctrine, and, in the opposite sense, the Word falsified, and thence the falsity of doctrine. In some passages also by a well and a pit, is signified the same as by a fountain, concerning the signification of which in both senses see above."

538. It was said above that the abyss signifies the hells where and whence falsities are : the reason of this signification is, because those hells, where the falsities of evil have rule, appear as seas, in the depths of which are the infernal crew, who are principled in the falsities of evil ; the reason of their appearing as seas is, because falsities continually flow out from them and appear as waters, wherefore waters in the Word also signify falsities ; from the waters themselves also the quality of the falsity is known, for falsities are of various kinds, namely, as many as there are evils ; the falsities which are from grievous evils appear over those hells as gross and black waters, and falsities from the evil of the love of self, as red waters, the quality of the genus of the falsity being distinguishable from the grossness and colour. It is to be remembered that in the spiritual world, truths also appear as waters, but as waters of a thin and pure quality ; the reason is, because there are three degrees of the life of man, as there are three heavens ; they in whom the third degree is opened are in an atmosphere pure as

ether, in such atmosphere are they who dwell in the third or inmost heaven; but they, in whom only the second degree is opened, are in an atmosphere of an aerial appearance, in such are they of the second or middle heavens; but they in whom the first degree only is opened, are in an atmosphere of a watery appearance, but thin and pure, in such are they of the first or ultimate heaven; the reason of which is, because interior perceptions and thoughts, as being more perfect, correspond to a like purity of the atmosphere, in which they are, for they diffuse themselves from every angel, and still more from every angelic society, and present a corresponding sphere, which sphere appears in a like purity to that of the perceptions and thoughts of the angels, or of their intelligence and wisdom. This sphere appears as an atmosphere, as an ethereal atmosphere in the inmost heaven, as an aerial atmosphere in the middle heaven, and as a thin watery atmosphere in the ultimate heaven, as was said above: hence it is evident that an atmosphere of a watery appearance corresponds to natural thought and perception, but that an atmosphere which is as it were thinly watery, corresponds to spiritual natural thought and perception, in which are the angels of the ultimate heaven; but the atmosphere which is of a gross watery nature, verging either to black or to red, corresponds to natural thought in which there is nothing spiritual; and such natural thought pertains to those who are in the hells where falsities have rule; for all who are there are merely natural and sensual." From these considerations it may appear, whence it is that the hells of falsities are in the Word called seas and abysses; seas, because they appear as seas, and abysses from their depth.

The same falsities are plainly meant in the following passages of the Word: thus in Moses: "*Pharaoh's chariots and his host hath he cast into the sea: his chosen captains are also drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea*" (Exod. xv. 4, 5, 8); these words form part of the song of Moses concerning Pharaoh and his host after they were drowned in the Red Sea. By Pharaoh and his host are signified those who are in the falsities of evil, and by the Red Sea is signified the hell where those falsities are; hence it is evident that by the depths which covered them the hells are signified." Again, in David: "*He rebuked the Red Sea also, and it was dried up: so he led them through the*

" That man has three degrees of life as the three heavens, and that they differ in purity, may be seen in the work concerning *Heaven and Hell*, n. 33, 34, 208, 209, 211.

" But the whole passage may be seen explained in the *Arcana Coelestia*, n. 8272—8279, and 8286—8289.

depths as through the wilderness" (Psalm cvi. 9). And in Isaiah: "*Art thou not He who dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the redeemed to pass over?*" (li. 10—15). Again, in the same prophet: "*Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep as a horse in the wilderness; they stumbled not*" (lxiii. 11—13). Here by the sons of Israel, before whom the Red Sea was dried up that they might pass safely through, are understood all who are in truths from good, whom the Lord defends, lest the falsities of evil which ascend continually from the hells should injure them; this is what is understood by drying up the sea, the waters of the great deep, and by making the depths thereof a way for the redeemed to pass over; likewise by leading them through the depths; for the falsities exhaled from the hells continually cling to man, consequently the hells, for whether we speak of falsities from the hells, or of the hells themselves, it is the same thing; but the Lord continually dissipates them with those who are in truths originating in good from himself; this, then, is what is signified by drying up of the sea, and leading them through the depths. They who are in truths grounded in good from the Lord, are understood by the redeemed. The same is signified by the following passages in Isaiah: "*That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers*" (xliv. 26, 27). By Jerusalem is signified the church of the Lord, and by the cities of Judah are signified the goods and truths of doctrine; the restoration of the church and of doctrine is signified by being inhabited and built; the dissipation of the evils and falsities which are from the hells, and protection from them, are signified by drying up the deep and making dry the rivers. The same thing is signified by those words in Zechariah: "*And he shall pass through the sea of affliction, and shall smite the waves in the sea, and all the deeps of the river shall be dried up: and the pride of Assyria shall be brought down, and the staff of Egypt depart away*" (x. 11). That they who live in truths from good are defended by the Lord, although falsities from the hells encompass them, is signified by Israel passing through the sea, and smiting the waves in the sea, and all the deeps of the river being dried up; for by Israel are understood those who are in truths from good; by the sea is understood hell and all the falsity thence derived; by the waves of the sea are

signified reasonings from falsities against truths; by drying up all the deeps of the river is signified to dissipate all the falsities of evil, even those which are more deep or profound; the river Nile denoting the false scientific principle; wherefore it follows, "*And the pride of Assyria shall be brought down, and the staff of Egypt shall depart away:*" by Assyria is signified reasoning from falsities against truths, and by Egypt, the scientific principle applied to confirm falsities; the pride of Assyria which shall be cast down, signifies self-derived intelligence from which reasoning proceeds, and the staff of Egypt, which shall depart away, signifies the power which accedes to reasoning by scientific principles which are applied for confirmation. So in Ezekiel: "*Thus saith Jehovah God; In the day when he shall descend into hell, I will make him to mourn, I will cover upon him the abyss*" (xxx. 15). This is said of Pharaoh and Assyria; and by Pharaoh is signified the same as by Egypt, namely, the scientific principle destroying the truth of the church by application to falsities; and by Assyria is signified reasoning from falsities; that they who are such are cast down into hell, where such falsities and reasonings from them are, is signified by his going down into hell, and being covered with the abyss; hence also it is evident that the abyss denotes the hell where and whence are the falsities of evil. So in Micah: "*He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea*" (vii. 19). Inasmuch as the depths of the sea denote the hells where and whence are evils and falsities, therefore it is said that he shall cast all their sins into depths of the sea. Again, in Ezekiel: "*For thus saith the Lord Jehovah; When I shall make thee a desolated city like the cities that are not inhabited; when I shall bring up the deep upon thee, and many waters shall cover thee; when I shall bring thee down with them that descend into the pit, with the people of the age, and shall make thee to dwell in the land of the lower [parts] in the desolations from of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living*" (xxvi. 19, 20). This is said of Tyrus, by which is signified the church as to the knowledges of truth and good, or as to the truths of the natural man, for the truths of the natural man are the knowledges of truth and good; the vastation of the church as to these things is here treated of; to make Tyrus a desolated city, as cities that are not inhabited, signifies the doctrine of the church without truths, and as doctrines which are without good, for the truths of doctrine without good are not truths, inasmuch as all truths are of good; by bringing up the deep upon Tyrus, and causing many waters to cover her, is signified immersion in falsities from hell in much abundance, the deep denoting hell, and many waters denoting falsities in much abundance; "*with them that descend into the pit, with the people*

of the age," signifies unto those in hell who were there from the most ancient church just before the deluge, who are called the people of the age, as being from ancient time, and were, above all others, in falsities of a direful nature. Hence it is evident what is signified by making Tyrus a desolated city, like the cities that are not inhabited, bringing her down with them that descend into the pit, with the people of the age, and setting her in the low parts of the earth, that she should not be inhabited: not to be inhabited denotes here not to be in any truths, because not in good, for such persons do not dwell in houses but in pits. Similar things are signified by the following passage in Zechariah: "*Behold, Jehovah shall impoverish Tyre, and shall shake out her riches into the sea; and she herself shall be devoured with fire*" (ix. 4). This also is said of Tyrus, and by shaking out her riches into the sea, is signified to cast the falsities into hell, the sea denoting the hell in which are the falsities of evil, and her riches denoting those falsities themselves. So again, in Ezekiel: "*They who condemn thee have brought thee into great waters: the east wind hath broken thee in the heart of the seas. Thy riches, and thy tradings, thy merchandise, thy mariners, and thy pilots, thy calkers, and they who trade thy tradings, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the heart of the seas in the day of thy fall*" (xxvii. 26, 27). These things also are said concerning Tyrus and her ships, by which are signified the knowledges of good and truth, or the truths of the natural man, which they procure for themselves, and which they sell, but in the present case they denote falsities; by the heart of the seas, in which it is said the east wind hath broken her, and into which she shall fall in the day of her fall, is signified the same as by the deep, namely, the hell whence are falsities of doctrine; the east wind denotes influx out of heaven, and the day of her fall, the last judgment; by her riches are signified falsities; by her tradings and merchandise are signified the acquisitions and communications thereof; by her mariners, the ministers, and by the pilots, the prelates who lead and teach; by the men of war, those who defend, and by the company, false doctrines. So in Jonah; "*Then Jonah prayed unto Jehovah his God out of the fish's belly, and said, I cried by reason of mine affliction unto Jehovah, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, into the heart of the seas; and the floods compassed me about; all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again to thy holy temple. The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the bars of the earth upon me for ever: yet hast thou made my life to ascend out of the pit*" (ii. 1—6). That by

Jonah's being in the belly of the whale three days and three nights, was represented that the Lord would so be in the heart of the earth, the Lord himself teaches in Matthew (xii. 39, 40; xvi. 4; Luke xi. 29, 30); and by these words of Jonah are described the dire temptations of the Lord; and inasmuch as temptations exist by inundations of evils and falsities, which ascend from hell, and as it were overwhelm, it is said, that he cried out from the belly of hell, and that he was cast into the deep, even into the heart of the seas, by which also is signified hell; by the floods, and by the waters, which compassed him about, and by the waves and billows which passed over him, are signified evils and falsities thence derived; by the depth which closed him round about are signified the hells where and whence falsities are; by the bottoms of the mountains to which he went down, are signified the hells where and whence are evils; that he was as it were bound by them, is signified by the weeds wrapping his head, and by the bars of the earth being upon him, weeds denoting falsities, and the bars of the earth, evils; victory over them from his own proper power, is signified by, "*Yet hast thou made my life to ascend out of the pit:*" it is said, "*Thou hast made my life to ascend out of the pit,*" but by this, when predicated of the Lord, is meant that he made himself to ascend, by virtue of his own divine principle, thus by his own proper power. Similar things are signified by the following passages in David: "*Abyss shouteth unto abyss at the noise of thy water-spouts; all thy waves and thy billows are gone over me*" (Psalm xlii. 7). So again: "*Save me, O God, for the waters are come in unto my soul. I sink in deep mire where there is no standing: I am come into deep waters, and the floods overflow me. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. Let not the water-flood overflow me, neither let the pit shut her mouth upon me*" (Psalm lxix. 1, 2, 14, 15). Again: "*Thou who hast shewed me many and grievous distresses, shalt revive me again, and shalt bring me up again from the depths of the earth*" (Psalm lxxi. 20). And again: "*I am counted with them that go down into the pit; I am as a man that hath no strength: neglected among the dead, like the slain that lie in the grave, whom thou rememberest no more, and they are cut off from thy hand. Thou hast laid me in the lowest pit, in dark places, in the deeps*" (Psalm lxxxviii. 4, 5, 6). In these passages also the temptations of the Lord, by which He subjugated the hells, and glorified his humanity, whilst in the world, are described; by waves and billows, are signified evils and falsities, and by abysses and depths of the sea, and likewise by the pit, are signified the hells where and whence those evils and falsities are; for as we said above, temptations are as it were immersions into the hells, and obsessions by evils and falsities. These things are signified by the lamentations of David in many places, and

also in the prophets; for in the spiritual sense of the Word, the temptations of the Lord are much treated of by which He subjugated the hells, and disposed all things to order in the heavens and in the hells, and by which He glorified his human principle; they are especially understood by the things predicted in the prophets and in the Psalms concerning the Lord, and by the things fulfilled by him, as mentioned in Luke (xxiv. 44).

By the abyss, and by the sea and the depths thereof, are also signified the hells, in the following passages; as in Jeremiah: "*Flee ye, they have turned themselves away, they have cast themselves down into the deep, the inhabitants of Dedan, and Hazor*" (xlix. 8, 30). And again: "*The sea is come up upon Babylon; she is covered with the multitude of the waves thereof*" (li. 42). And in Amos: "*Thus hath the Lord Jehovih made me to see; and behold, the Lord Jehovih called to devour by fire, he hath devoured the great abyss*" (vii. 4). And in David: "*The waters saw thee, O God, the waters saw thee: they were afraid; the depths also were troubled*" (Psalm lxxvii. 16). And again: "*Therefore will not we fear, though the earth be moved, and though the mountains be carried into the heart of the sea; though the waters thereof roar and foam*" (Psalm xli. 2, 3). And in Moses: "*In the same day were all the fountains of the great abyss broken up, and the windows of heaven were opened*" (Gen. vii. 11). And again: "*The fountains also of the abyss, and the windows of heaven were stopped*" (Gen. viii. 2). So in Job: "*But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof. The abyss saith, It is not in me; and the sea saith, It is not with me*" (xxviii. 12, 13, 14). And again: "*Hast thou entered into the springs of the sea? or hast thou walked in search of the abyss? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?*" (xxxviii. 16, 17). So in the Evangelists: "*But whoso shall offend one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and that he were sunk in the depth of the sea*" (Matt. xviii. 6; Mark ix. 42; Luke xvii. 2). And again, we read, that the demons who obsessed the man, entreated Jesus that he would not command them to go into the abyss, therefore He suffered them to enter into the herd of swine (Matt. viii. 31, 32; Luke viii. 31, 32, 33). And also in the following passages in the Revelation: "*And when they shall have finished their testimony, the beast that ascendeth out of the abyss shall make war against them, and shall overcome them, and kill them*" (xi. 7). And again: "*The beast that thou sawest was, and is not; and shall ascend out of the abyss, and go into perdition*" (xvii. 8). And again: "*And I saw an angel come down from heaven, having the key of the abyss and a great chain in his hand.*"

And he laid hold on the dragon, and bound him a thousand years ; and cast him into the abyss" (xx. 1, 2, 3). In these passages also, by the depth of the sea and by the abyss, is signified the hell where are the falsities of evil, and whence they arise ; the reason of which is, because the evil spirits who are there, and who, whilst they lived as men in the world, were in the falsities of evil, appear to dwell as in the bottom of the seas, and this the more deeply according to the grievousness of the evil from which the falsity was derived. As abysses signify the hells, where and whence are falsities, so they likewise signify the ultimates of heaven, where and whence are the knowledges of truth, which are the truths of the natural man ; the reason is, because the ultimates of heaven also appear as in waters, but such as are thin and clear ; for, as was said above, the atmosphere of the supreme heaven is as an ethereal atmosphere, the atmosphere of the middle heaven as aerial, and the atmosphere of the ultimate heaven as it were watery. The reason why this latter atmosphere so appears, is, because the truths pertaining to those who are in it, are truths of the natural man, and the atmosphere of the natural man is, as it were, watery ; hence also are the appearances of rivers, lakes, and seas, in the spiritual world ; wherefore by seas are also signified knowledges and scientifics in common, or in every aggregate.^x Similar things are also signified by depths in the following passages ; as in Moses : "*For Jehovah, thy God, bringeth thee into a good land, a land of rivers of water, of fountains and of abysses that spring out of the valley and out of the mountain*" (Deut. viii. 7).^y So again : "*The God of thy father who shall bless thee with blessings of heaven from above, blessings of the deep that lieth under*" (Gen. xlix. 25 ; Deut. xxxiii. 13).^z So in David : "*By the word of Jehovah were the heavens made ; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap ; he giveth the depths for treasures*" (Psalm xxxiii. 7).^a Again : "*Thou coveredst it with the deep as with a garment ; the waters stood above the mountains*" (Psalm civ. 6).^b Again : "*Praise Jehovah from the earth, ye whales and all deeps*" (Psalm cxlviii. 7). By deeps or abysses, in these passages are signified the ultimates of heaven, in which are the spiritual-natural angels. So again, in Ezekiel : "*The waters made thee to grow, the abyss made it high*" (xxxi. 4).^c Moreover by depths are also signified divine truths in abundance, and the arcana of divine wisdom. Thus in David : "*He clave the rocks in the wilderness, and made them drink as out of great depths*" (Psalm lxxviii. 15). And again : "*Thy judgments are a great deep. O Jehovah, thou preservest man and beast*" (xxxvi.

^x Concerning which, see above, n. 275, 342.

^y This passage may be seen explained above, n. 578.

^z See above, n. 448.

^a See also above, n. 275.

^b See also above, n. 275.

^c See above, n. 518.

6). The same may be seen in numerous other passages of the Word.

539. *And there arose smoke out of the well, as the smoke of a great furnace*—That hereby are signified dense falsities from the evils of earthly and corporeal loves, appears from the signification of smoke, as denoting the falsity of evil, concerning which we shall speak presently; and from the signification of the well of the abyss, as denoting the hell where they are who have falsified the Word;^d and from the signification of a great furnace, as denoting the evils of earthly and corporeal loves, from which such falsities break forth, of which we shall speak in the following article. The reason why smoke signifies the falsity of evil, is, because it proceeds from fire, and fire signifies the loves of self and the world, and thence all evils; wherefore also the hells which are in falsities from the evils of those loves, and more so where they are who have falsified the Word by applying it in favour of those loves, appear in a fire as of a great furnace, from which a dense smoke mixed with fire ascends. It has been also granted me to see those hells, and it was evident that the loves of those who were in them caused the appearance of such a fire, and that the falsities thence issuing presented the appearance of a fiery smoke: such things, however, do not appear to those who are therein, their life being in those loves, and in the falsities thence derived; by these they are tormented in various manners, and not from material fire and smoke, such as are in the natural world.^e That smoke signifies the dense falsity issuing from evil, may appear from the following passages. Thus in Moses: “*And Abraham looked against the faces of Sodom and Gomorrah, and against all the faces of the land of the plain, and he saw, and lo, the smoke of the country went up as the smoke of a furnace*” (Gen. xix. 28). By Sodom and Gomorrah, in the spiritual sense, are understood those who are altogether in the loves of self, hence by the smoke, which was seen by Abraham to arise after the burning of those cities, is signified the dense falsity pertaining to those who are altogether in that love; for they who love themselves above all things, are in the greatest darkness as to things spiritual and celestial, being merely natural and sensual, and altogether separated from heaven; and in such case they not only deny things divine, but also contrive falsities, by which they destroy them; these falsities are what are signified by the smoke seen rising from Sodom and Gomorrah. Again, it is written: “*And the sun went down, and there was thick darkness, and behold a smoking furnace, and a torch of fire that passed between those pieces*” (Gen. xv. 17). These things

^d Concerning which see above, n. 537.

^e As may better appear from the article in the work concerning *Heaven and Hell*, n. 566—575, where is explained what is meant by infernal fire, and by gnashing of teeth.

are said concerning the posterity of Abraham from Jacob, as may appear from what precedes in that chapter; the sun going down signifies the last time, when consummation takes place: and thick darkness arising signifies evil in the place of good, and falsity in the place of truth: "*behold a smoking furnace,*" signifies the most dense falsity originating in evils; the torch of fire signifies the burning of cupidities; its passing between the pieces, signifies, which separated them from the Lord.^f Again, in Moses: "*And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly*" (Exod. xix. 17, 18). And afterwards it is said: "*And all the people saw the voices and the torches, and the voice of the trumpet, and the mountain smoking; and the people saw it, and they were moved and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die*" (Exod. xx. 18, 19). These things represented the nature and quality of the Jewish people, for Jehovah, that is the Lord, appears to every one according to his quality. Thus to those who are in truths derived from good, he appears as a serene light, but to those who are in falsities from evil, as smoke from a fire; and inasmuch as that people was in earthly and corporeal loves, and thence in the falsities of evil, therefore the Lord from mount Sinai appeared to them as a devouring fire, and as the smoke of a furnace.^g The same is signified by smoke and fire in the following passages in David: "*Because he was wroth, there went up a smoke out of his nostrils, and a devouring fire out of his mouth; coals were kindled by him. He bowed the heavens also, and came down; and thick darkness was under his feet*" (Psalm xviii. 7—9: 2 Sam. xxii. 8—10). In these passages it is not meant that a smoke and a devouring fire ascended from Jehovah, for there is no wrath in him; but it is thus said, because the Lord appears thus to those who are in falsities and evils, for they view him from their own falsities and evils. So again: "*He looketh on the earth, and it trembleth; he touches the mountains and they smoke*" (Psalm civ. 32). And again: "*Bow thy heavens, O Jehovah, and come down; touch the mountains, and they shall smoke*" (Psalm cxliv. 5). And in Isaiah: "*Howl, O gate; cry,*

^f These things also may be seen more fully explained in the *Arcana Cælestia*, n. 1858—1862.

^g That the sons of Jacob were of such a nature and quality is shewn in many places in the *Arcana Cælestia*, from which see what is collected in the *Doctrine of the New Jerusalem*, n. 248; and that the Lord appears to every one according to his quality, as a vivifying and recreating fire to those who are in good, and as a consuming fire to those who are in evil, may be seen in the *Arcana Cælestia*, n. 934, 1861, 6832, 8814, 8819, 9434, 10,551; what the other particulars signify in the passages above adduced, may also be seen in the same work, where the book of Exodus is explained.

O city; thou whole Palestina, art dissolved: for there shall come from the north a smoke" (xiv. 31). By the gate here mentioned is signified the introductory truth of the church; by city is signified doctrine; by "*thou whole Palestina*" is signified faith; hence by "*howl, O gate, cry, O city, thou whole Palestina, art dissolved,*" is signified the vastation of the church as to the truth of doctrine, and thence as to faith; by the north is signified the hell where and whence are the falsities of doctrine and the falsities of faith; and by the smoke those falsities themselves are signified; hence by a smoke coming from the north is signified falsity devastating from the hells. So in Nahum: "*Behold, I will burn her chariots in the smoke, and the sword shall devour thy young lions*" (ii. 13). The subject here treated of is the devastation of the church; by burning the chariots in the smoke is signified the perversion of all the truths of doctrine into falsities, smoke signifying falsity, and chariots denoting doctrine; and by the sword devouring the young lions, is signified that falsities will destroy the principal truths of the church, young lions denoting the principal and defensive truths of the church, and sword denoting falsity destroying truth. So in Joel: "*And I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke*" (ii. 30). The subject here treated of is the last judgment, and by blood, fire, and pillars of smoke, are signified the truth of the Word falsified, the good thereof adulterated, and the mere falsities which arise in the church; blood denotes the truth of the Word falsified, fire, the good thereof adulterated, and pillars of smoke, denote the mere and dense falsities thence arising. Again, in David: "*But the wicked shall perish, and the enemies of Jehovah as the fat of lambs shall be consumed; in smoke shall they be consumed*" (Psalm xxxvii. 20). Here, by the wicked perishing, and the enemies of Jehovah being consumed in smoke, is signified that they shall perish by the falsities of evil; they are called wicked who are in falsities, and enemies who are in evils, and smoke denotes the falsity of evil. Again: "*As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish before God*" (Psalm lxxviii. 2). The destruction of the wicked is here compared to smoke driven away by the wind, and to wax which melts before the fire, because smoke signifies falsities, and fire, evils. So in Isaiah: "*The heavens shall vanish away like smoke, and the earth shall wax old like a garment*" (ii. 6). Here also by smoke is signified falsity, in which they should perish who were in the former heaven; and by the garment waxing old is signified truth destroyed by the falsities of evil. Comparison is made with smoke vanishing away, and with a garment waxing old, because comparisons in the Word are also correspondences, and are alike significative. So in Hosea: "*And now they sin more and more, and have made them molten images of their silver,*

and idols in their intelligence, all of it the work of the craftsmen: therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney" (xiii. 2, 3). By these words are described the doctrines which are from self-derived intelligence, in which are evils of falsity, and falsities of evil: such doctrines are signified by the molten images of silver, and by idols: their silver, and the work of the craftsmen, signify what is from self-derived intelligence; hence it is also said, that they have made them molten images of their silver, and idols in their intelligence, all of it the work of the craftsmen; that those doctrines, being falsities, would pass away, is signified by their being as smoke out of the chimney. The reason why they are said to be as the morning cloud, and as the early dew that passeth away, and as the chaff that is driven with the whirlwind out of the floor, is, because the church in its beginning is as the morning cloud, as the early dew, and as chaff that is driven with the whirlwind out of the floor, by which are signified truths of good, and goods of truths, which nevertheless successively pass away, and are changed into falsities of evil, and into evils of falsity. By smoke is also signified falsity in other passages in the Revelation; as in the following: "*And out of the horses' mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone*" (ix. 17, 18). Again: "*And the smoke of their torment ascendeth up for ever and ever*" (xiv. 11). And again: "*And again they said, Alleluia. And her smoke rose up for ever and ever*" (xix. 3). Inasmuch as fire signifies love in both senses, as well celestial love as infernal love, and hence smoke signifies what flows from love, both the falsity which is from infernal love, and the truth which is from celestial love, therefore smoke also, in a good sense, signifies the holy principle of truth.^h So again, in the following passages: "*And Jehovah will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a covering*" (Isaiah iv. 5).ⁱ Again, in the same prophet: "*And the posts of the door moved at the voice of him that cried, and the house was filled with smoke*" (vi. 4). And in the Revelation it is written: "*And the temple was filled with smoke from the glory of God, and from his power*" (xv. 8). And again: "*And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand*" (viii. 4).

540. Now, since it is said, that the smoke arose out of the pit as the smoke of a great furnace, and hitherto it has been shewn that smoke signifies dense falsity, it is of importance also

^h As may be seen above, n. 494.

ⁱ This passage may be seen explained above, n. 294, 475, 504.

to shew that a furnace signifies the evils of earthly and corporeal loves, and thus that smoke, as the smoke of a great furnace, signifies dense falsities originating in those loves. This signification of a furnace is also grounded in appearances in the spiritual world; for the hells in which those loves reign, when they are looked into, appear as furnaces glowing with fire, and over them appears smoke, such as ascends from furnaces, and from places on fire; hence it is that, in the Word, furnaces signify either the hells, or a company of men, or man himself, in whom such loves and cupidities reign, or what amounts to the same, where the evils are which flow from them.

These things are signified by furnaces, chimneys, and ovens of fire in the following passages; thus in Matthew: "*The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace (or chimney) of fire.*" "*In the consummation of the age: the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace (or chimney) of fire: there shall be wailing and gnashing of teeth*" (xiii. 41, 42, 49, 50). That by a furnace or chimney of fire, mentioned in these passages, are understood the hells is evident; the consummation of the age signifies the last time of the church, when judgment takes place; that the evil are then to be separated from the good and to be cast into hell, is signified by the angels shall gather all things that offend, and them who do iniquity, and shall separate the evil from among the just, and shall cast them into a furnace of fire; hell is called a furnace of fire, because it appears fiery from the love of self and of the world.^k So in Malachi: "*Behold, the day cometh that shall burn as an oven; in which all who sin insolently, and every worker of wickedness, shall be stubble: and the day that cometh shall burn them up*" (iv. 1). This also is said respecting the last time of the church, and the last judgment then to take place, both which are signified by the day that cometh; by an oven is also understood the hell where they are, who by doctrine confirm themselves in falsities, and by a life in evils originating in earthly and corporeal loves; that they will perish from their own loves, is understood by all who sin insolently, and every worker of wickedness shall be stubble, and the day that cometh shall burn them up: all who sin insolently are they who, by doctrine, confirm themselves in falsities, and every worker of wickedness, signifies those who by life confirm themselves in evil. So in Hosea: "*They make the king glad with their wickedness, and the princes with their lies. They are all adulterers, as an oven heated by the baker, the raiser ceaseth from kneading the dough until it be fermented. For they have made ready their heart like*

^k That the torment arising from these loves is understood by infernal fire, may be seen in the work concerning *Heaven and Hell*, n. 566—575.

an oven while they lie in wait : their baker sleepeth all the night ; in the morning it burneth as a flaming fire. They all wax hot as an oven, and have devoured their judges ; all their kings are fallen : there is none among them that calleth unto me. Ephraim is a cake not turned" (vii. 3—8). By these words, in the spiritual sense, are described the sons of Jacob, and that from the loves of self and of the world they perverted all good into evil, and thence all truth into falsity ; by the king whom they make glad by their wickedness, is signified all the falsity from evil, for a king signifies truth from good, and, in the opposite sense, falsity from evil, by the princes whom they make glad with lies are signified the principal falsities. That from their loves they perverted goods and truths, is signified by, "*They are all adulterers as an oven heated by the baker,*" to adulterate denotes to pervert good and thence truth, which is compared to an oven heated by the baker, because they compact falsities as into a mass or dough, to favour their loves ; and inasmuch as evils and falsities are not separated from the goods and truths which are derived from the literal sense of the Word, but cohere, it is said, "*the raiser ceaseth from kneading the dough until it be fermented,* fermentation, or leavening, denoting separation, but here non-separation is denoted by its being said, "*he ceaseth from kneading the dough until it be fermented.*" The same is signified by Ephraim being a cake not turned, Ephraim denoting the understanding of truth ; that hence there remain nothing but the evils pertaining to those loves which falsities favour, is signified by, "*their baker sleepeth all the night ; in the morning it burneth as a flaming fire, they are all hot as an oven.*" This comparison is made, because they compact doctrines from falsities, just as a baker makes bread and cakes in his oven ; that thus they destroy all the goods and truths which they derive from the Word, is signified by, "*and have devoured their judges : all their kings are fallen,*" judges denoting the goods of truth, and kings, the truths themselves ; that this is the consequence of their desiring to be wise of themselves, and not from the Lord, is signified by, "*there is none among them that calleth unto me ;*" that these words are to be understood spiritually, may be seen only from common intuition, but that the particulars signify and describe such things as are here mentioned, thus what is understood by kings, princes, judges, adulterers, like wise by an oven and a baker, can only be seen from the internal sense : moreover, they who compact truths or falsities so as to cohere, appear in the spiritual world as bakers kneading a mass or dough, near whom also is an oven. So in Lamentations : "*Our skins are blackened as in an oven, on account of the storms of famine*" (v. 10). These words contain a lamentation over the deprivation of truth, and the inundation of falsity ; famine signifies the want and deprivation of

truth;^l and the storms of famine, extreme want and also the inundation of falsities, for where there are no truths there will be falsities, and storms of famine in the Word have the same signification as inundation. "*Our skins are blackened as in an oven,*" signifies that the natural man is without the light of truth, and thence in the darkness of falsity; here also an oven signifies the fabrication of doctrine from falsities and not from truths.^m So in Ezekiel: "*Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron and lead, in the midst of the furnace; they are even the dross of silver. Behold, I gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof*" (xxii. 18—22). By these words are described the false doctrines which the Jews and Israelites compacted from the literal sense of the Word, which they applied to themselves, and to their own loves only: such doctrines are called the dross of silver, because silver signifies the truth of the Word, and dross, nothing of truth, or what is abstracted from truth, which is rejected. The things which are of the literal sense of the Word, are signified by brass, iron, tin, and lead, because these things signify the goods and truths of the natural man, for whom the literal sense of the Word is given; and whereas from this sense they compacted their false doctrines, which were traditions, it is said that they shall be melted together; and whereas they were applied to their loves, which were the loves of self and of the world, it is said that Jehovah would gather them into the midst of the furnace, to blow the fire upon it, to melt it, fire signifying those loves; and whereas also their doctrines are understood, it is said that they should be gathered together into the midst of Jerusalem, Jerusalem signifying the church as to doctrine, thus also the doctrine of the church. So again, in Moses: "*And it came to pass, that the sun went down, and there was thick darkness, and behold a smoking furnace, and a torch of fire that passed between the pieces*" (Gen. xv. 17). That the falsities of evil, and the evils of falsity, bursting from the filthy loves of the Jewish and Israelitish nation, are here meant by the smoking furnace, and by the torch of fire which passed between the pieces, may be seen in the article above; for Abraham desired that his posterity might rule over the whole land of Canaan, and because the Lord foresaw that the church would be instituted with that nation, therefore he made a covenant with Abraham. Nevertheless what their quality would be, is predicted in that vision. So in Na-

^l As may be seen above, n. 386.

^m But concerning this, see above, n. 386, where it is more fully explained.

hum: "Draw thee waters for the siege, fortify thy strongholds, enter into the mire, and tread the pitch, make strong the brick kiln. There shall the fire devour thee, the sword shall cut thee off" (iii. 14, 15). By these words is described the destruction of truth by the falsities of evil; the waters for the siege denote the falsities by which they endeavour to destroy truths; by fortifying the strongholds, is signified to fortify them by such things as appear as truths; by going into the mire, and treading the pitch, is signified to make them appear to cohere, pitch denoting falsity from evil conjoining; by making strong the brick kiln is signified to repair the doctrine compacted of falsified truths and fictions, for bricks signify the falsities which are invented and do not cohere with truths; by "fire shall devour thee," is signified that they shall perish by the evils of their own loves, and by "the sword shall cut thee off," is signified that they shall perish by falsities. Again, in Jeremiah: "Take great stones in thy hand, and hide them in the clay of the brick kiln, which is at the door of Pharaoh's house. Behold, I will send and take the king of Babylon, and will set his throne upon these stones that thou hast hid. And when he cometh, he shall smite the land of Egypt. And I will kindle a fire in the houses of the gods of Egypt; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment" (xliii. 9—12). By these things was represented the profanation of truth by reasonings from scientifics falsely applied; by the great stones hidden in the brick kiln are signified the truths of the Word falsified by fictions originating in self-derived intelligence, stones denoting the truths of the Word, and the brick kiln, doctrine compacted from things fictitious; by the house of Pharaoh is signified the natural man as to scientifics; the door denotes the scientific sensual principle, by which there is entrance into the natural man, and by which falsifications are made; by the king of Babylon is signified the profanation of truth; by his throne being set upon these stones, and by his smiting the land of Egypt, and kindling a fire in the houses thereof, is signified, that by the scientifics of the natural man he would pervert all the truths of doctrine, and profane them; that he would subject to himself the natural man as to all things therein, which is done by confirmations of falsities from scientifics, is signified by his arraying himself with the land of Egypt, as a shepherd putteth on his garment; that thus all things of the natural man would perish by the evils of earthly and corporeal loves, is signified by, "I will kindle a fire in the houses of the gods of Egypt." Inasmuch as by Egypt is signified the natural man as to the scientific principle there, and likewise by a furnace of iron, therefore, in the Word, Egypt is called an iron furnace; Jeremiah: "In the day that I brought them forth out of the land of Egypt, out of the iron furnace" (xi. 3, 4). And in Moses:

“*But Jehovah hath taken you, and brought you forth out of the iron furnace, even out of Egypt*” (Deut. iv. 20). Again, in the 1st Book of Kings: “*Which thou broughtest forth out of Egypt, from the midst of the furnace of iron*” (viii. 51). And in David: “*I removed his shoulder from the burden: his hands passed away from the furnace*” (lxxxix. 6). The natural man as to what is scientific is signified by the iron furnace, the furnace denoting the natural man, and iron, what is scientific, in this case, scientific falsity, because it is said, that they were brought out of it; for the natural man, unless he be led by the spiritual man, is in falsities and evils, by reason that he has not any light from heaven, for light from heaven flows through the spiritual man into the natural, and enlightens, teaches, and leads; the case is altogether otherwise, when the natural man does not think and act under the auspices of the spiritual man; man in such case is in a state of servitude, for he thinks and acts from falsities and evils, which are from hell, and therefore in treating of the deliverance of the Israelites out of Egypt, it is also said that they were brought out of the house of bondage; for all freedom of thinking and acting is from the spiritual man, inasmuch as this man thinks and wills from the Lord out of heaven, and to be led of the Lord is freedom. From these considerations it may appear whence it is that Egypt is called an iron furnace, and also a house of bondage, which bondage is likewise signified by the burden of Egypt, from which the shoulder of Israel is said to be removed.”

As most things in the Word have also an opposite sense, so also has an oven; thus in Isaiah: “*Saith Jehovah, whose fire-hearth is in Zion, and his oven in Jerusalem*” (xxxix. 9). Here by the fire-hearth is signified the good of love, and by an oven, truth from that good, thus the truth of doctrine; similar things are also signified by Zion and Jerusalem, by Zion is signified the church as to the good of love, and by Jerusalem the church as to the truth of doctrine. So in Moses, speaking of the meat-offering, as “*Baken in the oven, baken in a pan, and baken in the frying pan*” (Levit. ii. 4—7), which things are explained in the *Arcana Cœlestia*. Thus also in the Revelation: “*And his feet like unto fine brass, as if they burned in a furnace*” (i. 15).^o

541. *And the sun and the air were darkened by reason of the smoke of the well*—That hereby is signified that the light of truth from the Lord was made thick darkness by infernal falsities, appears from the signification of the sun and the air being darkened, as denoting the light of truth from the Lord becoming thick darkness, concerning which we shall speak presently; and from the signification of by the smoke of the well, as denoting by dense falsities which are from hell, thus by infernal

^o That iron signifies what is scientific pertaining to the natural man, may be seen above, n. 176.

^o Concerning which see above, n. 69.

falsities.^p The reason why the sun and the air being darkened, signifies the light of truth from the Lord becoming thick darkness, is, because the Lord in the angelic heaven is a sun, and the divine truth proceeding from the Lord as a sun, presents all the light there, and illuminates both the sight and understanding of the angels, wherefore when that sun is there obscured, the light of truth, which is from the Lord, becomes thick darkness; falsities from hell are what cause the obscuration. From the light of heaven made thick darkness by the falsities of evil, comes all denial of the divine principle and of divine things by those who are merely natural; for they view divine things in thick darkness, and thence see them as thick darkness, wherefore they deny them: the light of heaven also, when it flows into those who are in the falsities of evil, actually becomes thick darkness in the spiritual world. Hence, therefore, it is that the evil not only do not see and understand spiritual things, that is, the things which are of heaven and the church, but also in heart deny them.^q The reason why it is said that the air also was obscured, is, because the light of truth is thereby understood, for the air gives light from the sun. The same is signified by the term clouds, or ethers, in David: "*Thy mercy, O Jehovah, is in the heavens; and thy truth is even unto the skies*" (Psalm xxxvi. 5; lvii. 10; cviii. 4). In these passages mercy signifies the divine good of the divine love, and truth the divine truth, and inasmuch as divine truth is the light of heaven, as was just said, therefore it is said, "*Thy truth is even to the skies;*" by which is signified the divine light even to the supreme heaven, where it is in the highest degree. The same is signified in Psalm lxxvii. 18; Psalm lxxviii. 23, 24.

542. Verses 3—12. "*And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should torment them five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared for war; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions.*"

^p That smoke signifies dense falsities, and that the well of the abyss signifies the hells where and whence they are, may be seen above, n. 536—539.

^q That the Lord in the angelic heaven appears as a sun, and that the divine truth, proceeding from the Lord as a sun, presents all the light of heaven, thus all the intelligence and wisdom which the angels have, may be seen in the work concerning *Heaven and Hell*, n. 116—125, and n. 126—140.

And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the abyss, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter.—“And there came out of the smoke locusts upon the earth,” signifies, that from infernal falsities they became corporal sensual in the church; “and unto them was given power as the scorpions of the earth have power,” signifies their persuasive faculty, and the effect and power thereof; “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree,” signifies, that they should not hurt any scientific that is true and alive from the literal sense of the Word, nor any knowledges of truth and good therein; “but only those men which have not the seal of God in their foreheads,” signifies, but only the understanding of truth and perception of good with those who are not in truths derived from good from the Lord. “And to them it was given that they should not kill them,” signifies, that they should not be deprived of the faculty of understanding truth and of perceiving good: “but that they should torment them five months,” signifies, that by the falsities of evil the understanding should be darkened and drawn away from seeing the truth so long as they are in that state: “and their torment was as the torment of a scorpion, when he striketh a man,” signifies that the darkening and hindrance from seeing the truth is from the persuasion with which the mind is infatuated. “And in those days shall men seek death, and shall not find it,” signifies, that in such case they are willing to destroy the faculty of understanding truth, but that nevertheless they cannot: “and shall desire to die, and death shall flee from them,” signifies that they are willing to destroy the faculty of perceiving good, which is of spiritual life, but in vain. “And the shapes of the locusts were like unto horses prepared for war,” signifies that the sensual man became a man of reasoning, as from the understanding of truth: “and on their heads were as it were crowns like gold,” signifies that they appear to themselves, when they reason, as wise and victorious: “and their faces were as the faces of men,” signifies that they appear to themselves as spiritual affections of truth. “And they had hair as the hair of women,” signifies that they also appear to themselves as affections of natural truth: and their teeth were as the teeth of lions,” signifies that sensual things, which are the ultimates of the intellectual life, are to them apparently as in power over all things. “And they had breast-plates as it were breast-plates of iron,” signifies the persuasions with which they gird themselves for

combats, against which the truths of the spiritual rational man do not prevail: "*and the sound of their wings was as the sound of chariots of many horses running to battle,*" signifies reasonings as from truths of doctrine understood from the Word, for which they must fight ardently. "*And they had tails like unto scorpions,*" signifies sensual scientifics which are persuasive: "*and there were stings in their tails,*" signifies the craftiness of deceiving by them: "*and their power was to hurt men five months,*" signifies that they would induce a stupor as to the understanding of truth, and the perception of good, so long as they are in that state. "*And they had a king over them, which is the angel of the abyss,*" signifies that they received influx from the hell where they are who are in the falsities of evil and merely sensual: "*whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon,*" signifies the quality thereof as being destructive of all truth and good. "*One woe is past; and, behold, there come two woes more hereafter,*" signifies one lamentation over the devastation of the church, and that lamentation over the further devastation thereof follows.

543. *And there came out of the smoke locusts upon the earth.* That hereby is signified that from infernal falsities they became corporeal sensual in the church, appears from the signification of smoke, as denoting infernal falsity, concerning which see above, where it is shewn, that by the well of the abyss, out of which the smoke ascended, is signified the hell where and whence are the falsities of evil which falsify the truths of the Word, and that, consequently, smoke signifies infernal falsity; and from the signification of locusts, as denoting the ultimate sensual principle of man which is in the falsity of evil, concerning which we shall speak presently; and from the signification of coming out upon the earth, as denoting upon the church, for the earth signifies the church: the things also, which are contained in the Revelation are predicted concerning the church and its state.

That locusts signify the ultimate sensual principle of man, which is in the falsity of evil, may appear from all and each of the things related in this chapter to verse 12, from the explication of which it may be manifest that nothing else is understood by locusts: but it may be expedient first to explain what is meant by the ultimate sensual principle of man. It is not the sensual principle of sight, hearing, smell, taste, and touch, which is here meant, for these things are proper to the body, but it is the ultimate or lowest principle of thought and affection, which is first opened with infants, and which is of such a nature that they do not think anything else, nor are affected with any other objects than what make one with the senses above mentioned; for infants learn to think by means of the senses, and to be

affected with objects according to the things which have pleased the senses; wherefore, the first internal principle which is opened to them is the sensual, which is called the ultimate sensual principle of man, and also corporeal sensual: but afterwards, as the infant advances in age, and becomes a boy, the sensual principle is opened more interiorly, from which he thinks naturally, and is also affected naturally: at length, when he becomes a youth and young man, his sensual principle is opened still more interiorly, from which he thinks rationally, and if he is in the good of charity and faith, spiritually, and also is affected rationally and spiritually: this thought and affection is what is called the rational and spiritual man, whereas the former is called the natural man, and the first the sensual man. With every man, the interiors which are of his thought and affection, are opened successively, and this by continual influx out of heaven from the Lord: by this influx is first formed the sensual principle proximately adhering to the body, whence man becomes sensual: afterwards the natural whence he becomes natural; and after this the rational and therewith the spiritual, whence he becomes a rational and spiritual man; but this is formed and perfected only in proportion as man thinks concerning God, and concerning the divine things which are from God, and in proportion as he is affected with them, that is, in proportion as he wills and lives according to them; for if he does not do this, then the spiritual man is opened in a common or general manner, but is not formed, much less perfected. By the common or general opening of the spiritual man, man has the faculty of thinking, and of speaking, rationally from his thought, for this is the common effect of the influx of heaven with every man. Hence it may appear, that there are given to man thoughts and affections both spiritual, natural, and also sensual, and that spiritual thoughts and affections are given to those who think from God concerning God, and concerning things divine; but that only natural thoughts and affections are given to those who do not think from God concerning God, and concerning things divine, but only from themselves, or from the world concerning themselves or concerning the world: but it is to be observed, that to think from self or from the world is, in reality, to think from hell, for whosoever does not think from God thinks from hell, it being impossible for any one to think from both at the same time. But they who deny God, and thence the divine things of heaven and the church, and confirm themselves against them, become all sensual men more or less, according to confirmations: when their minds are engaged upon spiritual things they think only on falsities, and are affected with evils; and if they think on any truths, whether they be spiritual, moral, or civil, it is only from the science of such things as are in the memory, and they see nothing beyond proximate causes, which they are also able to

confirm; and if they are affected with goods, it is only from a delight which is for the sake of themselves, or of the world, thus from some cupidity originating in the love of self, or in the love of the world. The thought of the sensual man is what is called material thought, and his affection is what is called corporeal affection, which is cupidity. Moreover, it is to be observed that all the evils which man derives from his parents, which are called hereditary evils, reside in his natural and sensual man, but not in the spiritual; hence it is that the natural man, and most especially the sensual man is opposed to the spiritual: for the spiritual man from infancy is closed, and is only opened and formed by divine truths received in the understanding and will; and in proportion as the spiritual man is opened and formed, and according to the quality thereof, in the same proportion are the evils of the natural and sensual man removed, and goods implanted in their place. Since all evils reside in the natural and sensual man, it follows that falsities reside there also, because all falsities are of evil; for whilst man lusts, and wills from evil, he thinks and speaks from falsity; for the evil of the will, when it forms itself in the thought, so as to be manifested to others, or to itself, as to its quality, is called falsity, wherefore falsity is the form of evil, as truth is the form of good. From these considerations it may appear what is the nature and quality of the man who is called a sensual man, and that a man becomes sensual when the evils into which he is born are pursued in act, and more superadded to them from himself. So far as this is the case, and man confirms himself therein, so far the spiritual man is kept closed; in which case the natural and sensual man denies things divine which pertain to heaven and the church, and only acknowledges such things as pertain to the world and nature; yea, the sensual man, in this case, is so blind as to believe nothing but what he sees with his eyes, and touches with his hands. In this state are many of the learned, how wise and intelligent soever they may be supposed to be from their ability in speaking from the sciences which are in the memory, and this apparently as of the rational man; because their spiritual mind is opened, as is the case with every man, in a common or general manner, according to what was shewn above. Inasmuch as in what follows in this chapter much is said concerning the locust, and as by the locust is signified the sensual principle, which is the ultimate or extreme of the natural man, it is of importance that the nature and quality of this sensual principle be fully known, and hence also the nature and quality of the sensual man: we shall, therefore, here adduce what is stated in the *Arcana Cœlestia* on this subject under the following heads.*

* That the sensual is the ultimate principle of the life of man, inhering and adhering to his corporeal principle, n. 5076, 5767, 9121, 9216, 9331, 9730. That he is called a sensual man, who judges all things from the senses of the body, and who

That nothing else is signified by the locust than the sensual principle of man which has now been described, may appear also from other passages in the Word where the locust is mentioned. Thus in Moses: "*Behold I will bring the locust into thy coast. And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians. And Moses stretched forth*

believes nothing but what he can see with his eyes and touch with his hands, saying that this is something, and rejecting everything else, n. 5094, 7693. That such a man thinks in extreme things or principles, and not interiorly from any spiritual light, n. 5089, 5094, 6564, 7693. That the interiors of his mind, who sees from the light of heaven, are closed, so that he can see therein nothing of the truth pertaining to heaven and the church, n. 6564, 6844, 6845. In a word, that he is in a gross natural light, and thus perceives nothing which is from the light of heaven, n. 6021, 6310, 6564, 6844, 6845, 6598, 6612, 6614, 6622, 6624. That hence he is interiorly against the things of heaven and the church, n. 6021, 6316, 6844, 6845, 6948, 6949. That the learned, who have confirmed themselves against the truths of the church, are sensual, n. 6316. That sensual men reason with acuteness and readiness, because their thought is near their speech, so as to be almost in it, and because they place all intelligence in discoursing from the memory alone, n. 195, 196, 5700, 10,236; but that they reason from the fallacies of the senses, with which the vulgar are captivated, n. 5084, 6948, 6949, 7693. That sensual men are crafty and malicious above all others, n. 7693, 10,236. That the covetous, adulterers, the voluptuous, and the deceitful, are especially sensual, n. 6310; that their interiors are unclean and filthy, n. 6201: that thereby they communicate with the hells, n. 6311. That they who are in the hells are sensual, and the more so the more deep their hells, n. 4623, 6311. That the sphere of infernal spirits conjoins itself with the sensual principle of man from behind, n. 6312. That they who reasoned from the sensual principle, and thence against the genuine truths of faith, were called by the ancients serpents of the tree of science, n. 195, 196, 197, 6398, 6949, 10,313. The sensual principle of man, and the sensual man, are further described, n. 10,236; and the extension of the sensual principle in man, n. 9731. That sensual things ought to be in the last place and not in the first, and that, with a wise and intelligent man, they are in the last place, and subject to things interior, but that, with an unwise man, they are in the first place, and have rule, and that these are they who are properly called sensual, n. 5077, 5125, 5128, 7645. That if sensual things are in the last place a way is opened by them to the understanding, and truths are polished by a mode of extraction, n. 5580. That the sensual things of man are proximately extant to the world, and admit the things which flow to them from the world, and as it were sift them, n. 9726. That the external or natural man communicates by those things with the world, but by rational things with heaven, n. 4099. That sensuels thus subminister such things as are serviceable to the interiors of the mind, n. 5077, 5081. That there are sensual things which subminister to the intellectual part, and others which subminister to the will part, n. 5077. That unless the thought be elevated from sensual things, man can attain but little wisdom, n. 5089. That a wise man thinks above the sensual principle, n. 5089, 5094. That man, when his thought is elevated above sensual things, comes into a clearer light, and at length into heavenly light, n. 6183, 6313, 6315, 9407, 9730, 9922. That elevation above things sensual, and abstraction from them, were known to the ancients, n. 6313. That man in his spirit may see things which are in the spiritual world, if he could be drawn from the sensual things of the body, and be elevated into the light of heaven by the Lord, n. 4622: the reason of which is, because it is not the body which thinks, but the spirit of man in the body, and in proportion as he thinks in the body, in the same proportion he thinks grossly and obscurely, thus in darkness, but in proportion as he thinks not in the body, he thinks clearly and in the light, n. 4622, 6614, 6622. That the ultimate of the understanding is the sensual scientific principle, and that the ultimate of the will is sensual delight, n. 9996. What is the difference between the sensual things which are in common with the beasts, and those which are not common with them, n. 10,236. That there are sensual persons not evil, because their interiors are not shut in the manner above described, concerning whose state in the other life, see n. 6311.

his rod over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the border of Egypt: very grievous were they, before them there were no such locusts as they, neither after them shall there be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt" (Exod. x. 4, 6, 13—15). All the miracles in Egypt, as well as all the other miracles recorded in the Word, involve and signify spiritual things pertaining to heaven and the church, consequently the plagues of Egypt signify spiritual plagues; this plague of the locusts denotes the destruction of the whole natural man by the irruption of evil and falsity from the sensual principle; by Egypt is signified the natural man as to what is scientific and pleasurable therein, and by locust the falsity and evil of the sensual man vastating the natural man, that is, expelling thence and destroying all the truth and good of the church; therefore it is said, "*And the locusts went over all the land of Egypt, and rested in all the border of Egypt.*" By the land of Egypt is signified the natural principle of the men of the church, and by the border of Egypt is signified their sensual principle, for the sensual principle is the ultimate or extreme of the natural, wherefore it is its border or coast, and the locust is the falsity and evil therein. Inasmuch as the falsity and the evil of the sensual man are the most grievous of all, being corporeal and earthly, therefore it is said that the locusts were very grievous, and that before them there were no such locusts as they were, and that there should be none such after them. The reason of this was, that the Egyptians were skilled in the science of correspondences, and thence were acquainted with the spiritual things of heaven, which they turned into magic. Inasmuch as the falsity and the evil of the sensual man, when they break into the natural man, depopulate it entirely, by destroying every truth and every good therein, therefore it is said, that the locusts covered the face of the whole earth, so that the land was darkened, and that they did eat every herb of the land, and all the fruit of the trees; the land of Egypt, as was said, denoting the natural principle of the men of the church, the herb of the land denoting the truth in that principle, and the fruit of the trees the good thereof. The same is also understood by the locusts filling the house of Pharaoh, and of his servants, and of all the Egyptians, for by them is signified the natural mind in its whole extension; for house in the Word signifies the interior things of man which are of his spiritual and natural mind, and in this case the things which are of his natural

mind. It is said that by the locusts here mentioned going up over all the land of Egypt, is signified the irruption of falsity and evil out of the sensual man into the natural, when, notwithstanding, the natural man is interior and the sensual exterior, and irruption or influx proceeds not from the exteriors into the interior, but from the interior into the exterior; it is therefore necessary to be observed, that by the irruption or influx of the sensual man into the natural, is meant the closing up of the natural man until it becomes like the sensual, whence the extension of the evil and falsity is greater, and both in like manner become corporeal and earthly. In other cases however, man, from his infaney, learns to separate the sensual man from the natural, by speaking truth and doing good, although from the sensual man he thinks what is false, and wills evils, and this he does until they are altogether separated, which is done when man is reformed and regenerated by the Lord; but if they are not separated, man cannot do otherwise than think and will insantly, and thence speak and act insantly.

Inasmuch as by locusts is signified the sensual principle as to falsity and evil, or, what is the same thing, the falsity and evil of the sensual man, therefore the same is signified by the caterpillar and the locust, as mentioned in David: "*He sent divers sorts of flies among them, which devoured them: and frogs which destroyed them. He gave also their increase unto the caterpillar, and their labour unto the locust*" (Psalm lxxviii. 45, 46). And again: "*He spake, and the locusts came, and caterpillars, and that without number. And they devoured all the herb in their land, and devoured the fruit of their ground*" (Psalm cv. 34, 35). In these passages by locusts is signified the falsity pertaining to the sensual man, and by the caterpillars is signified the evil of the same, or the falsity and evil which are in the sensual man and from it. The reason why the latter are signified by the caterpillars, and the former by the locusts, is, because the caterpillar is also a species of locust, which is evident from this circumstance, that what is here said by David is concerning the locusts in Egypt, and yet in Moses the locust only is mentioned, and not the caterpillar. The same things are signified by the locust and the caterpillar in Joel: "*That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. Awake ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth*" (i. 4, 5). So again, in the same prophet: "*And the floors shall be full of wheat, and the presses shall overflow with new wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you*" (ii. 24, 25). That by the noxious

animacula here mentioned are signified falsities and evils vassating and consuming the truths and goods of the man of the church, is evident, since it is said, that all who drink wine should howl for the new wine which is cut off from their mouth, and by wine and new wine is signified the truth of the church; likewise from its being said that their floors should be full of wheat, and that their presses should overflow with new wine and oil, for by the floor is signified the doctrine of the church, by the wheat and the oil are signified the goods thereof, and by the new wine, the truths thereof. So in Nahum: "*There shall the fire devour thee; the sword shall cut thee off; it shall devour thee as the caterpillar: multiply thyself as the caterpillar: multiply thyself as the locusts. Thou hast multiplied thy merchants above the stars of heaven: the caterpillar spread itself abroad, and fled away. Thy crowned are as the locusts, and thy captains as the locust of locusts which sits in the mounds in the day of cold, but when the sun ariseth they flee away, and their place is not known where they are*" (iii. 15, 17). These things are said concerning the "*bloody city*" by which is signified doctrine composed of falsified truths, thus doctrine from falsities; the destruction of those who are in a faith and life according to that doctrine, is signified by "*There shall the fire devour thee; the sword shall cut thee off.*" By fire which shall devour, is signified evil destroying good, and by the sword, falsity destroying the truth; and since the evil and falsity from the sensual man are understood, it is therefore said, "*it shall devour thee as the caterpillar; multiply thyself as the caterpillar; multiply thyself as the locust. Thou hast multiplied thy merchants above the stars of heaven.*" The reason this multiplication is mentioned as being like that of the caterpillar and of the locust, is, because falsifications of the Word are made in the greatest abundance by those who are sensual, thus by the sensual man, for the sensual man is signified by the caterpillar and locust, as was shewn above. The reason why the sensual man falsifies the Word above others, is, because the ultimate sense of the Word, which is the literal sense, is for the natural and sensual man, but the interior sense, for the spiritual man; hence it is that man, when he is not a spiritual man, but only natural and sensual, who is in evil, and thence in falsities, does not see the goods and truths which are in the Word, but applies the ultimate sense thereof to confirm his falsities and evils: merchants signify those who falsify, and communicate, and vend. "*Thy crowned are as the locusts, and thy captains as the locust of locusts,*" signifies that the primary and principal things of doctrine of the bloody city are falsities of evil, and that from them also those falsities proceed. "*Which sits in the mounds in the day of cold,*" signifies in the truths of the Word, which do not appear as truths, because they are falsified, and because they are from evil, mounds denoting truths not appearing, because fal-

sified, and the day of cold denoting the state of the love of evil. "*The sun ariseth they flee away, and their place is not known where they are,*" signifies that they consume all truth and good, so that there are no remains. The same as is here signified by multiplying as the locust, is signified by Jeremiah xli. 20, 22, 23: likewise in the book of Judges, vi. 5; vii. 12. Falsity in the extremes, as the most dense falsity, is also signified by the locust in the following passage in Moses: "*Thou shalt carry much seed into the field, and shall gather but little in; for the locust shall consume it*" (Deut. xxviii. 38). This was one of the curses with which the Israelites were threatened if they did not observe and do the commandments of Jehovah. By the seed of the field is understood the Word, and by the locust, the dense falsity from the sensual man consuming and destroying it. The same is signified by locust in Isaiah xxxiii. 3, 4: and in David, Psalm cix. 22, 23.

Since the sensual is the ultimate and lowest principle of the life of man's thought and affection, as was said above, and as the lowest principle, when viewed from the others, which are in a superior and more eminent place, is little, it is therefore compared to locusts, as in the following passages in Isaiah: "*It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as locusts*" (xl. 22). By these words is signified that men, as to intelligence, are in the lowest principles, and the Lord in the supreme. In like manner, men, viewed by those who are in persuasion of their own eminence above others, are compared to locusts or grasshoppers, in Moses: "*And there we saw the giants: the sons of Anak, which come of the giants: and we were in our own sight as locusts, and so we were in their eyes*" (Numb. xiii. 3). By the giants (Nephalim) and the Anakim (sons of Anak) are signified in the Word those who are in the greatest persuasion of their own eminence and wisdom above others, and, in the abstract sense, the most dire persuasions.^d Their being seen, and also appearing to themselves, as locusts, is agreeable to appearances in the spiritual world, for there, when they who are in a persuasion of their own eminence look at others, they see them as little and vile, and these also then appear such to themselves.

Forasmuch as by the locust is signified the sensual principle, which is the ultimate principle of the life of man's thought, or the ultimate principle in which the understanding closes, and upon which it subsists, hence this ultimate principle is as the basis and foundation upon which the interior or superior things stand, pertaining to the understanding and will of man; as likewise the interior and superior things, which are called in the Word spiritual and celestial; and as all things must have a

^d This may be seen in the *Arcana Cælestia*, n. 311, 581, 567, 1268, 1270, 1271, 1673, 3686, 7686.

foundation in order to their consistence and subsistence, therefore the literal sense of the Word, which is the ultimate sense and the basis, is natural and sensual, and is also understood, in a good sense, by the locust, consequently also the truth and good thereof; hence it is, that John the Baptist did eat locusts, and that the sons of Israel were allowed to eat them. Hence also it is said concerning John the Baptist: "*And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey*" (Matt. iii. 4: Mark i. 6). The reason why John the Baptist was thus clothed, was, because, like Elias, he represented the Word, and by raiment of camel's hair, by a leathern girdle, and by eating locusts and wild honey, he represented the ultimate sense of the Word, which, as was said, is natural-sensual, because it is for the natural-sensual man; by raiment is signified truth clothing good; by camel's hair is signified the ultimate principle of the natural man, which is sensual; by locusts and wild honey is also signified the same as to appropriation; by the locust, the sensual principle as to truth; by wild honey, the sensual principle as to good; and by eating, the appropriation thereof. It is to be observed, that in ancient times, when churches were representative churches, all who were in ministries were clothed according to their representations, and also did eat according thereto. That it was allowed to the children of Israel to eat the locust, appears from these words in Moses: "*All fowls that creep, going upon all four, shall be an abomination unto you. Yet these may ye eat, of every flying creeping thing that goeth upon all four, which hath legs above their feet, to leap withal upon the earth; the locust after his kind*" (Lev. xi. 20, 21, 22.) The reason why the Israelites were allowed to eat locusts because of their having legs above their feet to leap with, was, because legs signifying natural good conjoined to spiritual good, and feet, natural truth derived from that good; and all truth which is from good ought to be appropriated and conjoined to man, but not the truth which is not from good, for this latter truth is conjoined with some evil; wherefore it is said that "*All fowls that creep, going upon all four, shall be an abomination unto you.*" It is said also to leap upon the earth, because by leaping, when predicated of birds, is signified to live, the same as by walking when predicated of the animals of the earth; and the spiritual life is from truths which are derived from good, which are signified by leaping with the feet upon which are legs; but spiritual death is from truths conjoined to evil, which is signified by going upon four feet upon which are no legs, wherefore it is said to be abomination to eat such things.

Inasmuch as by a horse is signified the intellectual principle, and by a locust the sensual, which is the ultimate of the intel-

lectual, and the intellect lives whilst it is in its ultimate, therefore the ancients spake of horses leaping and jumping as the locust. Thus in Job: "*Hast thou given the horse strength? hast thou clothed his neck with thunder? Dost thou make him to leap as the locust? the glory of his nostril is terror*" (xxxix. 19, 20). The quality of the intellect is here described by a horse, as being robust, moving out and curving in the neck, and walking by leaps; and as the ultimate of the intellect is the sensual principle, and this is signified by the locust and the life of the intellect in this ultimate by jumping and walking by leaps, therefore it is said that the horse leaps as the locust. The most ancient books, amongst which is the book of Job, were written by mere correspondences; for the science of correspondences was then the science of sciences, and they were esteemed above all others, who could compose books abounding in the most significant correspondences: the book of Job is of this nature; but the spiritual sense therein collected from correspondences does not treat concerning the holy things of heaven and the church, like the spiritual sense in the prophets, wherefore it is not amongst the books of the Word; nevertheless passages are adduced from it on account of the correspondences of which it is full.

544. *And unto them was given power, as the scorpions of the earth have power*—That hereby is signified their persuasive faculty, and the effect and potency thereof, appears from the signification of a scorpion, as denoting the persuasive principle, which is of an infatuating and suffocating nature, concerning which we shall speak presently; and from the signification of power, as denoting potency and effect, in this case, the potency of the sensual man from the faculty of persuasion, and the effect, which is infatuating and suffocating. The nature and quality of the persuasive principle, signified by the scorpion, are as yet scarcely known to any one in the world, because that it is the persuasive principle of the spirit of the sensual man, in which he is when he becomes a spirit, but not whilst he lives as a man in the world; the reason is, because a man in the world rarely speaks out what his spirit thinks and intimately loves, for he is taught from infancy to converse about such things as pertain to civil and moral life, and even such as pertain to spiritual life, although his spirit, which thinks and wills inwardly, is differently inclined: the spirit of man, whilst it resides in the body, makes a shew of such things before the world, because otherwise he cannot secure favour, so as to obtain the ends which his spirit aims at, which are principally honours and gains, and a name and fame on account of them. This is the reason why the nature and quality of the infatuating and suffocating persuasive principle, which is signified by the scorpion, are not known in the world; such, however, is its nature with the spirits in whom

it is operative, that it infuses itself into the soul and spirit of another, and lays asleep, and almost extinguishes, his rational and intellectual faculties, whence he cannot possibly know otherwise, than that which is spoken is the truth, although it should be most false. They who are in such a persuasive principle, do not speak from any reason, but from a blind faith without reason, because from the ultimate sensual principle, in which no reason exists, but only a persuasive faith grounded in such things as ascend from the body, and flow in from the world, inflated by the fire of self-love, which inflates, draws out, and infuses into another; wherefore they are more especially in this persuasive principle, who have imbued falsities from the love of self, and believe themselves to be wiser than others. This persuasive principle is said to be infatuating, because it induces a stupor upon the understanding; and it is called suffocating, because it takes away the free respiration of another; for every one respire conformably to the thought of his mind. But whereas such a persuasive principle is most noxious and pernicious, because it induces as it were a swooning in the mind of another, so that he cannot see anything rationally, therefore spirits are severely prohibited from using it: and they who do use it are separated from others, and are either chastised or sent down into hell; for in the spiritual world every one is allowed to confirm the sentiments of his mind, whether they be true or false, by things rational and intellectual, but not by any persuasive fascination." The reason why such a deadly persuasive principle is signified by the scorpion, is, because the scorpion, when it stings a man, induces a similar swooning upon his mind, and thence death, if it is not healed.

Murderous persuasions are also signified by scorpions, in the following passages: Thus in Luke: "*And he said unto them, I beheld Satan as lightning from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you*" (x. 18, 19). That by serpents and scorpions here mentioned, are not understood serpents and scorpions, is evident, for the Lord says,

"But more concerning this persuasive principle, may be seen in the *Arcana Cœlestia*; as, that they who are affected by it are inwardly bound, n. 5096; that they who make use of it shut up the rational principle of others, and, as it were, suffocate them, n. 3895, 5128: that the Nephilim, or Giants, Anakin, and Rephaim, mentioned in the Word, were, above all others, in direful persuasions of falsity, n. 581, 1268, 1270, 1271, 1673, 7686: that before the advent of the Lord, they infested all in the other life by their direful persuasions, and almost extinguished their spiritual life, n. 7686: that they were cast into hell by the Lord, when he was in the world, and that that hell still appears as under a misty rock, and they who approach near it fall into a swoon, n. 311, 581, 1268, 1270, 7686: what has been experienced from some of the devils from that hell, to whom it was permitted to assault me with their influences, n. 1268, 1269, 1270, 1271; concerning the mischief arising from the persuasion of falsity, n. 794, 806: that there are many kinds of persuasions of falsity, n. 1673, 1675.

that he saw Satan as lightning fall from heaven, and that he gives them power over all the power of the enemy; wherefore by serpents and scorpions, in the internal sense, are signified the crew of Satan, who had been in subtle and direful persuasions of falsity, by which men are spiritually murdered after death, unless they are defended by the Lord: the antediluvians, who were called the Nephilim, were in such persuasions above all others, and, unless the Lord, when he was in the world, had subjugated and cast them into hell, and shut their hell, no mortal could have been saved; for they infested, and almost murdered, whomsoever they met in the spiritual world. That the Lord liberated the spiritual world from these and such like spirits, is understood by his seeing Satan falling from heaven, and by his giving to those who are in truths from good derived from him, the power of treading upon serpents and scorpions. This direful persuasive principle is also signified by scorpions, in the following passage of Ezekiel: "*And thou, son of man, be not afraid of them, neither be afraid of their words, for they are refractory and thorny with thee, and though thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their faces. For they are hard in their faces, and obdurate in heart*" (ii. 6, 7). Here, by dwelling among scorpions is understood, among those who had persuaded themselves, and resolutely persuade others, to admit falsities, and who admit not any truth, wherefore they are called refractory and thorny, likewise hard in faces, and obdurate in heart; the interiors also of the rational mind, with those who are in a strong persuasion of what is false, are shut, and therefore they think and speak only from the ultimate sensual principle, which, when it is enkindled from the fire of self love, is hard and obdurate, and also hardens and renders obdurate the interiors of others to whom it addresses itself: for, in the spiritual world, there is a communication of minds, that is, of thoughts and affections, and from those who are in such persuasive principles, infusion; hence are the effects above mentioned. So in Moses: "*Who led thee through that great and terrible wilderness, wherein were fiery serpents and scorpions*" (Deut. viii. 15). By the journeyings and wanderings of the children of Israel in the wilderness forty years, were represented and signified the temptations of the faithful, and as these are effected by the injections and persuasions of falsities from evil spirits, it is said, that they were led through a wilderness great and terrible, wherein were fiery serpents and scorpions. Moreover, by serpents in general is signified the ultimate sensual principle of man, and by the various species of serpents are signified the various states of that principle, as to evils and falsities: for sensual men are, above all others, crafty and malicious, and believe themselves, and induce others to believe, that they excel in ingenuity, intellect, and judgment; but I can

assert, that they have nothing of understanding and judgment, but that they are in the same proportion stupid, with respect to such things as are essential to faith and life, as they are ingenious in contriving evils and persuading falsities; and wickedness, as is well known, is not wisdom, for wisdom is of truth from good, whereas wickedness is of falsity from evil, which destroys the truth which is from good, because they are opposites, and what is opposite destroys.

545. *And it was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree—* That hereby is signified that they should do no injury to any scientific that is true and alive from the literal sense of the Word, nor to any knowledges of truth and good therein, appears from the signification of not hurting, as denoting not to do injury; and from the signification of grass, as denoting the scientific which is true; and from the signification of green thing as denoting the scientific which is alive;^v and as every scientific is true and alive from the Word, hence by not hurting the grass of the earth, nor any green thing, is signified, not to do injury to any scientific that is true and alive from the Word; and from the signification of trees, as denoting the knowledges of truth and good, also from the Word.^w By scientifics from the Word are understood all things of the literal sense thereof, in which there does not appear anything doctrinal; but by the knowledges of truth and good are understood all things of the literal sense of the Word, in which and from which doctrinal things are: by this, therefore, namely, that they should not hurt any scientific that is true and alive, nor the knowledge of truth and good from the Word, is understood, that the sensual man, by his persuasive principle, shall not pervert any sense of the letter of the Word, by denying it to be true, for if he does this, all is lost with him, since there is then no hope of his reformation, nor any faculty of understanding the truth of the church; for he who denies the Word to be divine throughout the entire sense of the letter, breaks off his connection with heaven, since the conjunction of man with heaven is by the Word.^x The state here described is that of the man of the church when near its end, namely, that from internal or spiritual he becomes external and sensual; but still, lest he should altogether perish, it is provided, and care is taken, by the Lord, that he may not do injury to any thing in the literal sense of the Word by denying it to be true and alive, that is, divine, although by the sense of the letter he confirms his falsities and evils; for so long as he does not deny the divine principle in the

^v Concerning which see above, n. 507.

^w Concerning which see above, n. 109, 420.

^x As may be seen in the work concerning *Heaven and Hell*, n. 303—310.

Word, he still hears or reads it, and thereby is in some conjunction with heaven. Hence it is evident, that by these words is signified, that this principle of the church should still remain ; but by what follows, namely, that they should hurt those men only who have not the seal of God in their forehead, is signified that the ultimate sensual principle here treated of, should only do injury to the understanding of truth with those who are not in truths originating in good from the Lord.

546. *But only those men which have not the seal of God in their foreheads*—That hereby is signified that they should hurt only the understanding of truth and the perception of good, with those who are not in truths originating in good from the Lord, appears from the signification of man, as denoting the affection of truth and thence intelligence and wisdom;^y but in the present case the understanding of truth and the perception of good, of which we shall speak presently ; and from the signification of having the seal of God in their forehead, as denoting to be in truths originating in good from the Lord.^z The reason why by man is signified the understanding of truth and perception of good, is, because it is by virtue of these that man is man, wherefore when man is mentioned in the Word, in the spiritual sense is understood that, by virtue of which man is man, for this is his spiritual principle. Man has two faculties in which all his life consists, namely, understanding and will ; according to the quality therefore of the understanding and will, such is the man ; if he has the understanding of truth and the will of good, he is truly man, for truth and good are from the Lord, and it is from the Lord alone that man is man ;^a but if he has not the understanding of truth and the will of good, but in the place of truth what is false, and in the place of good, evil, then indeed he is called man, but still he is not man, except from this circumstance only, that he has the faculty of understanding truth, and of perceiving good ; concerning which faculty we shall speak in the following article. From these considerations it may appear, that by men, in the Word, are understood such things as constitute men, and, in the present case, the understanding of truth and the perception of good. That these things are here understood by men, may also appear from this consideration, that it is said concerning the locusts, that they should hurt men, but not the grass of the earth, the green things, and the trees ; and by the locust is signified the ultimate principle of the life of man, which is called sensual ; and this principle, when it is in the persuasion of what is false, and reads or hears the Word, still does not hurt or injure any thing of the Word in the sense of the letter, this sense being for the natural-sensual man, which

^y Concerning which see above, n. 280. ^z Concerning which see above, n. 427.

^a As may appear from what is said, and shewn in the work concerning *Heaven and Hell*, n. 59—102.

he therefore believes, although he applies it to confirm his falsities; but it hurts and injures the understanding of truth and the perception of good; for the sensual man cannot elevate his thought above the sense of the letter of the Word, and if he attempt to elevate it, he either falls into what is false, or his persuasive faith concerning the Word perishes. From what has been adduced, it may now be known, what is understood by the locusts being commanded not to hurt the grass of the earth, nor any green thing, neither any tree, but only those men who had not the seal of God in their foreheads.

547. *And to them it was given that they should not kill them*—That hereby is signified, that they should not be deprived of the faculty of understanding truth and of perceiving good, appears from the signification of men, as denoting the understanding of truth and the perception of good;^b and from the signification of killing them, as denoting to destroy as to spiritual life;^c but in the present case, to deprive of the faculty of understanding truth and perceiving good. The reason why this is here signified by killing men, is, because every man is born into the faculty of understanding truth and perceiving good; for this faculty is the very spiritual principle by which every man is distinguished from beasts: this faculty man never destroys, for if he should destroy it, he would be no longer a man but a beast: it appears indeed as if the sensual man, who is in the falsities of evil, had destroyed it, because he neither understands truth nor perceives good when reading the Word or when hearing it from others, but still he has not destroyed the faculty itself of understanding and perceiving, but only the understanding of truth and the perception of good, so long as he is in the falsities in which he has confirmed himself from evil; for whilst he is averse from hearing truth, there appears a want of ability to understand; but if the persuasion of the falsity which thus hinders be removed, he then understands and perceives that truth is truth, and that good is good, as a spiritual-rational man. That this is the case, has been given me to know by much experience; for there were many of the infernal crew, who had confirmed themselves in falsities against truths, and in evils against goods, who thence became such, that they desired not to hear any thing of truth, much less to understand it, concerning whom therefore others conceived an opinion that they could not understand truth; but the same spirits, when the persuasion of the falsity was removed from them, came into the power and faculty of understanding what was true, equally with those who were in the understanding of truth and in the perception of good; but presently, when they relapsed into their former state, they appeared again as if they could not understand truth, yea,

^b See above, n. 516.

^c Concerning which see above, n. 315.

were exceedingly indignant at having understood, saying then, that nevertheless it was not truth: for affection which is of the will causes all the understanding pertaining to man, the very life of the understanding being thence derived: let it be considered, whether any one can think without affection, and whether the affection be not the very life of the thought, consequently of the understanding; by affection is meant the affection of love, or love in its continuity. From these considerations it is evident that man can indeed destroy the understanding of truth and the perception of good, which is effected by the falsities of evil, but that still he does not, on that account, destroy the faculty of understanding truth and of perceiving good, since, if he did, he would no longer be a man, the human principle itself consisting in this faculty. It is by virtue of this faculty, that man lives after death, and then appears as a man, for the divine principle is therewith conjoined. Hence it is, that although man, as to his two lives, which are the life of his understanding and the life of his will, be averse from the divine principle, yet by virtue of his ability to understand truth and to perceive good, he has conjunction with the divine principle, and thence lives to eternity. From what has been observed, then, it may be seen, that by its being given to the locusts not to kill men, is signified, that still they should not be deprived of the faculty of understanding truth and of perceiving good.

548. *But that they should torment them five months*—That hereby is signified that the understanding should be darkened by the falsities of evil, and be drawn away from seeing truth, so long as they remained in that state, appears from the signification of tormenting, as denoting to darken as to the understanding, and to be withdrawn from seeing truth, of which we shall treat presently; and from the signification of five months, as denoting so long as they remain in that state. The reason why to torment here signifies to darken as to the understanding, and to be drawn away from seeing truth, is, because it is said concerning the locusts, and their power of hurting as scorpions, and by the locusts is understood the ultimate principle of the life of man, which is called the sensual, and by the power of hurting as scorpions is signified the persuasive faculty, which is of such a nature, as to take away from the understanding the light of truth, and induce infernal darkness; wherefore it now follows, that their torment was as the torment of a scorpion when he strikes a man, for by the scorpion is signified such a persuasive principle.^d This is said to torment, because it is said above, that the locusts should hurt man, but should not kill them; and to hurt, and not to kill, is to torment. The persuasive principle also of the sensual man, who is in the falsities

^d As may be seen above, n. 544.

of evil, hurts the understanding by darkening and drawing it away from seeing truth, although it does not deprive it of the faculty of understanding and perceiving; and because it is compared with the pain arising from the stroke of a scorpion, it is said to torment. The reason why five months signify so long as men are in that state, is, because a month signifies a state, and the number five signifies some or somewhat, and hence also, so long as. The reason why months signify states, is, because all times, in the Word, as ages, years, weeks, days, and hours, signify states of life; hence also months have the same signification. That five signify some, or somewhat, may appear from those passages in the Word, where that number occurs; for the numbers 10, 100, 1000, signify much and all, hence five signify some and somewhat; for those numbers which signify much, arise from the number five, which signifies some, and the numbers which are compounded and derived, draw their signification from the simple numbers, from which, by multiplication, they are compounded and derived; the reason why the number five also signifies so long as, is, because it is said, five months, and by five months is there signified a state of duration. This signification of five months appears remote, from this circumstance, that man, so long as he lives in the world, is in natural thought, and natural thought derives its ideas from spaces and times, and also from numbers and measures; for these things are proper to nature, because all things in nature are determined by them; but spiritual thought is without any determinate idea of space, time, number, and measure; hence it is, that it appears as remote and strange to man in the world, that five months should signify so long as that state continues, that is, the state of persuasion of what is false, for so long the understanding is darkened, and drawn away from seeing the truth; but when the persuasion of what is false is removed, man comes into the faculty of seeing truth, if he desire to see it, which faculty is given to every man.

That five, in the Word, signify somewhat and some, likewise all of such quality, and things similar, may appear from the following passages: "*Then shall the kingdom of the heavens be likened unto ten virgins. And five of them were wise, and five were foolish*" (Matt. xxv. 1, 2). The reason why the Lord compared the kingdom of the heavens to ten virgins, is, because the kingdom of the heavens signifies the church, as does also a virgin; and ten virgins signify all who are of the church; the reason of its being said, that five were wise and five foolish, was, because five signify some of them, or all who are of such a quality on one part: that a virgin signifies the church, may appear from many passages in the Word, where mention is made of the virgin of Zion, the virgin of Jerusalem, the virgin

^e As may be seen in the work concerning *Heaven and Hell*, n. 162—169.

^f As may be seen above, n. 429, 430.

of Israel, by whom the church is signified. The same is signified by ten, and by five, in the parable which the Lord spake concerning the nobleman who "*to his ten servants delivered ten pounds. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said to him, Be thou over five cities*" (Luke xix. 12—19). The numbers ten and five are mentioned by the Lord, because ten signify much, and five, some; but by their trading is signified the acquisition and provision of heavenly intelligence; and by their having authority over cities, is signified intelligence or wisdom, for a city, in the Word, signifies doctrine, and to have authority over it, signifies to be intelligent or wise; and to have authority over ten cities, signifies much, and over five, signifies some. Some also, and all who are of such a quality, are signified by the number five in the parable of the Lord concerning the rich man and Lazarus, in which it is said that the rich man entreated Abraham to send Lazarus to his five brethren who were yet alive. So again, in the parable of the great supper, one of those who were invited excused himself on the ground that he had bought five yoke of oxen, and must go to prove them (Luke xvi. 27, 28; xiv. 19). By oxen in the Word are signified the natural affections, and by five yoke of oxen are signified all those affections or cupidities which lead away from heaven; heaven and the church, as to spiritual nourishment or instruction, are signified by the great supper to which they were invited: who cannot see that the number five in these four parables involves some arcanum, because it is spoken by the Lord? So again, in Isaiah: "*In that day shall five cities in the land of Egypt speak with the lips of Canaan, and swear to Jehovah of hosts. In that day shall there be an altar to Jehovah in the midst of the land of Egypt*" (ix. 18, 19). In that day, signifies the advent of the Lord; five cities in the land of Egypt speaking with the lips of Canaan, signifies, that then some who are natural shall become spiritual, and shall acknowledge the truths of genuine doctrine, and shall worship the Lord from the good of charity.^g Here, therefore, mention is made of five cities, that some at that time may be understood, and likewise some truths of doctrine. So again: "*Yet gleanings grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the bough, four or five in the branches of the fruit-bearing (olive)*" (xvii. 6). And in Luke: "*For from henceforth there shall be five in one house divided, three against two, and two against three*" (xii. 52).^h So again, there was a law given to the Israelites in these

^g These things may be seen particularly explained above, n. 223.

^h That in these passages also five signify some, and all of such a quality, may be seen above, n. 523, where they are explained.

words: "*If a man shall steal an ox, and kill it, or sell it; he shall restore five oxen*" (Exod. xxii. 1). Here by an ox, in the spiritual sense, is understood the good of the natural man; by restoring five oxen for an ox, is signified that he shall sufficiently amend what he had perverted and extinguished; to steal is to take away, to kill is to extinguish, and to sell is to pervert. By the fifth part is also signified as much as is sufficient in the following passages: Lev. v. 16; xxii. 14; xxvii. 13, 15, 19, 27, 31; Numb. v. 7. The same is also signified by the fifth part of the produce of the land of Egypt which the officers of Pharaoh were commanded to take up and lay in store during the seven years of plenty (Gen. xli. 34; xlvii. 24). Again, the same is signified by Abner's smiting Asahel with the hinder end of his spear under the fifth rib (2 Sam. ii. 23). Under the fifth rib signified as much as was sufficient for death; for the same number which signifies somewhat, and all which is on one part, also signifies as much as is sufficient, when it is predicated of quantity, and so long as is sufficient, when it is predicated of time.

Forasmuch as this number signifies somewhat, and the all of one part, hence it also signifies little and few, when a great quantity, which is also marked by numbers, follows or precedes; for in this case the all of one part is respectively few. Thus in Isaiah: "*One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee*" (xxx. 17). And in Moses: "*And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight*" (Levit. xxvi. 8). Again, in the evangelists it is stated that the Lord fed five thousand men with "*five loaves and two fishes*" (Matt. xiv. 15—21; Mark vi. 38—43; Luke ix. 13—17; John vi. 9—13). On this occasion it is said that they took up twelve baskets of the fragments which remained, by which is signified fulness, thus fulness of instruction, and also full benediction. So in Luke by five are signified few, where it is said, "*Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Fear not therefore: ye are of more value than many sparrows*" (xii 6, 7). Here the reason why five sparrows are mentioned, is, because five denote what are few and of little value respectively as to man, hence it is afterwards said, "*ye are of more value than many sparrows.*" Any one may readily perceive that this number would not have been mentioned by the Lord unless it had been significative. So again, in consequence of this meaning of the number five, it was commanded that the tabernacle should be made with ten curtains, the five curtains to be coupled together one to another, and the other five curtains to be coupled one to another (Exod. xxvi. 1, 2, 3).ⁱ

ⁱ That ten signify all in the aggregate, and five the all of one and of the other part, may be seen in the *Arcana Coelestia*, n. 9595, 9604.

549. *And their torment was as the torment of a scorpion when he striketh a man*—That hereby are signified that the darkening, and withdrawing the mind from perceiving truth, are from the persuasion with which it is infatuated, appears from the signification of torment, as denoting the darkening of the mind, and withdrawing it from seeing truth.^j And from the signification of a scorpion, as denoting the persuasive principle infatuating and suffocating.^k Wherefore by their torment being as the torment of a scorpion when he striketh a man, are signified that the darkening and withdrawing the mind from perceiving truth, are from the persuasion with which it is infatuated.^l The reason why that persuasive principle is said to be infatuating, is, because it takes away the use of reason, inso-much that reason, or the rational mind, sees nothing but what he who is in such a persuasive principle speaks; for it excites in a moment every thing which consents, and covers every thing which dissents, whence the mind becomes infatuated, in consequence of being darkened, and drawn away from seeing the truth. The reason why it is also said to be suffocating, is, because it deprives the understanding of the faculty of thinking freely, and of extending the sight in every direction, as is done by every rational man, and when this is the case the respiration labours; for the voluntary respiration derives its all from the understanding, hence it also accommodates itself to the thought thereof, as the motion of the heart derives its all from the will, and accommodates itself to the affection thereof.^m That a strong persuasive principle has not only the power of infatuating, but also of suffocating, has been given me to know by real experience.

550. *And in those days shall men seek death, and shall not find it*—That hereby is signified, that they will then desire to destroy the faculty of understanding truth, but that still this cannot be done, appears from the signification of “*in those days*,” as denoting then, namely, when the man of the church from internal becomes external, or when from rational he becomes sensual; and from the signification of seeking death, as denoting a desire to destroy the faculty of understanding truth, concerning which we shall speak presently; and from the signification of not finding it, as denoting not to be able to destroy. That by seeking death is here signified a desire to destroy the faculty of understanding truth, is evident from what precedes, because it is consequent upon it; for it was said, that the locusts should hurt only the men who had not the seal of God in their foreheads, and afterwards, that to them it was given that they

^j See above, n. 548.

^k Concerning which see also above, n. 544.

^l Concerning the quality and origin of the persuasive principle, which infatuates, and as it were suffocates, see above, n. 543.

^m That the respiration of the lungs corresponds to the understanding and its thought, and the motion of the heart to the will and its affection, may be seen in the *Arcana Cœlestia*, n. 1119, 3883—3896, 9281.

should not kill them, but that they should torment them, by which is signified, that they should only injure the understanding of truth and the perception of good with those who are not in truths from good derived from the Lord, but that still they should not deprive them of the faculty of understanding truth, and of perceiving good." Hence then it follows, that by the death which they seek, and which they desire, is signified the privation of the faculty of understanding truth and perceiving good, to destroy these being to destroy the life which is properly human; for in this case man would be no longer man, but a beast, as was said above; and hence it is evident, that the privation of this life is what is signified by death. The reason why it is said that they desire to destroy the two faculties of the life truly human, is, because sensual men, from the persuasion concerning the falsities of evil in which they are, do not desire to understand truth and to perceive good, for they are delighted with their own falsities of evil, and hence with thinking from the delight of falsity, and with willing from the delight of evil, wherefore they avert themselves from good and truth, because they are opposites; some are sad at them, some nauseate them, and some reject them with anger, every one according to the quantity and quality of the falsity in which he persuades himself: in a word, such a sensual man does not admit reasons from the understanding against the falsities of evil in which he is, thus he does not will to understand and become rational, although he has the power of becoming so, because he is a man. This, therefore, is what is signified by, "*they shall seek death, and shall not find it.*"

551. *And shall desire to die, and death shall flee from them*—That hereby is signified, that they are willing to destroy the faculty of perceiving the good which is of spiritual life, but in vain, appears from the signification of dying, as here denoting to destroy the faculty of perceiving good, concerning which we shall speak presently, and from the signification of "*death shall flee from them,*" as denoting that they cannot destroy, thus that they desire in vain. The reason why by dying is here signified to destroy the faculty of perceiving good, and why by dying mentioned above is signified to destroy the faculty of understanding truth, is, because every man has two lives, the life of the understanding, and the life of the will; the life of the understanding is the faculty of understanding truth, and the life of the will is the faculty of perceiving good; hence death is the deprivation of both the one and the other. The reason why death in the first place signifies the deprivation of the faculty of understanding truth, and in the second place, the deprivation of the faculty of perceiving good, is, because in what

" As may be seen above, n. 546, 547.

precedes both these lives are treated of, and because, in the Word, where truth is treated of, good is also treated of, on account of the marriage of good and truth in every part of the Word.^o Hence it may appear that by the death here mentioned, is signified the deprivation of the faculty of perceiving good; from this cause it is, that two expressions nearly similar are mentioned together, and also that to seek death is predicated of what pertains to the understanding, and to desire death, of what pertains to the will. For since the spiritual life proper to man consists in these faculties, therefore their willingness to destroy spiritual life is also signified. To every man also is given the faculty of perceiving good, as well as the faculty of understanding truth; for truth loves good, and good loves truth, and therefore they continually desire to be conjoined, and they are conjoined, as will and understanding, or as affection and thought; when this conjunction takes place, then the understanding thinks truth from the affection of thinking it, and in this case the understanding also sees it, and the will perceives it; to perceive truth from the affection of the will is to perceive good, for truth is turned into good, whilst man wills or is affected by it, that is, whilst he loves it; from this cause every thing which is loved is called good.

552. *And the shapes of the locusts were like unto horses prepared for war*—That hereby is signified that the sensual man became a man of reasoning as from the understanding of truth, appears from the signification of the locusts, as denoting the men of the church become sensual by the falsities which are from evil;^p and from the signification of horses prepared for war, as denoting reasonings, in this case, as from the understanding of truth, because it is said that they were like unto them;^q and all understanding is of truth; and inasmuch as by war, in the Word, is signified spiritual combat, which is that of falsity against truth, and of truth against falsity, therefore by horses prepared for war are signified reasonings, in this case, as from the understanding of truth, for by reasonings spiritual combats are maintained. In what now follows to verse 12, the subject treated of is the sensual man who is in falsities from evil, as to his quality in respect to understanding and will, and he is described by locusts, and their various appearances; for all the affections, and thence the thoughts of man, are represented in the spiritual world by various beasts of the earth, and by birds, and they are also presented to view in such forms as correspond; and the beasts there represented, according to the affections of the spirits from which they are, appear like the beasts of our world,

^o Concerning which see above, n. 238, 288, 484.

^p Concerning which see above, n. 543.

^q That by horses is signified the understanding, may be seen above, n. 355, 364.

but sometimes with successive changing and variety approximating to forms composed of different beasts, besides that they are also clothed and decorated with various insignia as to their heads and their bodies; such things have been frequently seen by me, and the qualities of the affections and inclinations of those who were represented were thence made manifest. It is from this representation of affections and thoughts in the spiritual world, that beasts and birds, in the Word, derive their significations. That sensual men, who are in falsities from evil, are represented, and thence signified by locusts, was shewn above;^r their quality is now described by their various forms, and by various insignia; as that they were like unto horses prepared for war; and on their heads were, as it were, crowns like gold; that their faces were as the faces of men; and that they had hair, as the hair of women, and teeth as the teeth of lions; also that they had breast-plates, and various other things; all of which are representatives, such as exist in the spiritual world, corresponding to falsities from evil, and to the persuasive principle of the sensual man; it would not, however, be possible for any one to know what such things represent and signify, without the knowledge of correspondences; neither could the quality of the sensual man be known, and the quality of his persuasive principle. The reason why the sensual man, who is in falsities from evil, reasons as from the understanding of truth, is because he is in the persuasion that falsity is truth, and that evil is good; and so long as he is in this persuasion, he cannot see any thing rationally and intellectually, but what he has persuaded himself in, he believes to be of the highest reason, and of eminent understanding; for his rational and intellectual principle is shut, and hence he is in a persuasive faith concerning the things which he thinks and speaks.^s

553. *And on their heads were as it were crowns like gold*—That hereby is signified, that they appear to themselves, when they reason, as wise and conquerors, appears from the signification of head, as denoting wisdom and intelligence, concerning which we shall speak presently; and from the signification of a crown of gold, as denoting a reward of victory.^t The reason of this signification is, because kings, in ancient times, when they were in combats with their enemies, wore crowns of gold upon their heads, besides various other insignia which then belonged to kings; the reason was, because kings represented the Lord as to divine truth, and divine truth combats from divine good; this therefore was represented by a crown of gold, and wisdom

^r N. 543.

^s That the sensual man reasons acutely and with readiness, because his thought is so near his speech as to be almost in it, and because he places all intelligence in discoursing from the memory alone, may be seen in the *Arcana Cœlestia*, n. 125, 196, 5700, 10,236.

^t Concerning which see above, n. 358.

and intelligence itself by the head upon which the crown was : hence crowns were assigned to martyrs, for they combated from divine truth against falsities from evil, which are from hell, and came off conquerors, because they maintained the combat even unto death, which they feared not. From these considerations it may appear, that by the locusts having upon their heads as it were crowns like gold, is signified, that they who are sensual men, from the persuasion of the falsity in which they are principled, appear to themselves as wise and conquerors. Since the locusts are described as to their heads, their faces, their breasts, upon which were breast-plates, and as to their tails, their hair and teeth, it is of importance that it be here known what is signified by their heads, and afterwards what by the other parts. By head, in the Word, are signified wisdom and intelligence, because these principles reside in the head ; but when they are treated of who are not in any wisdom and intelligence, because in falsities from evil, then by head are signified folly and insanity, because falsities from evil are there and thence : but in the present case, as the subject treated of respects those who are sensual, and in the persuasion of falsity, by the head are properly signified folly and insanity, for they see falsities as truths, and evils as goods, being perpetually in visions from fallacies : hence it is, that it is said of them, that "*on their heads were as it were crowns like gold, and their faces as the faces of men,*" with other things of a like nature, all of which were appearances originating in their fantasy, wherefore is said, "*as it were crowns,*" and "*like gold,*" whence it is evident that those appearances were not real, but fallacious appearances : for all the appearances which exist in the heavens are real, because they are correspondences ; for the interior things pertaining to the affections and thence thoughts of the angels, when they pass to the sight of their eyes, are clothed in forms such as appear in the heavens, and as they are visible, they are called appearances, and are said to be correspondences, and are real because from creation : but the case is otherwise with respect to the appearances in some of the hells, where they are who are in false persuasions from evil ; from these persuasions exist fantastic visions, in which there is inwardly nothing real, wherefore they also vanish away upon the influx of only a single ray from the light of heaven : of such a nature are the appearances which are here related concerning the locusts."

554. *And their faces were as the faces of men*—That hereby is signified that they appear to themselves as spiritual affections of truth, appears from the signification of faces, as denoting the interiors of the mind and affection ; and from the signification

" But concerning appearances in the spiritual world, as well real as not real, more may be seen in the work, concerning *Heaven and Hell*, n. 170—176, 369 ; as also above in the explication, n. 395.

" Concerning which see above, n. 412.

of man, as denoting the spiritual affection of truth, and thence intelligence and wisdom :^w and inasmuch as faces are types of the interiors of man, hence they signify the same as men themselves, namely, affections of truth, but in the present case, that they appear to themselves as affections of truth, and thence intelligent and wise, because it is said of the locusts that their faces were seen as the faces of men. The locusts appearing with such faces, is because of the strong persuasive principle in which sensual men are who are in falsities from evil, who are signified by the locusts, the persuasive principle itself presenting such appearance, but this only before themselves, and before others who are also in falsities from evil, but not before the angels of heaven ; the reason is because the angels are in the light of heaven, and whatsoever they see, they see from that light, and the light of heaven, inasmuch as it is divine truth, dissipates everything fantastic originating in the persuasive principle. The reason why sensual men thus appear to themselves, is, because sensual men persuade themselves that they are in truths from good above all others, although they are in falsities from evil ; for they cannot view anything inwardly from heaven, but only outwardly from the world, and they who see from the world alone see only from an infatuated light, from which they suppose themselves to be more intelligent and wiser than others, not knowing wherein intelligence and wisdom consist, or whence they come : from this persuasive faith it is, that they believe themselves to be in the spiritual affection of truth, and this is signified by the faces of the locusts appearing as the faces of men. But it may be expedient to illustrate these things by experience from the spiritual world. All who are in the heavens, are men as to their faces and the other parts of the body, for they are in the spiritual affection of truth, and the spiritual affection of truth is itself in form a man, because this affection is from the Lord, who is the only man, and because from him the universal heaven conspires to the human form ; hence it is that the angels are the forms of their own affections, which also appear from their faces.^x But in hell, where all are external and sensual, because in falsities from evil, they also appear to themselves as men, even as to their faces, but only amongst their own ; but when they are beheld in the light of heaven, they appear as monsters, with a direful face, and sometimes instead of the face only what is hairy, or with a horrible grate of teeth, and sometimes lurid, as dead, in which there is not any living human principle, for they are forms of hatred, revenge, and cruelties, in which is spiritual death, because in opposition to the life which is from the Lord. That

^w Concerning which also see above, n. 280.

^x But these things are amply expounded in the work concerning *Heaven and Hell*, n. 59—102.

they appear amongst themselves in face as men, is from fantasy and persuasion thence derived.^y

555. *And they had hair as the hair of women*—That hereby is signified that they also appear to themselves natural affections of truth, appears from the signification of hair, as denoting things pertaining to the natural man, and specifically the scientific truths therein;^z and from the signification of women, as denoting affections, concerning which we shall speak presently. The reason why hair signifies what pertains to the natural man is, because the head signifies what pertains to the spiritual man, and all things of the natural man invest all things of the spiritual man, as the hair invests the head; the head also corresponds to things spiritual, and the hair to things natural, whence they are likewise significative. It is from this correspondence that the angels appear adorned with beautiful hair, and that, according to its ordinate arrangement, gracefulness and neatness, may be known the quality of the correspondence of their natural man with the spiritual. Now since women signify affections, it may appear, that by the locusts having hair as the hair of women, is signified that they who are meant by the locusts appear to themselves as natural affections of truth: this is also evident from the series of things treated of; for by their faces being as the faces of men, is signified the appearance as if they were spiritual affections of truth, whence it now follows, that by their hair being as the hair of women, is signified the appearance as if they were natural affections of truth; presently also it is said of their teeth that they were as the teeth of lions, and by them are signified the ultimates of the natural man as to knowledge and as to power. In the prophetic Word mention is frequently made of a woman, and also of daughter and virgin. But heretofore it has been unknown what is signified by them: that a woman, daughter, and virgin, are not meant, is very evident, for they are mentioned where the church is treated of; but what they spiritually signify may be seen from the series of the things treated of in the internal sense.

That by a woman is signified the church as to the affection of truth, and thence the affection of truth pertaining to the church, may appear from the following passages in the Word. Thus in Jeremiah: "*Wherefore commit ye this great evil against your souls, to cut off from you man and woman, infant and suckling, out of Judah, to leave you none to remain?*" (xliv. 7). Again, in the same prophet: "*I will break in pieces man and woman; old and young, the young man and the virgin*" (li. 22). So in Ezekiel: "*Slay utterly old and young, both the virgin, the*

^y But concerning these appearances see also in the work concerning *Heaven and Hell*, n. 553.

^z Concerning which see above, n. 66.

infant, and the women" (ix. 6). And in Lamentations: "*They ravished the women in Zion, and the virgins in the cities of Judah. Princes are hanged up by their hand: the faces of elders were not honoured*" (v. 11, 12). In these passages, by man and woman, old man and infant, youth and virgin, are not understood man, woman, old man, infant, youth, and virgin, but all things pertaining to the church; by man and woman are signified truth and the affection thereof, by old man and infant, wisdom and innocence, by youth and virgin, the understanding of truth and the affection of good: that such things as pertain to the church are signified by these names, appears from the subjects treated of in these chapters, which are the church, and the desolation thereof as to truth and good; for the Word is inwardly spiritual, because it is divine, wherefore if nothing more were meant than what appears in the literal expressions above mentioned, it would be natural and not spiritual; but when by man and woman is understood the church as to truth and the affection thereof, by old man and infant, the church as to wisdom and innocence, and by young man and virgin, the church as to intelligence and the affection thereof, then it is made spiritual; man also is man, by virtue of the church being in him, and where the church is, there is heaven. Wherefore when mention is made of an old man, a young man, an infant, a man [*homo*], a man [*vir*], a woman, and a virgin, the expressions signify whatever pertains to the church, corresponding to the age, sex, inclination, affection, intelligence, and wisdom. That by woman is signified the church as to the affection of truth, or the affection of truth pertaining to the church, may also appear from these words in Isaiah: "*And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach*" (iv. 1). The subject there treated of is the end of the church, when there is no longer any truth, for these words precede: "*Thy men shall fall by the sword, and thy strength in the war;*" by which is signified that the understanding of truth would be destroyed by falsities, so that there would be no longer resistance in combats. Hence it is afterwards said: "*In that day shall the branch of Jehovah be beautiful and glorious*" (iv. 2). This is said concerning the Lord's advent, and signifies that truth should spring up anew in the church; by seven women taking hold of one man, is signified that from affection they would desire and seek truth, but would not find it, man denoting truth, women affections or desires for truth, and seven denoting what is holy: that they would not find instructions in genuine truths, and thereby spiritual nourishment, is signified by their saying, "*We will eat our own bread, and wear our own apparel,*" bread denoting instruction and spiritual nourishment, and apparel truth clothing

good; that it is only truth which can be applied, and by application conjoined, is signified by, "*only let us be called by thy name*;" and inasmuch as all honour is from the spiritual affection of truth and the conjunction thence derived, and otherwise there is no honour, therefore it is added, "*to take away our reproach*." So in Jeremiah: "*Return, O virgin of Israel, return into thy cities. How long wilt thou go about, O thou backsliding daughter? for Jehovah hath created a new thing in the earth, A woman shall compass a man*" (xxx. 21, 22). The subject here treated of is the spiritual captivity in which the church was before the advent of the Lord. The church is said to be in spiritual captivity, when there is no truth, and yet truth is desired; in such captivity were the Gentiles, with whom the church was established. "*Return, O virgin of Israel, return into thy cities*," signifies, that they should return to the truths of doctrine, the virgin of Israel denoting the church, and her cities denoting truths of doctrine; "*for Jehovah hath created a new thing in the earth, a woman shall compass a man*," signifies the establishment of a new church, in which truth should be conjoined to its affection; to create a new thing in the earth denotes to establish that new thing, woman denotes the church as to the affection of truth, man denotes truth, and to compass denotes to be conjoined. And in Isaiah: "*As a woman forsaken and afflicted in spirit, Jehovah hath called thee, and a woman of youth, when thou wast repudiated, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee*" (liv. 6, 7). Here by a woman forsaken and afflicted in spirit, is understood the church, which is not in truths, but still in the affection or desire for them, woman denoting the church, which is said to be forsaken when it is not in truths, and afflicted in spirit, when in grief from the affection or desire for truths; by a woman of youth is understood the ancient church, which was in truths from affection; and by the same when repudiated, is understood the Jewish church, which was not in truths from any spiritual affection; the establishment of a new church by the Lord, and liberation from spiritual captivity, are understood by, "*for a small moment have I forsaken thee; but with great mercies will I gather thee*." And in Jeremiah: "*Yet hear the word of Jehovah, O ye women, and let your ear perceive the word of his mouth, that ye may teach your son mourning, and a woman her companion, lamentation. For death is come up through the windows, and is entered into our palaces, to cut off the infant from the broad way, and the young man from the streets*" (ix. 17—21). The reason why it was said to the women, "*Yet hear the word of Jehovah, and let your ear perceive the word of his mouth*," was, because by them was signified the church from the affection and reception of truth; by the sons whom the women should teach mourning, and by the companion whom a woman

should teach lamentation, are signified all who are of the church; by sons, they who are in the truths of the church; by companion, she who is in the good thereof; mourning and lamentation signifying that these things were to be done on account of the vastation of the church, as to its truths and goods; by "*death is come up through the windows, and is entered into our palaces,*" is signified the entrance of infernal falsity, into the understanding, and thence into all things of thought and affection, windows denoting the understanding, and palaces, all things of thought and affection; "*to cut off the infant from the broad way, and the young man from the streets,*" signifies the vastation of truth in the birth, and of the truth that is born, infant in the broad way denoting truth springing up, or in the birth, and young men from the streets denoting the truth that is born. So in Ezekiel: "*Son of man, there were two women, the daughters of one mother, and they committed whoredoms in Egypt; they committed whoredoms in their youth: and the names of them were Aholah the elder, and Aholibah her sister; and they bare sons and daughters. Samaria is Aholah, and Jerusalem Aholibah*" (xxiii. 2—4). Inasmuch as by Samaria, the metropolis of the Israelites, is signified, in the Word, the spiritual church, and by Jerusalem, the metropolis of the Jews, the celestial church, each as to doctrine, therefore they are called women; and, because both of those churches act as one, they are therefore called the daughters of one mother, mother also signifying the church, as likewise do Aholah and Aholibah, or the tent or habitation of God, for this signifies heaven where divine truth and divine good are, consequently, also, where the church is, the church being the heaven of the Lord on earth; by their committing whoredom in Egypt in their youth, is signified, that they were then in no truths but in falsities, for in Egypt they had not the Word; for this, which was written by Moses and the prophets, was afterwards given them, and by this word a church was instituted among them; to commit whoredom in Egypt, signifies, to falsify truths by scientifics pertaining to the natural man, and to falsify truths there, denotes to turn holy things into magic, as was the case with the Egyptians; the sons and daughters whom they brought forth, signify the falsities and evils of the church, So in Micah: "*Even of late my people is risen up as an enemy: ye draw off the coat from them that pass by securely that are returned from war. The women of my people have ye cast out from the house of their delights*" (ii. 8, 9). Here, by drawing off the coat from them that pass by securely who are returned from war, is signified to deprive of truths all who are in truths, and who have combated against falsities; they who pass by securely denote all who are in truths, men returning from war, denote those who have been in temptations, and have combated against falsities; by casting out from the

houses of their delights the women of Jehovah's people, signifies to destroy the affections of truth, and thereby the pleasures and happiness of heaven; the women of the people denoting the affections of truth, and the houses of their delights denoting the pleasures and happiness of heaven, for these are the affections of good and truth. So in Zechariah: "*For I will gather all nations to Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women shall suffer violence*" (xiv. 2). Here by all nations are signified evils and falsities of every kind; by Jerusalem is signified the church; by city, doctrine; by houses, all that is holy of the church; by women are signified the affections of truth, and by their suffering violence is signified that truth shall be perverted, and that thence the affections of truth will perish. So again, in the same prophet: "*In that day shall there be a great mourning in Jerusalem, and the land shall mourn every family apart; the family of the house of David apart, and their women apart; the family of the house of Nathan apart, and their women apart; the family of the house of Levi apart, and their women apart; the family of Simeon apart, and their women apart: all the families that remain, every family apart, and their women apart*" (xii. 11—14). What is signified by David and his house, likewise by Nathan, Levi, and Simeon, and their houses, has been already shewn in the explications above; namely, that by David is signified the divine truth, by Nathan, the doctrine of truth, by Levi, the good of charity, and by Simeon are meant truth and good as to perception and obedience. The reason why it is said that the families shall mourn apart, and their women apart, is, because by families are signified the truths of the church, and by women, the affections of truth, which mourn apart when truth mourns that there is no affection for it, and affection, that there is no truth for it. These things are said concerning the mourning over all and every thing pertaining to the church as being vastated and destroyed, for all and every single thing of the church are signified by all the families that remain, by which are meant the tribes.^a Jerusalem signifies the church and its doctrine. Thus also in Matthew: "*Then shall two be in the field, the one shall be taken, and the other left. Two women shall be grinding at the mill, the one shall be taken, and the other left*" (xxiv. 40, 41). By the first two here mentioned are understood men, and by the last two women; and by men are signified those who are in truths, and by women those who are in good from the affection of truth: in this case also by men are signified those who are in falsities, and by women, those who are in evils from the affection of what is false; because it is said that one shall be taken, and the other shall be left; that is, that they shall be saved who are in truths from affection, and

^a That by the twelve tribes, are signified all things of the church in the aggregate, may be seen above, n. 430, 431.

they shall be condemned who are in evils from affection; field signifies the church; to grind at the mill, signifies to procure for themselves the truths of doctrine from the Word; and they who apply them to good are signified by those who shall be taken, and they who apply them to evil are signified by those who shall be left.^b So in Moses: "*And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight; and ye shall eat and not be satisfied*" (Levit. xxvi. 26). By these words, in the spiritual sense, is understood that truth from good, by which men are spiritually nourished, shall fail; for bread signifies all spiritual food, which is for the nourishment of the man of the church. By women are signified those of the church who are in the affection of truth. By ten women baking bread in one oven, is signified, that they shall search for truth which may be conjoined to good, but shall only find a very little; for to bake signifies to prepare and conjoin so as to serve for the use of life. To deliver the bread by weight, signifies its being rare; and to eat and not be satisfied, signifies, because truth from good is so scanty and rare, as scarcely to yield any spiritual nourishment for the soul. Again, in Moses: "*The woman shall not wear the raiment of a man, neither shall a man put on a woman's garment; for all that do so are abomination unto Jehovah thy God*" (Deut. xxii. 5). Here by a man [*vir*] and his raiment is signified truth, and by a woman and her garment is signified the affection of truth. These principles are distinct in every man [*homo*], as understanding and will, or as thought which is of the understanding, and affection which is of the will, and unless they were distinct, the sexes would be confounded, and no marriage would be effected, in which the man is the truth of the thought, and the woman the affection thereof. That both, namely, man and woman, were so created as that they may be two and yet one, appears from the book of Genesis, in which it is said concerning their creation, "*So God created man in his own image, in the image of God created he him; male and female created he them*" (Gen. i. 27). And it is afterwards said: "*And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called wife, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh*" (Gen. ii. 23, 24; Mark x. 6—9). Here, by man (*homo*) is understood the church in general and in particular. The church in particular is a man of the church, or the man in whom the church is. By God creating man in his own image, is signified in the image of heaven; for by God, or Elohim, in the plural, is signified the Divine proceeding which constitutes heaven, and the man who

^b But this passage may be seen further explained in the *Arcana Cælestia*, n. 4354, 4355.

is a church, or in whom the church is, is a heaven in the least form, for he corresponds with all things of heaven.^c By male is signified here, as above, the truth of the understanding, and by female, the good of the will; the wife being said to be bone of the bones, and flesh of the flesh of the man (*vir*), signifies that the good, which is the wife, is from the truth which is the man, bone signifying truth before it is vivified, that is, conjoined to good, such as is the truth of the memory with man (*homo*); and since all good is formed from truths, it is said, "*because she was taken out of man.*" That a man (*vir*) shall leave his father and mother, and shall cleave to his wife, signifies that truth shall be of good, and that hence both shall become one good, which is signified by their being one flesh, flesh signifying good, and also man. These things, however, can be comprehended only by few, as not entering the understanding of man, unless it be known that the subject treated of in the first two chapters of Genesis is the new creation, or regeneration of the men of the church; in the first chapter their regeneration is treated of, the second chapter treats of their intelligence and wisdom; and by male and female, or by man and wife, is understood, in the spiritual sense, the conjunction of truth and good, which is called the heavenly marriage, into which marriage man comes when he is regenerated and becomes a church; and man is regenerated and made a church when he is in good and thence in truths, which is understood by his leaving father and mother, and cleaving to his wife, and their being one flesh.^d

Since by man and woman is signified the conjunction of truth and good, therefore Moses, when he saw that the sons of Israel took to themselves the female captives of the Midianites, said, "*Now, therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known man by lying with him, keep alive for yourselves*" (Numb. xxxi. 17, 18). The reason why these things were commanded was, because a woman not conjoined to a man signified the church as to the affection for truth, or for conjunction with truth; but a woman conjoined to a Midianitish man, signified good adulterated; for the Midianites represented, and thence signified, the truth which is not truth because not from good, consequently falsity; and hence it was that the women were to be slain who had known man, and that those who had not known man were to be preserved alive. That the Midianitish women signified the defilement of good by falsities, and thence good adulterated and profaned, which is filthy

^c As may be seen in the work concerning *Heaven and Hell*, n. 7—12, 51—58.

^d But a still clearer idea may be obtained, upon this subject, from what is said in the *Doctrine of the New Jerusalem*, concerning good and truth, n. 11—19; concerning the will and understanding, n. 28—33; concerning regeneration, n. 173—182; likewise concerning good from which truths are derived, n. 24.

adultery, appears from the circumstances related concerning the whoredom of the sons of Israel with the women of the Midianites (Numbers xxv.).

He who does not know that a woman signifies the spiritual affection of truth, likewise, that the evils and falsities which every one has are in the natural man, and not any in the spiritual man, cannot know what is signified by what is written concerning a female captive, in the following passage in Moses: "*And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; then thou shalt bring her into the midst of thy house; and she shall shave her head and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a month of days, and after that thou shalt go in unto her, and know her, and she shall be thy wife*" (Deut. xxi. 10—13). Here also by a woman, is signified the church as to the spiritual affection of truth, or the spiritual affection of truth pertaining to the man of the church, but by a beautiful captive woman is signified the religious principle with the gentiles in whom is the desire or affection of truth; by her being brought into the midst of the house, shaving her head, paring her nails, and putting the raiment of her captivity from off her, is signified her being led into the interior or spiritual things of the church, and thereby rejecting the evils and falsities of the natural and sensual man; the midst of the house signifies things interior, which are things spiritual; the hair of the head, which was to be shaved, signifies the falsities and evils of the natural man; the nails, which were to be pared, signified the falsities and evils of the sensual man; and the raiment of captivity signifies the false principle of religion in which he is as it were held captive, who desires truth from affection; the latter things and the former therefore he will reject, because they are in the natural and sensual man, as was said above; that the captive woman should bewail her father and her mother a month of days, signifies that the evils and falsities of the former religion should be buried in oblivion; that the man should afterward go in unto her, and know her, and that she should be his wife, signifies that thus truth, which is signified by the man, should be conjoined with its affection, which is signified by the wife. The reason why this statute was given, no one can know, unless he understand, from the spiritual sense, what is signified by a beautiful woman taken captive from the enemy, what by the midst or inmost of the house, what by the hair of her head, which was to be shaven, what by the nails, and the raiment of captivity, and unless he know something concerning the conjunction of truth and good, for on this conjunction are founded all the precepts in the Word concerning marriages. The church as to the affection of truth is also signified by the woman clothed

with the sun, labouring to bring forth a child, and before whom stood the dragon ready to devour her child as soon as it was born, and who fled into the wilderness (Rev. xii. 1, 4, 6). That by the woman, here, is signified the church, and by the man-child whom she brought forth, the doctrine of truth, will be seen in the explication of that chapter.

Forasmuch as woman signifies the church as to the affection of truth from good, or the affection of truth from good pertaining to the man of the church, in the opposite sense also by woman is signified the cupidity of falsity from evil; for most things in the Word have also an opposite signification. This is also signified in the following passage, by woman and women. Thus in Jeremiah: "*Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The sons gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods*" (vii. 17, 18). What these prophecies involve, cannot possibly be known, unless it be known what is signified by the cities of Judah, the streets of Jerusalem, the sons, the fathers, and the women, also what is signified by gathering wood, by kindling a fire, by kneading the dough, and what by cakes, by the queen of heaven, and by drink offerings; but when the signification of such things are known, and these are assumed in their place, the spiritual sense thence results which these prophecies involve. By the cities of Judah are signified the doctrines of the church; by the streets of Jerusalem, the truths thereof, and, in the present case, falsities; sons denote those who are in truths of doctrine, in this case, those who are in falsities, who are said to gather wood when they procure for themselves falsities from evils; fathers denote those who are in the goods of the church, in this case, those who are in evils, who are said to kindle a fire when they approve and excite from the love of evil; women denote the affections of truth from good, in this case, the cupidities of falsity from evil, they are said to knead the dough, when they fabricate doctrine from cupidities and according to them; to make cakes to the queen of heaven, signifies to worship infernal evils of every kind, to make cakes denoting to worship from evils, and the queen of heaven, denoting all evils in the aggregate, for the queen of heaven signifies the same as the host of heaven; to pour out drink-offerings unto other gods signifies to worship from falsities, other gods denoting infernal falsities; for God, in a good sense, signifies divine truth proceeding, but other gods signify infernal falsities, which are falsities from evil. So in Isaiah: "*As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths*" (iii. 12). Here by oppressors, children, and women, are signified those who violate, are ignorant of, and per-

vert, truths; by oppressors are meant those who violate truths; by children, those who are ignorant of them, and by women, the cupidities which pervert them; the leaders who cause them to err, signify those who teach; to destroy the way of their paths, signifies ignorance of the leading truth. Again, in the same prophet: "*When the harvest withereth, they who break in pieces, the women shall come, and set it on fire: for it is a people of no understanding*" (xxvii. 11). This is said concerning the church vastated; by the *harvest withering*, are signified the truths of good destroyed by evil loves; by the women who set it on fire, are signified the cupidities of falsity, which altogether consume. So again: "*Rise up, ye women that are at ease; hear my voice, ye confident sons [fili]*; *in your ears perceive my speech, for the vintage shall fail, the gathering shall not come*" (xxxii. 9, 10). In this passage, by the women who are at ease, are meant the cupidities of those who have no concern for the vastation of the church; by the confident sons are signified the falsities of those who trust in self-derived intelligence, for women and sons signify all who are such in the church, whether they be men or women; by the vintage which shall fail, and by the gathering which shall not come, is signified, that the truth of the church shall be no more, for the same is signified by vintage as by vine, namely, the truth of the church, whence it is evident, what is signified by the gathering thereof. Again, in Ezekiel: "*But if a man be just, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled the wife of his companion, neither hath come near to a menstruous woman*" (xviii. 5, 6). Here the man who has eaten upon the mountains, is said to be just, by which is signified, that the worship of such a man is not from infernal loves, for this is signified in the Word by sacrificing, and eating of the sacrifice upon mountains; "*neither hath lifted up his eyes to the idols of the house of Israel,*" signifies, whose worship is not from the falsities of doctrine, for idols signify those falsities, and the house of Israel signifies the perverted church in which they are found to exist; "*neither hath defiled the wife of his companion,*" signifies, who has not adulterated the good of the church and of the Word; "*neither hath come near to a menstruous woman,*" signifies, who has not defiled truths by the cupidities of falsity. So in Lamentations: "*The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people*" (iv. 10). By these words is signified the destruction of the truth and good of doctrine drawn from the Word, by falsities, and the appropriation of those falsities, with the consequent vastation of the church: by the pitiful women are signified the affections of falsity, in the opposite sense, the affections of truth; by their having sodden their children, is signified their having destroyed by falsities the truths and goods

of doctrine from the Word; by their being meat for them, is signified the appropriation of falsities; and by the destruction of the daughter of my people, is signified the vastation of the church. By women are also signified evil desires, as in the following passages in the Revelation (xiv. 4; xvii. 3); concerning which we shall treat hereafter.

556. *And their teeth were as the teeth of lions*—That hereby is signified that things sensual, which are the ultimates of the intellectual life, are, apparently, to them as in power over all things, appears from the signification of teeth, as denoting things sensual, which are the ultimates of the natural life as to the understanding, concerning which we shall speak presently; and from the signification of lions, as denoting the truths of the church as to power, but in this case, as denoting falsities destroying truths, thus also as to power.^e The reason why falsities are here denoted, is, because by the locusts are signified the corporeal sensual who are in the falsities of evil. The reason why they appear to themselves to be in understanding, and thence in power over all things, is, because the persuasive principle itself, which has been treated of above, resides in the sensual principle, which is the ultimate of the natural life; for this sensual principle, or the sensual man, is in the confidence of self, and in the faith that he is wiser than all others, for he cannot weigh and explore himself, because he does not think interiorly; and when he has persuaded himself of this, then in all things which he speaks, there are this confidence and faith. Hence the speech of the sensual man, inasmuch as its sound is derived from his confidence and faith, fascinates and infatuates the minds of others, for it produces such an effect, which especially manifests itself in the spiritual world, where man speaks from his spirit; for the affection of self-confidence, and of the faith thence derived that a thing is so, is in the spirit of man, and the spirit of man speaks from the affection; it is otherwise in the natural world, in which the spirit of man discourses by the body, and, on account of the world, produces such things as are not of the affection of his spirit, which he rarely propagates, lest the quality thereof should be known. Hence also it is, that it is not known in the world, that there exists a persuasive principle of such an infatuating and suffocating quality as is in the spirit of the sensual man, who believes himself to be wise above others. From these considerations it may appear, whence it is that by their teeth being as the teeth of lions, is signified, that sensual men appear to themselves as being in understanding, and thence in power over all things.^f

^e Concerning which see above, n. 278.

^f That teeth signify things sensual, which are the ultimates of the natural life as to science, appears from the correspondence of teeth, concerning which see the work concerning *Heaven and Hell*, n. 575; and in the *Arcana Cœlestia*, n. 5565—5568.

This is also evident from numerous passages of the Word ; as in David : “ *My soul is in the midst of lions : whose teeth are spears and arrows, and their tongue a sharp sword* ” (Psalm lvii. 4). Here, by lions are signified those who by means of falsities destroy the truths of the church ; their teeth, which are said to be spears and arrows, signify the scientifics which they apply to confirm falsities and evils, and so to destroy the truths and goods of the church ; “ *their tongue a sharp sword,* ” signifies crafty reasons from falsities, which are called a sharp sword, because a sword signifies falsity destroying truth.

Again : “ *Destroy their teeth, O God, in their mouth ; break out the great teeth of the young lions* ” (Psalm lviii. 6). By their teeth in their mouth are signified the scientifics from which they produce falsities ; the great teeth of the young lions signify the truths of the Word falsified, which in themselves are falsities, and by which they especially prevail in effecting the destruction of the truths of the church. So in Joel : “ *For a nation is come up upon my land, strong, and without number, whose teeth are teeth of a lion, and he hath the grinders of a fierce lion. It hath reduced my vine to wasteness, and my fig-tree into foam* ” (i. 6, 7). By a nation coming up upon the land is here signified evil devastating the church, a nation denoting evil, and land denoting the church ; by their being strong, and without number, is meant that they are powerful and manifold, the term strong is predicated of the power of evil, and without number, is predicated of the power of falsity ; “ *whose teeth are the teeth of a lion,* ” signifies destruction by falsities ; “ *the grinders of a fierce lion,* ” signify truths falsified ; by reducing the vine to wasteness and the fig-tree into foam, is signified the destruction of truths spiritual and truths natural, truths spiritual are those which pertain to the spiritual sense of the Word, and truths natural are those which pertain to the sense of the letter ;^g by the teeth of lions in these passages, are signified the same things as by the words under consideration. By teeth are properly signified those things which are only in the memory, and are thence brought forth, for the things which are in the memory of the sensual man correspond to the bones and teeth. Again, in Daniel : “ *And behold another beast, a second, like to a bear, and it had three ribs in the mouth of it between the teeth of it : and they said thus unto it, Arise, devour much flesh. After this, behold a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth : it devoured and brake in pieces, and stamped the residue with the feet of it* ” (vii. 5, 7). By the beast which came up from the sea, is understood the love of dominion to which holy things serve as means, and by the four beasts are signified the successive increasings thereof ; by

^g See also above, n. 403, where this is explained.

this second beast, which was like to a bear, is signified the second state, when such dominion is confirmed by the Word; they who do this also appear in the spiritual world like bears; the three ribs in the mouth between the teeth, signify all things of the Word, which they apply, and which they understand only, according to the letter, the three ribs denote all things of the Word, "*in the mouth,*" denotes, which they apply in teaching, "*between the teeth of it,*" denotes, which they only understand as to the letter, that is, according to the quality of the sensual man; by its being said to the beast, "*Arise, devour much flesh,*" is signified, that they applied many things, and thereby destroyed the genuine sense of the Word. By the fourth beast which came up from the sea, dreadful and terrible, and strong exceedingly, is signified the fourth and last state of the church, when, by the holy things, which they have used as means, they have established for themselves a dominion over heaven and earth, which state being profane, and of a prevailing nature, is called dreadful and terrible, and strong exceedingly: great iron teeth signify falsities from the sensual man, which are hard against the truths and goods of the church; by devouring and breaking in pieces, is signified, that they perverted and destroyed; by stamping the residue with the feet, is signified, that what they could not pervert and destroy they defiled and blotted out by the evils of natural and corporeal loves.^h Again, in Moses: "*I will also send the teeth of beasts upon them, with the poison of the reptiles of the earth*" (Dent. xxxii. 24). These, among other evils, were denounced upon the Israelitish and Jewish people, if they should not keep the commandments and statutes, and judgments of Jehovah; by the teeth of beasts are signified falsities arising from evils of every kind: and by the poison of the reptiles of the earth, are signified those who kill, and altogether destroy the spiritual life of man; by beasts, in the Word, are signified such things as belong to the natural man, and by reptiles of the earth, the things belonging to the sensual man, and when these are separated from the spiritual man, they are mere falsities from evils, inasmuch as they are things of the body only, to which they adhere, and of the world, to which they are proximately extant, and from the body and the world arises all thick darkness in things of a spiritual nature. Again, in David: "*Arise, O Jehovah; save me, O my God; for thou hast smitten all mine enemies upon the jaw bone; thou hast broken the teeth of the ungodly*" (Psalm iii. 7). Here, by smiting the enemies on the jaw bone, is signified the destruction of the interior falsities of those who are against the goods and truths of the church, such persons, with the falsities of their evils, being understood by enemies in the Word. To

^h The other particulars concerning these beasts, may be seen explained above, n. 316.

break the teeth of the ungodly signifies to destroy exterior falsities, which are such as have their foundation in the fallacies of the senses, and are thence confirmed. From what is said in David concerning smiting the jaw bone, and breaking the teeth, as denoting to destroy interior and exterior falsities, it may appear what is understood by the following words of the Lord, in Matthew: "*Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also; and, whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away*" (v. 38—42). That these words are not to be understood according to the letter, must be obvious to every one; for who considers himself bound by Christian love, to turn the left cheek to him who smites the right, and to give the cloak also to him who would take away the coat? in a word, who is there to whom it is not allowable to resist evil? but inasmuch as all things which the Lord spake, were in themselves divine celestial, it may appear that these words, as well as the others which the Lord spake, contain a celestial sense. The reason why such a law was given to the sons of Israel, as that they should give an eye for an eye, and a tooth for a tooth (Exod. xxi. 23, 24; Levit. xxiv. 20; Deut. xix. 21), was, because they were external men, and thence were only in the representatives of things celestial, and not in celestial things themselves, hence neither were they in charity, in mercy, in patience, or in any spiritual good, and therefore they were in the law of retaliation; for the celestial law, and consequently the Christian law, which the Lord taught in the Evangelists, is; "*Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets*" (Matthew vii. 12; Luke vi. 31). Inasmuch as this is the law in heaven, and from heaven in the church, hence also every evil has with itself a corresponding punishment, which is called the punishment of evil, being in the evil, and as it were conjoined with it, and from this flows the punishment of retaliation, which was dictated to the sons of Israel, because they were external men, and not internal. Internal men, such as are the angels of heaven, do not desire retaliation of evil for evil, but from celestial charity forgive freely, for they know that the Lord defends all who are in good against the evil, and that he defends according to the good pertaining to them, and that he would not defend, if, on account of the evil done to them, they should suffer enmity, hatred, and revenge to be enkindled, for these things avert protection. These are the things, therefore, involved in the above words of the Lord, but their signification shall be given in order: "*An*

eye for an eye, and a tooth for a tooth," signifies, that so far as any one takes away from another the understanding of truth, and the sense of truth, so far they are taken away from himself, the eye signifying the understanding of truth, and a tooth, the sense of truth, for the tooth denotes either what is true or false, such as pertains to the sensual man; that he who is in Christian-good, will permit an evil person to take those things away as far as he can, is described by what the Lord replies upon the same subject; the precept not to resist evil, signifies, that it is not to be resisted with violence, nor retaliated, for the angels do not fight with the evil, much less do they return evil for evil, but they permit them to do it, because they are defended by the Lord, and hence no evil from hell can possibly hurt them: "*But whosoever shall smite thee on thy right cheek, turn to him the other also,*" signifies, if any one shall desire to injure the perception and understanding of interior truth, it should be permitted so far as he makes the attempt, the cheek signifying the perception and understanding of interior truth, the right cheek the affection, and thence perception thereof, and the left, the understanding thereof, and because mention is made of the cheek, mention is also made of smiting, by which is meant to do hurt; for all things about the mouth, as the throat, the mouth itself, the lips, the cheek bones, the teeth, signify such things as belong to the perception and understanding of truth, because they correspond to them, wherefore they are used to express such things in the literal sense of the Word, which consists of mere correspondences: "*And if any man will sue thee at the law, and take away coat, let him have thy cloak also,*" signifies, if any one desire to take away the truth which is within, or interior, that he shall be allowed also to take away that which is without, or exterior, the coat signifying truth interior, and the cloak, truth exterior; this also the angels do when they are with the evil, for the evil cannot take away any thing of good and truth from the angels, but they can from those, who on that account burn with enmity, hatred and revenge, for these evils avert and reject the protection which is from the Lord: "*And whosoever shall compel thee to go a mile, go with him twain,*" signifies, if any one desire to lead thee away from what is true to what is false, and from good to evil, that he shall not be opposed, because he cannot do it, a mile signifying the same as a way, namely, that which leads away and leads: "*Give to him that asketh thee,*" signifies that it should be permitted; "*and from him that would borrow of thee turn thou not away,*" signifies, to instruct if any one desire to be instructed, for the evil desire this in order that they may pervert and deprive, which, however, they cannot do. This is the spiritual sense of the above words, in which are stored up the things which have been now said, which are more especially for the angels, who perceive the Word

only according to its spiritual sense; they are also for men in the world, who are principled in good, when the evil try to seduce them. That the opposition of the evil against those whom the Lord defends is of such a nature, has been given me to know by much experience; for they have continually laboured with all their might, and in every possible way, to deprive me of truths and goods, but in vain.

From what has been adduced, it may in some degree appear, that by a tooth is signified what is true, or what is false in the sensual principle, which is the ultimate of the intellectual life of man; that this is signified by a tooth, is evident from the Lord's reply, in which the perception and understanding of truth are treated of, which the evil intend to take away from the good. The same may yet further appear from the following passages; as in Jeremiah: "*In those days they shall say no more, the fathers have eaten a sour grape, and the teeth of the sons are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge*" (xxxix. 29, 30; Ezek. xviii. 2, 3, 4). That this involves that the sons and posterity shall not incur punishment on account of the evils of their parents, but every one on account of his own evil, is evident; by eating sour grapes is signified to appropriate to themselves the falsity of evil, for a sour grape, which is a bitter and bad grape, denotes the falsity of evil, and to eat, signifies to appropriate; and by the teeth being set on edge, is signified to be thence in the falsity of evil, for the teeth here, as above, signify falsities in ultimates, or in the sensual man, in which the evils of the parents, which are called hereditary evils, principally lie concealed with the children, and to be set on edge, signifies the appropriation of falsity from evil; for man is not punished on account of hereditary evils, but on account of his own, and only on account of what are hereditary so far as he makes them actual in himself, wherefore it is said, "*But every man shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge.*" So in Job: "*All my inward friends abhorred me; my bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth*" (xix. 19, 20). By these words, in the literal sense, is understood, that he became both lank and lean; but in the spiritual sense, is signified that temptations so suppressed the interiors of his mind, that he became sensual, and only thought in extreme principles; but still that he did not think falsities but truths; this is signified by escaping with the skin of his teeth, teeth without skin denoting falsities, but with skin, not absolute falsities, because still in some degree clothed. So in Amos: "*And I also have given emptiness of teeth in all your cities, and want of bread in all your places*" (iv. 6). Here, by *emptiness* of teeth is denoted a scarcity of truth in doctrines; and by *want of bread*, a scarcity of good

derived from doctrines in the life. So in Zechariah: "*And I will take away her bloods out of her mouth, and her abominations from between her teeth*" (ix. 7). This is spoken concerning Tyre and Zidon, by which are signified the knowledges of truth and good, in the present case, those knowledges falsified; by taking away bloods from the mouth is signified the falsifications of the knowledges of truths; and by abominations from between the teeth, are signified the adulterations of the knowledges of good; the knowledges of good are also truths, for to know good is an effect of the understanding, and the understanding is of truth. So in David: "*Then the waters had overwhelmed us, the waters of the proud had gone over our soul. Blessed be Jehovah, who hath not given us a prey to their teeth*" (Psalm cxxiv. 4, 5, 6). By waters overwhelming, are signified the falsities which inundate, and, as it were, overwhelm man when he is in temptations; hence, it is said, "*Blessed be Jehovah, who hath not given us a prey to their teeth*" that is, to the hells which, by falsities, destroy truths, thus, to destroying falsities. Again, in Job: "*And I brake the grinders of the wicked, and plucked the spoil out of his teeth*" (xxix. 17). These words of Job are spoken concerning himself, and by his saying, "*I brake the grinders of the wicked,*" is signified that he combated against falsities, and conquered them, the grinders of the wicked signifying scientifics derived from the literal sense of the Word, and applied to confirm falsities for the purpose of destroying truths; his delivering others from falsities by instructing them, is meant by, "*I plucked the spoil out of his teeth.*" Inasmuch as the teeth signify falsities in the extremes, by gnashing of teeth is signified, to combat with vehemence and anger from falsities against truths, in the following passages. Thus in Job: "*He teareth me in his wrath who hateth me: he gnasheth upon me with his teeth, mine enemy sharpeneth his eyes upon me*" (xvi. 9). And in David: "*And when I halted they were glad, and gathered themselves together; the abjects, whom I knew not, gathered themselves together against me, they did tear me, nor were they silent. They gnashed upon me with their teeth*" (Psalm xxxv. 15, 16). Again: "*The wicked plotteth against the just and gnasheth upon him with his teeth*" (Psalm xxxvii. 12). Again: "*The wicked shall see it, and be grieved; he shall gnash with his teeth*" (Psalm cxii. 10). And in Micah: "*Thus saith Jehovah against the prophets that make my people err, that bite with their teeth*" (iii. 5). And in Lamentations: "*All thine enemies have opened their mouth against thee: they hiss and gnash their teeth*" (ii. 16). And in Mark: "*And one of the multitude answered and said, Master, I have brought unto thee my son, who hath a dumb spirit; and wheresoever he taketh him, he teareth him: and he foameth and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. Jesus rebuked*"

the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him" (ix. 17—25). He who knows not the spiritual sense of the Word, may suppose that in the above passages mention is made of the gnashing of teeth, merely because when men gnash their teeth they are angry and intend evil, but the true reason is that by gnashing of teeth are understood the effort and act of destroying truths by falsities, for the teeth signify falsities in the extremes, and gnashing signifies vehemence of combating for them; this effort and act are also from correspondence: such also was the deaf and dumb spirit which the Lord cast out; for all spirits are from the human race, and this spirit was from that kind of men, who had combated vehemently for falsities against truths; hence it is, that he who was obsessed by him foamed, and gnashed with his teeth. He is called by the Lord deaf and dumb, because he was not willing to perceive and understand truth, for such are signified by the deaf and dumb; and inasmuch as he was resolute and obstinate against truths, and confirmed himself in falsities, therefore he could not be cast out by the disciples, for the falsities for which he had combated could not be shaken off by them, as they had not yet arrived at a proper state, wherefore also the disciples were rebuked on that account by the Lord. That this spirit was of such a nature, but not he who was obsessed by him, is signified by the spirit tearing him, and by the obsessed pining away; also by the Lord commanding the spirit to enter no more into him. From these considerations it may also appear what is signified by the gnashing of teeth, mentioned in Matthew viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xlii. 28. By gnashing of teeth in the hells is understood the continual disputation and combating of falsities amongst themselves, and against truths, consequently of those who are in falsities, conjoined with contempt of others, enmity, mocking or derision, scorning, blaspheming, which also burst forth into attempts to tear each other in pieces, for every one fights for his own falsity from the love of self, of erudition, and of fame. These disputations and combats are heard out of those hells as gnashings of teeth, and are also turned into gnashings of teeth when truths flow in thither out of heaven.ⁱ It is from this circumstance of the teeth of the evil corresponding to the falsities of the ultimates of their intellectual life, and which are called corporeal sensual, that the spirits who are of such a nature appear deformed in the face, of which the teeth form a prominent part, standing out and being extended like a grating in a kind of a gaping grin, and this because such grinning of teeth corresponds to the love and cupidity of combating for falsities against truth. Inasmuch as teeth correspond to the

ⁱ More may be seen upon this subject in the work concerning *Heaven and Hell*, n. 575.

ultimates of the intellectual life of man, which are called sensual, and these are in falsities of evil when they are separated from the truths of the interior understanding, which are called spiritual, but the same correspond to truths of good in the sensual principle when they are not separated; hence it is that teeth, in the Word, also signify ultimate truth; as in Job xix. 19, 20; Amos iv. 6, which may be seen explained above. And inasmuch as the Lord glorified his whole humanity, that is, made it divine, therefore it is said concerning him, in Moses, "*His eyes shall be red with wine, and his teeth white with milk*" (Gen. xlix. 12). By his eyes being red with wine, is signified that his intellectual principle was divine truth derived from divine good; and by his teeth being white with milk, is signified that his sensual principle in like manner was divine truth from divine good; for by Shiloh in that chapter is understood the Lord. Because teeth correspond to the ultimates of the intellectual life, which are called sensual, therefore good spirits and angels enjoy teeth equally as men, but with them they correspond to truths in the ultimate sensual principle, for the sensual principle, with them, is not separated from the truths of the interior understanding which are called spiritual.

557. *And they had breast-plates, as it were breast-plates of iron*—That hereby are signified the persuasions with which they gird themselves for combats, against which the truths of the spiritual rational man do not prevail, appears from the signification of breast-plates, or coats of mail, as denoting defences against evils and falsities in combats, but in this case defences of evils and falsities against goods and truths, because the subject treated of has respect to those who are in falsities of evil against truths. The reason why persuasions are what are here signified by breast-plates, is, because sensual men, who are in the falsities of evil, and who are here described, do not combat from reason against truths, for they do not see truths but only falsities, and hence are in the persuasion that falsities are truths, wherefore they combat solely from the persuasion of falsity, and this persuasion with them is of such a nature, that the truths which the spiritual-rational man produces are of no avail, for they are repelled as a sword from a breast-plate or coat of mail: hence by breast-plates as it were breast-plates of iron, are signified persuasions against which truths do not prevail.^j Moreover, breast-plates, or coats of mail, cover that part of the body called the breast, or thorax, by which is signified the spiritual affection of truth. All affection also is contained in the tone of the voice, which is emitted together with the speech from the breast; but they who are here signified by locusts, and who are sensual men

^j That the persuasive principle with sensual men is of such an infatuating and suffocating nature, that the spiritual-natural principle cannot prevail against it, may be seen above, n. 544, 549, 556.

who are in falsities, have no other affection than that of the love of self, which being full of self-confidence and of the persuasion that their falsity is the truth, and this being in the tone of the voice emitted together with the speech from the breast, therefore the locusts appeared in breast-plates which were as breast-plates of iron; iron also signifies truth in ultimates, and likewise falsity there, and at the same time the hard and persuasive principle therein, which causes the falsity to be so hard that the truths opposed to it rebound, as if they were of no account or avail. Whereas the persuasion of sensual men, who are in falsities grounded in self-confidence, is of such a nature, and with spirits is so potent, as to suffocate and extinguish the rational principle of other spirits with whom they converse, therefore in the world of spirits it is severely prohibited, and they who make use of it are sent where they are vexed even to swooning by persuasions still stronger from other spirits, and this until they desist.

Since breast-plates, or coats of mail, were in use in wars, and to put them on signified to gird themselves for war and thus to fight, therefore, in the Word, they who were girt for battle are said to put on coats of mail. Thus in Jeremiah: "*Harness the horses; and get up, ye horsemen; and stand forth with your helmets; furbish the spears, and put on coats of mail*" (xlv. 4). By these words is not understood the combat of one army against another, but the combat of the spiritual-rational man against the natural man, who, from scientifics falsely applied, combats against truths and goods; for the subject here treated of is the army of Pharaoh, king of Egypt, whom the king of Babylon smote, and by Pharaoh king of Egypt is understood the natural man, and by the king of Babylon near Euphrates is understood the spiritual-rational man, wherefore by "*Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the coats of mail,*" are signified such things as relate to the combat of the spiritual-rational man against the natural man who is in falsities; horses denote things pertaining to the understanding, chariots, to which they are harnessed, things pertaining to doctrine, horsemen denote the intelligent, helmets denote things pertaining to reason, spears denote truths combating, and the coats of mail denote the might and strength of combating and resisting; the reason why these are denoted by the coats of mail, is, because they gird the breast, and from the breast, by means of the arms, is all the strength of combating and resisting. Again, in the same prophet: "*Against Babel he bendeth, the archer bendeth his bow, against her he lifteth himself up in his coat of mail*" (li. 3). Here also the coat of mail is used to denote the power of combating and resisting. So in Isaiah: "*For he put on justice as a coat of mail, and a helmet of salvation upon his head*" (lix. 17). These words treat of the Lord, and of the subjugation of the hells by him; and by

his putting on justice as a coat of mail, are signified his zeal of vindicating the faithful from hell, and the divine love of saving the human race; and since it was from the zeal of divine love, and power therein originating, that the Lord fought and conquered, therefore his justice is called a coat of mail; but by the helmet of salvation is signified the divine truth from the divine good, whence is salvation, for a helmet signifies the same as the head, because it is put on the head; that the head, when predicated of the Lord, signifies the divine truth and the divine wisdom, will be seen in the following pages.

558. *And the sound of their wings was as the sound of chariots of many horses running to battle*—That hereby are signified reasonings as from truths of doctrine derived from the Word and understood, for which they most ardently combat, appears from the signification of the sound of wings, as denoting reasonings, concerning which we shall speak presently; and from the signification of the sound of chariots, as denoting doctrines or truths of doctrine from the Word, concerning which also we shall speak presently; and from the signification of horses, as denoting the understanding of the word;^k and from the signification of running to battle, or war, as denoting the ardour of combating, for war signifies spiritual combats, and to run denotes ardour for it: from these considerations it may appear that by the sound of their wings being as the sound of chariots of many horses running to battle, are signified reasonings as from truths of doctrines derived from the Word and understood, for which they most ardently combat. In order to the understanding of these things, it is to be observed, that spiritual combats, which are for truths against falsities, are maintained from the Word, and are confirmed by series of arguments and conclusions, whereby the mind being enlightened is fully convinced; this, therefore, is what is signified by the sound of their wings being as the sound of chariots of many horses running to battle. The reasonings of the sensual man from falsities and for falsities, appear altogether similar to those of the spiritual man, in the external form, but in the internal they are altogether dissimilar, for they have not any series of arguments and conclusions, but only persuasions derived from sensual scientifics, with which the mind is infatuated but not convinced; the quality of these scientifics will be explained in the following article.^l

559. *And they had tails like unto scorpions*—That hereby are signified sensual scientifics, which are of a persuasive nature, ap-

^k Concerning which see above, n. 335, 364, 372, 373, 381, 382.

^l That wings signify spiritual truths, and that hence the sound of wings signifies discussions from them, consequently reasonings, and in the supreme sense the divine spiritual principle, which is the divine truth, may be seen above, n. 283. But that chariots signify doctrines, or truths of doctrine, was shewn above n. 355; in treating of the signification of a horse, as denoting the intellectual principle, and, where the Word is treated of, as denoting the understanding of the Word.

pears from the signification of tails, as denoting sensual scientifics, concerning which we shall speak presently; and from the signification of scorpions, as denoting things persuasive, infatuating, and suffocating;^m hence tails like unto scorpions signify sensual scientifics, which are persuasive. The reason why tails signify sensual scientifics, is, because the tails which are attached to the animals of the earth, are continuations of the spine of the back, which is called the spinal marrow, and this is the continuation of the brain, and by the brain are signified intelligence and wisdom, in like manner as by the head, because intelligence and wisdom reside there in their principles or beginnings; and inasmuch as tails are the ultimates thereof, they signify sensual scientifics, for these are the ultimates of intelligence and wisdom. Sensual scientifics are those which enter from the world through the five senses of the body, and hence, viewed in themselves, are more material, corporeal, and worldly, than those which are more interior. All who are in the love of self, and have confirmed themselves against divine and spiritual things, are sensual men, and when they think in their spirit, as is the case when they are left to themselves, they think concerning things divine and spiritual from sensual scientifics, whence they reject things that are divine and spiritual as not to be believed, because they do not see them with their eyes, or touch them with their hands, and apply their own scientifics, which they have made sensual and material, to destroy them. Take for example, the learned men of this kind who are skilled in natural history, anatomy, botany, and the other branches of human erudition; when such persons see the wonderful things that exist in the animal and vegetable kingdoms, they say in their hearts that all these things are from nature, and not from the divine being or principle, and for this reason, because they believe in nothing but what they can see with their eyes, and touch with their hands, for they cannot elevate their minds, and thereby see those things from the light of heaven, for this light is mere darkness to them, but they detain their minds in things terrestrial, almost like the animals of the earth, with which they also compare themselves; in a word, with such persons, all the sciences become sensual: for according to the quality of the man himself, such are all things pertaining to his understanding and will; if the man is spiritual, all things become spiritual to him; if he is only natural, all things become natural and not spiritual; if he is sensual, all things become sensual, and this, however crude and learned he may appear before the world: but since all men have the faculty of understanding truths and perceiving goods, they can speak, by virtue of this faculty, as if they were spiritual-rational, but still they are sensual as to the spirit, for when such speak before

^m Concerning which see above, n. 544.

the world, they do not speak from the spirit, but from the memory pertaining to the body. These observations are adduced, in order that it may be known what sensual scientifics are. The reason why these are what chiefly persuade, or are most persuasive is, because they are the ultimates of the understanding; for the understanding terminates therein, as in its ultimates, which captivate the vulgar, because they are appearances derived from such things as they see in the world by their eyes; and so long as the thought adheres in them, the mind cannot be disposed to think interiorly or above them, until they are removed; for the interior things of the mind all terminate in ultimates, and rest upon them as a house upon its foundation, hence ultimates, or sensual scientifics, are the things which chiefly persuade; but this is the case only with those whose minds cannot be elevated above things sensual: but with those who are in the light of heaven from the Lord, the mind is elevated above them, and the light of heaven dissipates them: hence spiritual men rarely think from things sensual, for they think from things rational and intellectual, whereas sensual men, who have confirmed themselves in falsities against things divine and spiritual, when they are left to themselves, cannot think but from things sensual.

That tails signify sensual scientifics, may appear from the following passages. Thus in Isaiah: "*Therefore Jehovah will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail*" (ix. 14, 15). By these words is understood, that all intelligence and wisdom are about to perish, and all the science of truth; by the head are signified intelligence and wisdom, wherefore it is said, *the ancient and honourable, he is the head,* for the ancient signifies the intelligence of truth, and the honourable, the wisdom of good; but by the tail is signified the sensual scientific principle, which is the ultimate of intelligence and wisdom, and when this is not conjoined with spiritual intelligence, it becomes a false scientific principle, or the scientific principle applied to confirm falsities, which is the sensual scientific of the sensual man, who sees nothing from the understanding; hence it is that the prophet that teacheth lies is called the tail, for by a prophet is signified the doctrine of truth, and hence the science of truth, but in this case the doctrine is the science of what is false, for a lie signifies what is false, and the teacher of a lie, him who teaches falsity, by applying scientifics from the literal sense of the Word to the confirmation of falsities. Again, in the same prophet: "*Neither shall there be any work for Egypt, which may make the head or tail, branch or rush*" (ix. 15). Here, by Egypt is signified science, the science of spiritual things as well as of natural; by their being no work for it which may make the head or tail, branch or rush, is signified,

that it has no spiritual things, neither natural things, by which the spiritual are confirmed, the head denoting the knowledges of things spiritual by which comes intelligence, and the tail denoting natural scientifics, which are serviceable to things spiritual as means of intelligence; similar things are signified by the branch and the rush, the branch denoting spiritual truth, and the rush, the sensual scientific, which is ultimate truth; for if the former and the latter, or first and ultimate principles, do not make one in man, then he has not the head and the tail. So in Moses: "*And Jehovah shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath, if that thou hearken unto the commandments of Jehovah thy God, which I command thee this day, to observe and to do them*" (Deut. xxviii. 13). In these words by Jehovah making them the head is signified their being made spiritual and intelligent, so as to be elevated out of the light of the world into the light of heaven; and to make them the tail, is to make them sensual and foolish, so as that they cannot look to heaven but to the world; hence it is said, "*and thou shalt be above only, and thou shalt not be beneath,*" to be above, denoting to be elevated by the Lord, so as to look to heaven, and to be beneath denoting not to be elevated by the Lord, but from self, and man from himself looks only to the world. The reason of this is that the interiors of man's thought and affection are elevated to heaven by the Lord, when he is in good of life and thence in truths of doctrine, but when he is in evil of life, and thence in falsities, then his interior things look downwards, thus only to his own body and to such things as are in the world, and thus to hell, whence he puts off the nature truly human, and puts on the beastly nature, for beasts look downwards, and to such things only as they meet with in the world and upon the earth. Elevation into the light of heaven by the Lord is an actual elevation of the interiors of man to the Lord; and depression or dejection to such things as are beneath and without the eyes, is an actual depression and dejection of the interiors, and when this is the case, all the thought of the spirit is then immersed in the ultimate sensual principle. Again, in Moses: "*The sojourner who is in the midst of thee shall ascend high above thee more and more, but thou shalt descend downwards more and more. He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail*" (Deut. xxviii. 43, 44). These words are to be understood in the same manner; by being the head is signified to be spiritual and intelligent, and by being the tail is signified to be sensual and foolish; wherefore it is also said, "*he shall lend to thee, but thou shalt not lend to him,*" by which is signified, he shall teach thee truths, but thou shalt not teach him. So in Isaiah; "*And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking fire-*

brands, for the fierce anger of Rezin with Syria, and of the son of Remaliah" (vi. 4). By Rezin and Syria is signified the rational principle perverted, and by the son of Remaliah the king of Israel, who is also called Ephraim, is signified the intellectual principle perverted; the intellectual principle, signified by Ephraim king of Israel, has relation to the Word, and the rational principle, signified by Rezin and Syria, has relation to sciences which confirm; for man, in order to have the understanding of the Word, must also have rationality, and when these two principles are perverted, they look only downwards to the earth, and outward to the world, as sensual men do who are in the falsities of evil; hence they are called tails: a smoking fire-brand signifies the concupiscence of falsity, and thence wrath against the truths and goods of the church. So again, in Moses: "*And Jehovah said unto Moses, Put forth thy hand, and take the serpent by the tail. And he put forth his hand, and caught it, and it became a rod in his hand*" (Exod. iv. 4).ⁿ Since by tails are signified the ultimates of intelligence and wisdom, which are sensual scientifics, and as all the processes of the sacrifices signified divine celestial and spiritual things, therefore also it was commanded that they should remove the tail near the spine of the back, and also should sacrifice it with other parts there mentioned (Levit. iii. 9; viii. 25; ix. 19, Exod. xxix. 22).^o Because tails signify sensual scientifics, and these, when they are separated from the interiors which are spiritual, consequently when they do not, with the interiors, look inwards and upwards, but outwards and downwards, signify falsities confirmed by scientifics, therefore in the following parts of the Revelation, where falsities from that origin are treated of, it is said respecting the horses seen by John in the vision, that their power was in their mouth, and in their tails: for their tails were like unto serpents, and that they had heads with which they did hurt (ix. 19). And again, it is said respecting the great red dragon, that his tail drew the third part of the stars of heaven, and cast them to the earth (xii. 4). These things may be seen explained below.

560. *And there were stings in their tails*—That hereby is signified the craftiness of deceiving by them, appears from the signification of stings, as denoting craftiness and subtilities to persuade falsities, wherefore it follows, that in them was the power of hurting men, for he who deceives craftily and subtly hurts most of all: the reason why stings were in their tails, is, because scientifics, sensually perceived, whether from the Word

ⁿ That here also by tail is understood the sensual principle, which is the ultimate of the natural, may be seen in the *Arcana Cœlestia*, n. 6951—6955.

^o That the burnt offerings and sacrifices signified divine celestial and spiritual things, which are the internals of the church, and from which true worship is performed, may be seen in the *Arcana Cœlestia*, n. 2180, 2805, 2807, 2830, 3519, 6905, 8936.

or from the world, from which human erudition is derived, are what they deceive by; they deceive by scientifics from the Word, by explaining it sensually according to the letter, and not according to its interior sense; and by scientifics from the world, by using them for confirmation. It is to be observed, that sensual men are crafty and subtle above others, consequently acute in the art of deceiving; for as intelligence and prudence belong to those who are spiritual men, so maliciousness and craftiness belong to those who are sensual and in falsities; the reason is, because in evil resides all maliciousness, and in good, all intelligence. It is supposed in the world, that they who are crafty and subtle, are also prudent and intelligent; but craftiness and maliciousness are not prudence and intelligence, but, viewed in themselves, are insanity and folly; for such remove themselves from eternal happiness, and cast themselves into eternal misery, which is not to be prudent and intelligent, but insane and foolish: moreover, all things pertaining to celestial and angelic wisdom are with them in dense darkness, and where wisdom is thick darkness, there of necessity is folly. That sensual men are crafty and subtle, is evident from those who are in the hells, where all are merely natural and sensual, who have so much craftiness and subtilty that it can scarcely be believed by any one.^p That stings signify craftiness, may appear without confirmation from the Word, for in common discourse the crafty devices by which men are deceived are called stings, and the discourse itself is called acute, or sharp pointed. But specifically by stings are signified interior falsities, which are such as cannot be shaken off, being derived from the scientifics and fallacies of the senses: that these falsities are signified by stings or sharp points, may appear from representatives in the spiritual world, where interior falsities are represented in various manners by things of a sharp nature, as by the sharp points of swords, by darts, and by things pointed in various forms, and this when they intend to do hurt; for this reason it is also there forbidden to exhibit such things to view, for spirits, when they see them, become furious with a desire of hurting.

These falsities are signified by stings in Amos: "*Jehovah God hath sworn by his holiness, that lo, the days shall come upon you, in which they will draw you out with stings, and your posterity with fishhooks*" (iv. 2). By drawing them out with stings is signified leading them away from truths by scientifics from the Word and from the world falsely applied; and to draw away their posterity with fishing hooks signifies effecting the same by the fallacies of the senses, from which the sensual man reasons. And in Moses: "*But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass,*

^p As may be seen in the work concerning *Heaven and Hell*, n. 576—581, where the maliciousness and wicked devices of the infernal spirits are treated of.

that those which ye let remain of them shall be thorns in your eyes, and stings in your sides, and shall vex you in the land wherein ye dwell" (Numb. xxxiii. 55). By the inhabitants of the land whom they should expel, are signified the evils and falsities of religion, and of doctrine; for these were signified in the abstract sense by the nations of the land of Canaan; hence by their being thorns in their eyes, is signified the hurt offered to the truths of the church by malicious falsities, and by their being stings in their sides, is signified the same with respect to the goods of the church: by eyes in the Word, is signified the understanding of truth, and by sides are signified the things of charity, consequently goods.

561. *And their power was to hurt men five months*—That hereby is signified that they induced a stupor upon the understanding of truth, and the perception of good, so long as the state continued, appears from the signification of hurting, as denoting to bring injury on any thing, in the present case, to induce a stupor, concerning which we shall speak presently; and from the signification of men as denoting those who have the understanding of truth and the perception of good, and in the abstract, the understanding of truth and perception of good, because from these man is man;^g and from the signification of five months, as denoting so long as they are in that state.^h The reason why to hurt here signifies to induce a stupor, is, because it is said above, that their tails were like unto scorpions, and by scorpions is signified the persuasive principle infatuating and suffocating, consequently also inducing a stupor, for, as has been said above concerning that persuasive principle, it is of such a nature with spirits as to stupify the rational and intellectual principles, whence it also induces a stupor.

562. *And they had a king over them, which is the angel of the abyss*—That hereby is signified, that they received influx from the hell where those are who are in the falsities of evil, and merely sensual, appears from the signification of a king, as denoting truth from good, and in the opposite sense, as in this case, falsity from evil;ⁱ and from the signification of the angel of the abyss, as denoting the hell in which the falsities of evil are; for by the angel here mentioned is not understood one angel, but the hell in which all such are;^j hence also by an angel in the opposite sense is signified infernal societies, which are in similar evil. That the hells where they are who are principled in the falsities of evil, and who are merely sensual, are here meant, is evident from the angel being stiled the angel of the abyss, the abyss denoting the hell of such;^k and from its being spoken concerning

^g Concerning which, see above, n. 516.

^h Concerning which, also see above, n. 518.

ⁱ Concerning which, see above, n. 31.

^j That by an angel in the Word is understood entire angelic societies which are in a similar good, may be seen above, n. 90, 302, 307.

^k Concerning which, see above, n. 538.

the locusts, by which are signified men who are become merely sensual by infernal falsities." The reason why having over them a king signifies to receive influx thence, is, because all evils, and the falsities thence derived, are from hell, and because all who are in evils and thence in falsities, are ruled and led of the hells, wherefore hell is to them as a king who rules over them, and to whom they yield obedience; inasmuch as this is effected by influx when they live in the world, and the efflux thence is what leads; by having a king over them is signified to receive influx.

563. *Whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon*—That hereby is signified the quality thereof as destroying all truth and good, appears from the signification of name, as denoting the quality of state and the quality of a thing;^u and from the signification of Abaddon in the Hebrew tongue as denoting perdition, in like manner as does Apollyon in the Greek tongue; consequently the perdition of truth and good, because this is the subject treated of. The reason why the sensual principle of man, which is the ultimate of the intellectual life, is destructive of all spiritual truth and good, which is the truth and good of the church, is, because that principle is proximately extant to the world, and proximately adheres to the body, whence both from the world and the body it has affections and thence thoughts, which, viewed in themselves, are diametrically opposed to spiritual affections and thoughts, which are from heaven; for man, from that sensual principle, loves himself and the world above all things, and in proportion as these loves have rule, in the same proportion evils and the falsities therein originating have rule, for evils and falsities spring up and issue from these loves, as from their origins; in these loves all are principled who become merely sensual by evils of life and the falsities thence derived. Any one may see that this is the case, by virtue of the faculty of understanding which is given to every man; for if that principle rules which is proximately extant to the world, and proximately adheres to the body, it follows of consequence, that the world itself and the body itself, with all their voluptuousnesses and concupiscences, which are the pleasures of the eye and of the flesh, exercise dominion. Hence every one may also see, that man must be entirely withdrawn and elevated from these sensual things, in order that he may come into spiritual affections, and the thoughts thence derived. This withdrawing and elevation is effected by the Lord alone, when man suffers himself to be led of the Lord by the laws of order, which are the truths and goods of the church, to himself, and thus to heaven; and when this is the case, man leaves this ultimate sensual principle, as often as he is in a spiritual state, and is kept elevated above it; the reason also of this is,

^u See above, n. 543.

^w Concerning which, see above, n. 148.

because this sensual principle is altogether destroyed with man, for therein is the proprium, into which every one is born, which in itself is nothing but evil. From these considerations it may appear, whence it is that this sensual principle is called perdition, or Abaddon and Apollyon. It is to be observed, that there are three degrees of life in every man, an inmost, a middle, and an ultimate; and that man becomes more perfect, that is more wise, in proportion as he becomes more interior, because he thereby comes more interiorly into the light of heaven; and that he becomes more imperfect, that is less wise, in proportion as he becomes more exterior, because he thereby comes from the light of heaven nearer to the light of the world. Hence it may appear, what is the quality of the merely sensual man, who sees nothing from the light of heaven, but solely from the light of the world, namely, that all things pertaining to the world, are to him in light and splendour, and all things pertaining to heaven, in darkness and thick darkness; and when these latter are in darkness and in thick darkness, and the former in light and splendour, it follows that the only fire of life, or love which enkindles and leads, is the love of self and thence the love of all evils, and that the only light of life, which strikes and instructs the sight of the thought, is what favours the evils which are loved, and these are falsities of evil. From these considerations it may also be seen, what is the quality of the merely sensual man, who is the subject treated of hitherto in this chapter.

564. *One woe is past; and, behold, there come two more woes hereafter*—That hereby is signified one lamentation over the devastation of the church, and that lamentation over the further devastation thereof follows, appears from the signification of woe, as denoting lamentation over the evils and falsities thence derived, which vastate the church.*

565. Verses 13, 14, 15, 16, 17, 18, 19. *And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God, saying to the sixth angel who had the trumpet, Loose the four angels that are bound at the great river Euphrates. And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, to slay the third part of men. And the number of the armies of horsemen was two myriads of myriads: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and of brimstone: and the heads of the horses were as the heads of lions: and out of their mouth issued fire, and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth: for their tails were like unto serpents, and had*

* Concerning which, see above, n. 532.

heads, and with them they do hurt.—“*And the sixth angel sounded,*” signifies influx out of heaven manifesting the state of the church in its end, as being absolutely perverted: “*and I heard a voice from the four horns of the golden altar which is before God,*” signifies revelation from the Lord out of the spiritual heaven: “*saying to the sixth angel who had the trumpet,*” signifies concerning the perverted state of the church in its very end: “*Loose the four angels that are bound at the great river Euphrates,*” signifies reasonings from fallacies, pertaining to the sensual man, not received before: “*And the four angels were loosed,*” signifies the licence of reasoning from fallacies: “*who were prepared for an hour, and a day, and a month, and a year,*” signifies continually in the state: “*to slay the third part of men,*” signifies of depriving themselves of all understanding of truth, and thence of spiritual life: “*And the number of the armies of the horsemen was two myriads of myriads,*” signifies innumerable falsities of evil, from which and for which they reason, conspiring against the truths of good: “*and I heard the number of them,*” signifies their quality perceived: “*And thus I saw the horses in the vision, and them that sat on them,*” signifies the falsification of the Word by reasonings from fallacies: “*having breast-plates of fire, and of jacinth, and brimstone,*” signifies, combating from the cupidities of the love of self and of the world, and from the falsities therein originating: “*and the heads of the horses were as the heads of lions,*” signifies the science and thought thence derived destructive of truth: “*and out of their mouths issued fire, and smoke, and brimstone,*” signifies the things thought, and thence reasonings springing from the love of evil, from the love of falsity, and from the concupiscence of destroying truths and goods by the falsities of evil: “*By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths,*” signifies, that all the understanding of truth, and the spiritual life thence derived were extinguished by them: “*For their power is in their mouth,*” signifies, sensual thoughts and reasonings thence derived very much prevailing: “*for their tails were like unto serpents, and had heads,*” signifies, that from sensual scientifics, which are fallacies, they reason craftily: “*and with them they do hurt,*” signifies, that so they pervert the truths and goods of the church.

566. *And the sixth angel sounded*—That hereby is signified influx out of heaven, manifesting the state of the church in its end as being absolutely perverted, appears from the signification of sounding a trumpet, as denoting influx out of heaven, whence changes take place in the inferior parts, by which is manifested the quality of the state of the church,^y in this case, its quality in its end, because it is the sounding of the sixth angel; for the

^y Concerning which, see above, n. 502.

successive changes of the state of the church are described by the seven angels who sounded the trumpets, and in this case the change thereof about the end by the sixth angel sounding, for the end itself, which takes place when the last judgment is at hand, is described by the sounding of the seventh angel; and because the state of the church in its end is absolutely perverted, this is also signified by these words.

567. *And I heard a voice from the four horns of the golden altar which is before God*—That hereby is signified revelation from the Lord out of the spiritual heaven, appears from the signification of hearing a voice, as denoting revelation, because what was revealed by that voice next follows; and from the signification of the golden altar which is before God, as denoting the divine spiritual principle, concerning which we shall speak presently; and from the signification of the four horns of the altar, as denoting the divine spiritual in its ultimates; for the horns were in the ultimates of both altars, as well the altar of burnt-offering, as the altar of incense which is the golden altar; and inasmuch as the horns were the ultimates of those altars, therefore they signified the divine principle as to power, for all power is in ultimates, and hence it is, that the horns of the altars signified the divine principle, as to omnipotence.^c That the altar of burnt-offering signified the divine celestial principle, which is the divine good, may be seen above;^a but that the altar of incense, or the golden altar, represented and thence signified the divine spiritual principle, which is the divine truth proceeding from the Lord, appears from the description thereof, which will be adduced below. Something shall first be said to explain whence it was that the voice was heard from the four horns of the altar; the horns, which ultimately proceeded and stood out from the altars above mentioned, signified all things belonging thereto as to power, as may appear from what has been said and shewn above.^b Hence, inasmuch as responses and revelations were made in ultimates, the reason is manifest, why the voice was heard from the four horns of the golden altar, namely, because the golden altar signifies the divine spiritual principle, which is the divine truth which reveals, and because the horns signify the ultimates thereof, by which revelation is made. The reason why the golden altar, upon which they offered incense, signifies the divine spiritual principle, which is divine truth, proceeding from the Lord, is, because the incense which

^c Concerning which signification, see above, n. 316.

^a N. 391, 490, 496.

^b N. 316, 417, and also from what has been said and shewn concerning ultimates in the *Arcana Cælestia*, as, that interiors flow in successively into externals, even into the extremes or ultimates, and that there also they exist and subsist, n. 634, 6239, 6465, 9216, 9217; that they not only flow in successively, but also form in the ultimate what is simultaneous, in what order, n. 5897, 6451, 8603, 10,099; that hence strength and power are in ultimates, n. 9836; that hence responses and revelations were given in ultimates, n. 9905, 10,548.

was offered upon that altar, signified worship from spiritual good, and the hearing and reception thereof by the Lord.^c

That the altar of incense signified the divine spiritual principle, and that the offering of incense upon it signified worship from spiritual good, and acceptable hearing and reception by the Lord, appears from the construction of that altar, in which every thing was representative and significative of that worship. The construction of the altar of incense is thus described in Moses: "*And thou shalt make an altar of the fuming of incense; of Shittim wood, shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; four square shall it be: and two cubits shall be the height thereof: the horns thereof shall be out of it. And thou shalt overlay it with pure gold, the top thereof, and the walls thereof round about, and the horns thereof; and thou shalt make unto it a border of gold round about. And two golden rings shalt thou make to it, under the border of it, upon the two ribs thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of Shittim wood, and overlay them with gold. And thou shalt put it before the vail that is over the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon incense of spices in the morning, in the morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before Jehovah throughout your generations. Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering: neither shall ye pour drink-offering thereon. And Aaron shall make an expiation upon the horns of it once in a year of the blood of the expiations of sin: once in the year shall he make expiation upon it throughout your generations: this is the holy of holies unto Jehovah*" (Exod. xxx. 1—10.) That all these particulars concerning the altar of incense, signify, in the internal sense of the Word, worship from spiritual good, which is the good of charity towards our neighbour, and also acceptable hearing and reception by the Lord, may be seen in the *Arcana Cœlestia*,^d where they are explained in their series.

568. *Saying to the sixth angel who had the trumpet*—That hereby is signified concerning the perverted state of the church, in the very end thereof, appears from the signification of saying, as denoting those things which are revealed from heaven, and which now follow; and from the signification of the sixth angel having the trumpet, as denoting concerning the perverted state of the church in its very end.^e

^c Concerning which, see above, n. 324, 491, 492, 494.

^d N. 10,176—10,213.

^e That these things are signified by the sixth angel sounding, may appear from what has been said, n. 566.

569. *Loose the four angels that are bound at the great river Euphrates*—That hereby are signified reasonings from fallacies pertaining to the sensual man, not received before, appears from the signification of the angels at the river Euphrates, as denoting reasonings from fallacies which are in the sensual man, concerning which we shall speak presently; and because reasonings from such fallacies were not received in the church before, therefore those angels are said to be bound at that river, and are said to be four because of the conjunction of what is false with evil, for this number, in the Word, signifies the conjunction of good and truth, and in the opposite sense, as in this case, the conjunction of evil and what is false.^f In the preceding verses the subjects treated of were the sensual man, who is principled in the falsities of evil, and the effect of the persuasions in which such a man is, wherefore in what now follows, reasonings from the sensual principle shall be treated of; and inasmuch as the sensual principle reasons only from such things as are extant in the world before the senses, it reasons from fallacies, which are called fallacies of the senses, when it reasons concerning spiritual things, that is concerning the things of heaven and the church, and hence it is here said, reasonings from fallacies pertaining to the sensual man; but concerning these fallacies and concerning reasoning from them, more will be said presently. The subject here treated of is the state of the church in its very end, which state takes place when the men of the church, becoming sensual, reason from the fallacies of the senses, and when they reason from these concerning the things of heaven and the church, then they absolutely believe nothing, because they understand nothing. It is a known thing in the church, that the natural man does not perceive the things of heaven, unless the Lord flows in and gives illumination, which is effected by means of the spiritual man; much less can the sensual man understand and believe, because this is the ultimate of the natural, to whom the things of heaven, which are called spiritual things, are altogether in thick darkness. Genuine reasonings concerning things spiritual, exist from the influx of heaven into the spiritual man, and thence, by the rational, into the sciences and knowledges which are in the natural man, by which the spiritual man confirms himself: this way of reasoning concerning spiritual things is according to order: but the reasonings concerning spiritual things which are effected from the natural man, and still more those which are effected from the sensual man, are altogether contrary to order, for the natural man, and especially the sensual man, cannot flow into the spiritual man, and from himself see any thing there, for physical influx is not given; but the spiritual man can flow into the natural, and thence into the sensual, since spiritual influx is

^f As may be seen above, n. 283, 384, 532.

given.^g From these considerations it may be seen, what is understood by the things which now follow, namely that in the very end of the church man speaks and reasons concerning spiritual things, or concerning the things of heaven and the church, from the corporeal sensual principle, and thus from the fallacies of the senses, consequently, that although man then speaks in favour of things divine, yet he does not think in favour of them; for man can speak, from the body, differently to what he thinks in his spirit, and the spirit which thinks from the corporeal sensual principle, cannot do otherwise than think against things divine, but still from the corporeal sensual principle man can speak in favour of them, and especially if they are the means of his acquiring honours and gain. Every man has two memories, namely, a natural memory and a spiritual memory, and he can think from both, from the natural memory when he speaks with men in the world, but from the spiritual memory, when he speaks from his spirit; this, however, man rarely does with another, but only with himself, which is to think. Sensual men cannot speak or think from their own spirit with themselves otherwise than in favour of nature, consequently in favour of things corporeal and worldly, because they think from the sensual principle, and not from the spiritual, they are even altogether ignorant of what the spiritual principle is, because they have shut their spiritual mind, into which heaven by virtue of its light flows.

But to proceed to the explication of what is signified by the voice which was heard from the horns of the golden altar, saying to the sixth angel, that he should loose the four angels that were bound at the river Euphrates. By the river Euphrates is signified the rational principle, and hence also reasoning; the reason of this signification of the river Euphrates, is, because it divided Assyria from the land of Canaan, and by Assyria, or Ashur, is signified the rational principle, and by the land of Canaan, the spiritual principle. There were three rivers which formed the boundaries of the land of Canaan, besides the sea, namely, the river of Egypt, the river Euphrates, and the river Jordan: by the river of Egypt was signified the science of the natural man: by the river Euphrates was signified the rational principle pertaining to man, and derived from sciences and knowledges; and by the river Jordan was signified entrance into the internal or spiritual church: for by the regions on the other side Jordan, where the tribes of Reuben and Gad, and the half tribe of Manasseh, had allotted inheritances, was signified the external or natural church, and inasmuch as that river was between those regions and the land of Canaan, and afforded a passage, therefore by it was signified entrance from the external church, which was natural, into the internal church which was

^g But upon this subject more may be seen in the *Doctrine of the New Jerusalem*, n. 51, 277, 283.

spiritual; this was the reason that baptism was there instituted, for baptism represented the regeneration of man, whereby the natural man is introduced into the church, and becomes spiritual. From these considerations it may be seen what those three rivers signify in the Word: all the places also which were without the land of Canaan, signify such things as pertain to the natural man, whereas those which were within the land of Canaan signified such things as pertain to the spiritual man, thus which pertain to heaven and the church: the two rivers, therefore, namely, the river of Egypt, or the Nile, and the river of Assyria, or Euphrates, signified the terminations of the church, and also introductions into the church; knowledges also and sciences, which are signified by the river of Egypt, are what introduce, for without knowledges and sciences no one can be introduced into the church, nor perceive the things which pertain to the church; for the spiritual man, by means of the rational, sees its spiritual things in sciences, as a man sees himself in a mirror, and acknowledges itself in them, that is, its own truths and goods, and moreover confirms its spiritual things by knowledges and scientifics, as well by those which are known from the Word, as by those which are known from the world. But the river of Assyria, or Euphrates, signified the rational principle, because by this principle man is introduced into the church; by the rational principle is meant the thought of the natural man from knowledges and sciences, for a man who is imbued with sciences is able to see things in a series, from first and mediate principles to the ultimate, which is called the conclusion, consequently, he can analytically dispose, weigh, separate, conjoin, and at length conclude things, even to a further, and at length to the ultimate end, which is the use he loves; this therefore is the rational principle, which is given to every man according to uses, which are the ends which he loves. Inasmuch as the rational principle of every one is according to the uses of his love, therefore that principle is the interior thought of the natural man from the influx of the light of heaven; and inasmuch as man by rational thought is introduced into spiritual thought, and becomes a church, therefore by that river, namely the river Euphrates, is signified the natural introducing principle. It is one thing to be rational, and another thing to be spiritual; every spiritual man is also rational, but the rational man is not always spiritual; the reason is, because the rational principle, that is, the thought thereof, is in the natural man, but the spiritual principle is above the rational, and by the rational passes into the natural, thus into the knowledges and scientifics of its memory. It is, however, to be observed, that the rational principle does not introduce any one into the spiritual, but it is so said, only because of its so appearing; for the spiritual principle flows into the natural by means of the rational, and so

introduces; for the spiritual principle is the inflowing divine principle, for it is the light of heaven, which is the divine truth proceeding, and this, through the superior mind, which is called the spiritual mind, flows into the inferior mind, which is called the natural mind, and conjoins this to itself, and by that conjunction causes the natural mind to form a one with the spiritual; thus introduction is effected. Inasmuch as it is contrary to divine order for man by his rational principle to enter into the spiritual, therefore in the spiritual world there are angel guards to prevent this taking place; hence it is evident, what is signified by the four angels bound at the river Euphrates, and afterwards what is meant by loosing them. By the angels bound at the river Euphrates, is signified guard lest the natural principle of man should enter into the spiritual things of heaven and the church, for hence there would be nothing but errors and heresies, and at length denial. In the spiritual world there are also ways which lead to hell, and ways which lead to heaven, likewise, ways which lead from spiritual things to natural, and thence to things sensual; and in those ways also there are guards placed, lest any one should go contrariwise, inasmuch as he would thence fall into heresies and errors, as was just said: those guards are placed by the Lord in the beginning of the establishment of the church, and are kept up lest the man of the church, from his own reason or understanding, should introduce himself into the divine things of the Word, and of the church: but in the end, when the men of the church are no longer spiritual, but natural, and many of them merely sensual, so that with them there does not exist any way from the spiritual man into the natural, then those guards are removed, and the ways are opened, and the ways being opened, they go in a contrary order, which is done by reasonings from fallacies; hence it comes to pass that the man of the church can speak in favour of divine things from the mouth, whilst in heart he thinks against them, or can speak for them from the body, and think against them from the spirit; for reasoning concerning divine things from the natural and sensual man produces this effect. Hence it may now appear what is signified by the four angels bound at the river Euphrates, and what by their being loosed.

That the river Euphrates signifies the rational principle, by which there is a way from the spiritual man into the natural, may be seen from the following passages in the Word. Thus in Moses: "*In the same day Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates*" (Gen. xv. 18). By these words, taken in the literal sense, is described the extension of the land of Canaan, but in the internal sense, the extension of the church from its first to its ultimate boundary; its first boundary is the scientific principle, which is of the

natural man, the other boundary is the rational principle, which is of the thought; the former, namely, the scientific principle which is of the natural man, is signified by the river of Egypt, —the Nile, and the rational principle, which is of the thought, by the river of Assyria, —Euphrates; the spiritual church, which is signified by the land of Canaan, extends itself to both these, and in like manner the spiritual mind which is possessed by the man of the church: both these principles, the scientific and the rational, are in the natural man, of which man one end is what is scientific and of knowledge, and the other is what is intuitive and of thought, and into these ends the spiritual man flows whilst he flows into the natural man; the conjunction of the Lord with the church by these principles is signified by the covenant which Jehovah established with Abraham; but these things are signified by the above words in the internal sense, whereas in the supreme sense the union of the divine essence with the human of the Lord is understood; according to which sense those words are explained in the *Arcana Cœlestia*.^b So in Zechariah: “*And his dominion shall be from sea even to sea, and from the river even to the ends of the earth*” (ix. 10). And in David (Psalm lxxii. 8). These things are said concerning the Lord, and concerning his dominion over heaven and earth; and by dominion from sea even to sea, is signified the extension of things natural, and by dominion from the river even to the ends of the earth, is signified the extension of things rational and spiritual.ⁱ So in Moses: “*The land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land*” (Deut. i. 7, 8). And again: “*Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be*” (Deut. xi. 24). So in Joshua: “*From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea towards the going down of the sun, shall be your coast*” (i. 4). In these passages the extension of the church is described from one boundary to the other; one of which is what pertains to knowledge and science, and is signified by Lebanon and the sea, and the other is that which pertains to intuition and thought, and is signified by the river Euphrates: the extension of the land of Canaan denotes the extension of the church, for by the land of Canaan, in the Word, is signified the church: the reason why the river is twice mentioned, namely, the great river, the river Euphrates, is, because by the great river is signified the influx of things spiritual into things rational, and by the river Euphrates, the influx of things rational into things natural, thus by both is

^b N. 1863—1867.ⁱ See also above, n. 518.

signified the influx of things spiritual by the rational principle into things natural. So in Micah: "*In that day he shall come even to thee from Assyria, and unto the cities of Egypt, and thence from Egypt even to the river, and from sea to sea, and from mountain to mountain*" (vii. 12). In this passage the establishment of the church among the Gentiles by the Lord is described, "*that day*" signifying the Lord's advent; the extension of the church from one boundary to the other, is signified by "*he shall come even to thee from Assyria, and unto the cities of Egypt, and thence from Egypt to the river,*" the extension of truth to the same degree is signified by "*and from sea to sea,*" and the extension of good by "*from mountain to mountain.*" Again, in David: "*Thou hast brought a vine out of Egypt: thou hast cast out the nations and planted it. She sent out her boughs unto the sea, and her branches unto the river*" (Psalm lxxx. 8—11). Here by the vine which God is said to have brought out of Egypt are meant the sons of Israel and the church, for a vine signifies the spiritual church, which church was also signified by the sons of Israel; and inasmuch as the church is called a vine, it is said, "*Thou hast cast out the nations and planted it. She sent out her boughs unto the sea, and her branches unto the river,*" by which is described the extension of the spiritual things of the church, the sea denoting one extremity thereof, and the river, namely, the Euphrates, denoting the other. By the Euphrates, which was the fourth branch of the river that went out of Eden to water the garden (Gen. ii. 10, 14), is also signified the rational principle, for by the garden in Eden, or Paradise, is signified wisdom.^j

Inasmuch as the river Euphrates signifies the rational principle, it signifies, in the opposite sense, reasoning: by reasoning are here understood thought, and argumentation from fallacies and falsities, but by the rational principles are understood thought and argumentation from sciences and from truths; for every rational principle is cultivated by sciences, and is formed by truths, wherefore he is called a rational man who is led by truths, or whom truths lead; but it is possible for a man who is not rational to reason, for by various reasonings he can confirm falsities, and also induce the simple to believe them, which is principally done by the fallacies of the senses, concerning which more will be said below. This reasoning is signified by the river Euphrates in the following passages: "*And now what hast thou to do in the way of Egypt, to drink the water of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?*" (Jeremiah ii. 18). By these words is signified, that spiritual things are not to be investigated by the scientifics of the natural man, nor by reasons therein origi-

^j The signification of the three other branches of this great river may be seen explained in the *Arcana Cœlestia*, n. 107—121.

nating, but by the Word, thus out of heaven from the Lord; for they who are in spiritual affection, and in thought thence derived, see the scientifics of the natural man, and the reasonings therein originating as below them, but no one can see spiritual things from the latter, for things inferior may be viewed on all sides from on high, but not vice versa; to investigate spiritual things by the scientifics of the natural man, is signified by, "*what hast thou to do in the way of Egypt, to drink the waters of Sihor?*" and by reasonings thence derived is signified by "*what hast thou to do in the way of Assyria, to drink the waters of the river?*" Egypt and the river thereof signify scientifics of the natural man, and Assyria and its river signify reasonings from them. So again, in Isaiah: "*In the same day shall the Lord shave with a razor that is hired, in the passages of the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard*" (vii. 20). These words treat of the state of the church in its end, when the Lord was about to come; that reasonings grounded in falsities, would then deprive the men of the church of all wisdom and spiritual intelligence, is described by the above words: those reasonings are signified by "*in the passages of the river, by the king of Assyria*" the river, denoting the Euphrates; the deprivation of spiritual wisdom, and of intelligence thence derived, is signified by the hair of the head and of the feet being shaved with a razor that is hired, and by the beard being consumed: for by hair are signified natural things in which spiritual things operate, and in which they close or terminate, hence in the Word they signify the ultimates of wisdom and intelligence, the hair of the head signifies the ultimates of wisdom, the beard signifies the ultimates of intelligence, and the hair of the feet, the ultimates of science; without these ultimates, things prior can no more exist than a column without a basis, or a house without a foundation.^k Again, in the same prophet: "*Now therefore, behold, the Lord bringeth up upon them the waters of the river strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over*" (viii. 7, 8). These words signify the entire falsification of all things of the Word in the church by reasonings from fallacies and falsities; by the waters of the river, strong and many, even the king of Assyria, are signified reasonings from mere fallacies and falsities; by coming up over all his channels, and going over all his banks, is signified, the falsification thereby of all and singular things of the Word; by Judah, which he shall pass through, is signified the church where

^k That they who have deprived themselves of intelligence by reasonings from fallacies and from falsities, appear in the spiritual world as bald, may be seen above, n. 66.

the Word is, thus the Word itself. So again, in Jeremiah : *“Against Egypt, against the army of Pharaoh-necho, king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar, king of Babylon smote. They shall stumble and fall toward the north by the river Euphrates”* (xlv. 2, 6). By these words is signified the destruction of the church and its truths by false reasonings grounded in scientifics ; by the river Euphrates are signified false reasonings ; by Egypt and the army thereof are signified scientifics confirming ; by the north where they should stumble and fall, is signified whence those falsities arise.¹ Again, in the same prophet : *“Thus saith the Lord Jehovah unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. And arise, go to Euphrates, and hide it there in a hole of the rock. So I went and hid it by Euphrates, and it came to pass after many days, that Jehovah said unto me, Arise, go to Euphrates, and take the girdle from thence. Then I went to Euphrates, and took the girdle : and behold, the girdle was marred, it was profitable for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith Jehovah ; that they might be unto me for a people, and for a name, and for a praise, and for a glory : but they would not hear”* (xiii. 1—11). By these circumstances were represented the quality of the Israelitish and Jewish church and its consequent state ; by the girdle of linen which the prophet put upon his loins is signified the conjunction of the church with the Lord by the Word ; for by a prophet is signified doctrine from the Word, and by the girdle upon the loins of the prophet is signified conjunction ; the falsifications of the Word by evils of life and falsities of doctrine, and the reasonings thence derived which favour them, are signified by the girdle being marred in the hole of the rock at Euphrates : for the conjunction of the Lord with the church is by the Word, and when this is perverted by reasonings which favour evils and falsities, then there is no longer conjunction, and this is understood by the girdle being profitable for nothing ; that this was the case with the Jews, appears from the Word both of the old and new testament, in the latter of which it is manifestly declared, that they perverted all things written in the Word concerning the Lord, and also all the essentials of the church, and that they falsified them by their traditions. So again, in Jeremiah : *“And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates : and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring*

¹ This passage also may be seen more fully explained above, n. 518, at the end.

upon her" (li. 63, 64). Here, by the book of prophecy which was read, is specifically understood that Word which was in that book, but in general, the whole Word; by his casting it into the midst of Euphrates, is signified, that the Word, in process of time, would be falsified through the reasonings which favour evils by those who are understood by Babylon, Babylon denoting those who adulterate the Word. Again, in Isaiah: "*And Jehovah shall denounce the tongue of the Egyptian sea; and with the vehemence of his wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a high way for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt*" (xi. 15, 16). These words signify that all falsities, and all reasonings thence derived, shall be dissipated before those who are principled in truths originating in good from the Lord, or who, in other words, belong to the church, and that they shall, as it were, pass safely through the midst of them; this is the case in the spiritual world with those whom the Lord defends. The same thing is here understood by the drying up of the Red Sea before the sons of Israel; those who pass through under the protection of the Lord are signified by the remnant which shall be left from Assyria, Assyria denoting those who have not perished by reasonings from falsities. Similar also is the meaning of the following passage in the Revelation: "*And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared*" (xvi. 12). These words will be explained in their proper place. From all that has been adduced, it may now appear, that by the river Euphrates is signified the rational principle, by means of which the spiritual mind enters into the natural, and that, in the opposite sense, it signifies reasoning from fallacies and from falsities. It is however to be observed, that reasonings are in a like degree with the thoughts, for they descend from them; consequently, that there are reasonings from the spiritual man, which however may rather be called conclusions from reason and from truths; that there are reasonings from the natural man, and also from the sensual man: reasonings from the spiritual man are rational, and, as was observed, are rather to be called conclusions from reasons and from truths, because they are from an interior principle, and from the light of heaven; but reasonings from the natural man concerning spiritual things are not rational, how much soever they may be so in things moral and civil, which appear before the eyes, for they are from natural light alone, but reasonings which are from the sensual man concerning spiritual things are irrational, because they are derived from fallacies, and thence from ideas

which are false; these latter are the reasonings which are treated of throughout the Revelation.

570. *And the four angels were loosed*—That hereby is signified liberty of reasoning from fallacies, appears from the signification of the four angels bound at the river Euphrates, as denoting reasonings from fallacies pertaining to the sensual man, not received before;^m hence it follows, that by their being loosed is signified the liberty now granted of reasoning from fallacies. The reason of this liberty being now given, or of its taking place at this time, is, because the sensual man reasons only from such things as are in the world, things that he can see with his eyes, whilst he denies the existence of those things which are within and above them, merely because he cannot see them; hence it is that he denies, or does not believe in, the existence of those things which belong to heaven and the church, because they are above his thoughts, and that he ascribes all things to nature. Thus does the sensual man think with himself, or in his spirit, but he thinks otherwise before the world, for before the world he speaks from his memory, also concerning spiritual things from the Word, or from the doctrine of the church, and the things which he thus speaks are the same in sound, as when the spiritual man speaks them: such is the state of the men of the church in its end; and in this state, with whatever elegance they may connect the words which they speak or preach as from a spiritual origin, they nevertheless flow from the ultimate sensual principle, in which their spirit is, which, when left to itself, reasons against them, because it reasons from fallacies, consequently from falsities.

571. *Who were prepared for an hour, and a day, and a month, and a year*—That hereby is denoted to be continually in a state, appears from the signification of being prepared for an hour, and a day, and a month, and a year, as denoting to be continually in a state, namely, of depriving themselves of all understanding of truth and thence of spiritual life, which is signified by what follows, namely, that they might slay the third part of men; for by hours, days, months, and years, in the Word, are signified states of life in particular and in general, whence by being prepared for those times, is signified to be continually in that state. The reason why hours, days, months, and years, in the spiritual sense of the Word, do not signify hours, days, months, and years, is, because in the spiritual world times are not distinguished into such intervals, for the sun, from which the angelic heaven has its light and its heat, is not carried about, as the sun in the natural world is to appearance, wherefore it does not make either years, months, days, or hours; but times in the spiritual world, which still succeed as times in the natu-

^m Concerning which, see above, n. 569.

ral world, are distinguished by states of life." From these considerations it may appear, that by the angels being prepared for an hour, a day, a month, and a year, is signified to be continually in a state, which is treated of in what follows. That an hour signifies a state, and in like manner that a day, a month, and a year signify states, is evident from those passages of the Word in which they are mentioned, but to adduce them all here would be tedious: that such however is the case, may be seen from what is said and shewn concerning time in the work concerning *Heaven and Hell*; likewise is the *Arcana Cœlestia*, where it is also shewn, that times in the Word do not signify times but states of life.^o The reason why times signify states, is also, because in the spiritual world there are not stated times of the day, called morning, noon, evening, and night, nor stated times of the year, called spring, summer, autumn, and winter, neither changes of light and shade, of heat and cold, as in the natural world, but instead of these there are changes of state as to love and faith, from which there cannot be given any notion of the intervals into which our times are distinguished, although times have progression there as in the natural world.^p And as the sun of the angelic heaven, which is the Lord, is continually in its rising, and does not make circumvolutions as the sun of our world does in appearance, but there only exist changes of state with the angels and spirits according to their reception of the good of love, and of the truth of faith, therefore times correspond to states and signify them:^q and angels and spirits think without any idea of time, which is not possible with man.^r

572. *To slay the third part of men*—That hereby is signified, depriving themselves of all understanding of truth, and thence of spiritual life, appears from the signification of slaying as denoting to deprive of spiritual life;^s and from the signification of men, as denoting the understanding of truth;^t that the third part, when predicated of truths, denotes all, may be seen above;^u here, therefore, by slaying the third part of men, is signified deprivation of all the understanding of truth. The reason of its being said that they deprive themselves, is, because they who become sensual by evils of life and falsities of doctrine through reasonings from fallacies, deprive themselves of the understanding of truth, but they do not so deprive others, except those who are also sensual: the reason why they thence deprive themselves of spiritual life, is, because man acquires spiritual

^o What these are, may be seen explained in the work concerning *Heaven and Hell*, where the subject treated of is the sun in heaven, n. 116—125; concerning the changes of the states of the angels in heaven, n. 154—162; and concerning time in heaven, n. 162—199.

^p N. 2788, 2837, 3254, 3356, 4814, 4901, 4916, 7218, 8070, 10,133, 10,605.

^q Concerning which, see *Arcana Cœlestia*, n. 1274, 1382, 3356, 4882, 6110, 7218.

^r *Arcana Cœlestia*, n. 4901, 7381.

^s *Arcana Cœlestia*, n. 3404.

^t Concerning which, see above, n. 547. ^u See also above, n. 546, 547. ^v N, 506.

life by the understanding, for in proportion as the understanding is opened and suffers itself to be enlightened by truths, in the same proportion man becomes spiritual ; but the understanding is opened by truths from good, but not by truths without good ; for in proportion as man lives in the good of love and charity, in the same proportion he thinks truths ; for truth is the form of good, and all good with man is of his will, and all truth is of his understanding, wherefore the good of the will presents its form in the understanding, and the form itself is the thought from the understanding, originating in the will.

573. *And the number of the armies of the horsemen was two myriads of myriads*—That hereby are signified the falsities of evil from which and for which are reasonings innumerable and conspiring against the truths of good, appears from the signification of armies, as denoting the falsities of evil, concerning which we shall speak presently ; and from the signification of horsemen, as denoting reasonings thence derived, for by horses, in the Word, is signified the understanding of truth, and in the opposite sense, the understanding perverted and destroyed :^u hence by horsemen, in this sense, are signified reasonings from falsities, inasmuch as these are of the understanding perverted and destroyed, for truths constitute understanding, but falsities destroy it ; and from the signification of two myriads of myriads, as denoting their being innumerable and conspiring against the truths of good,^v and it is said two myriads of myriads because by these numbers are signified their being innumerable, conjoined, and conspiring, for the number two signifies conjunction, consent, and conspiracy.^x The reason why it is said, against the truths of good, is because the subject treated of in what follows is the destruction of truth by the armies of those horsemen : from these considerations it may be seen, that by the number of the armies of the horsemen being two myriads of myriads, are signified the falsities of evil from which, and for which are reasonings, and that they are innumerable and conspiring against the truths of good. In the Word, frequent mention is made of armies or hosts, and the Lord is also called Jehovah of Hosts or Sabaoth, and by hosts or armies are there signified truths from good combating against falsities derived from evil, and in the opposite sense, falsities derived from evil combating against truths derived from good. The reason why such things are signified in the Word by armies, is, because by the wars there mentioned, both in the historical and prophetic parts, in the internal sense are signified spiritual wars, which are waged against hell and against the diabolic crew there, and such wars

^u As may be seen above, n. 355, 364, 372, 373, 381, 382.

^v That myriads signify innumerable, and are predicated of truths, may be seen above, n. 336.

^x As may be seen above, n. 283, 384.

have relation to truths and goods combating against falsities and evils, and hence it is that armies signify all truths derived from good, and in the opposite sense, all falsities derived from evil. That in the Word armies signify all truths derived from good, is evident from this circumstance, that the sun, the moon, the stars, and also the angels, are called the armies of Jehovah, because they signify all truths derived from good in their whole compass: also that the sons of Israel, because they signified the truths and goods of the church, are called armies; and inasmuch as all truths and goods are from the Lord, and the Lord alone combats for all in heaven, and for all in the church, against falsities and evils which are from hell, therefore he is called Jehovah Sabaoth, that is, Jehovah of armies.

That the sun, the moon, and the stars, are denominated armies in the Word, is plain from numerous passages. Thus in Moses: "*Thus the heavens and the earth were finished, and all the host of them*" (Gen. ii. 1). So in David: "*By the word of Jehovah were the heavens made: and all the host of them by the breath of his mouth*" (Psalm xxxiii. 6). Again: "*Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light*" (Psalm cxlviii. 2, 3). And in Isaiah: "*And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree*" (xxxiv. 4). And again, in the same prophet: "*I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded*" (xlv. 12). And again: "*Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by name*" (xl. 26). So in Jeremiah: "*As the host of heaven cannot be numbered, neither the sand of the sea measured:*" (xxxiii. 22). In these passages, the sun, the moon, and stars, are called an army, because by the sun is signified the good of love, by the moon, truth from good, and by the stars are signified the knowledges of truth and good, consequently they signify goods and truths in their whole compass, which are called an army, because they resist evils and falsities, and perpetually conquer them as enemies. So in Daniel: "*And out of one of them came forth a little horn. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he extolled himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And the host was delivered up upon the daily sacrifice for prevarication, and it cast down the truth to the ground; Then I heard one saint speaking, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden*"

under foot? And he said unto me, *The vision of the evening and the morning is true*" (viii. 9—14, 26).^y By the host of heaven, some of which he cast down to the earth, are understood the truths and goods of heaven; for the subject here treated of is the last state of the church, when the truths and goods of heaven are esteemed as of no account, and rejected, which is signified by their being trodden under foot; hence it also follows, that he cast down the truth to the earth: by the prince of the host is understood the Lord, who is also called Jehovah God Sabaoth, or of armies; that all worship from the good of love and the truths of faith would perish, is signified by the daily sacrifice being taken away from him, and the place of his sanctuary being cast down: that this would come to pass in the end of the church, when the Lord would come into the world, is signified by, "*the evening and morning,*" the evening denoting the end of the old church, and the morning, the commencement of the new church. That the angels are called hosts or armies appears from the following passages. Thus in Joel: "*And Jehovah shall utter his voice before his army: for his camp is very great*" (ii. 11). And in Zechariah: "*And I will encamp about my house because of the army, because of him that goeth away, and because of him that returneth; that the exactor may no more pass through over them*" (ix. 8). And in David: "*Bless ye Jehovah, all ye his hosts, ye ministers of his that do his pleasure*" (ciii. 21). And in the 1st Book of Kings: "*And he said, I saw Jehovah sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And one said on this manner, and another said on that manner*" (xxii. 19, 20). So in Revelation: "*And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean*" (xix. 14). And again: "*And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army*" (xix. 19). The reason why the angels gathered together or consociated are called armies, is, because by angels, in like manner as by armies, are signified divine truths and goods, inasmuch as they are the recipients thereof from the Lord.^z

It is for the same reason also, that the sons of Israel, since by them are signified the truths and goods of the church, are called armies. Thus in Moses: "*These are that Aaron and Moses, to whom Jehovah said, Bring out the sons of Israel from the land of Egypt according to their armies*" (Exod. vi. 26). Again: "*That I may bring forth mine armies, and my people the sons of Israel, out of the land of Egypt by great judgments*" (Exod. vii. 4). Again: "*And it came to pass even the self same*

^y What is signified by the he-goat, here mentioned, by his horns, and by the little horn which waxed great even to the host of heaven, may be seen above, n. 316, 336, 504.

^z Concerning which, see above, n. 130, 200, 302.

day, that all the hosts of Jehovah went out from the land of Egypt" (xii. 41). And again: "Thou and Aaron shall number them by their armies" (Numb. i. 3). Again it is said: "Every man shall pitch by his own standard, about the tabernacle of the congregation—throughout their armies" (Numb. ii. 2, 3, 24). Again: "Take from among the sons of Levi, all that enter into the host to do the work in the tabernacle of the congregation" (Numb. iv. 2, 3, 30). The reason why the sons of Israel were called the armies of Jehovah was, because they represented the church, and signified all the truths and goods thereof.^a The reason of their being called armies in the plural, is, because each tribe was called an army, as may appear in Moses, where, when it was commanded him to make a computation of all according to their armies, they were computed according to their tribes (Numb. i. 3, and following verses): in like manner when the camp was pitched around the tent of assembly according to the tribes, it is said throughout their armies (Numb. ii. 3, 9, and following verses); the reason why the tribes were called armies, is, because the twelve tribes taken together represented all the truths and goods of the church, and each tribe some universal essential thereof.^b From these considerations it may be seen, that the truths and goods of heaven and the church are understood by armies in the Word; from which it is manifestly evident whence it is that Jehovah is called in the Word, Jehovah Sabaoth, and Jehovah God Sabaoth, that is, of armies (as in Isaiah i. 9, 24; ii. 12; iii. 1, 15; v. 7, 9, 16, 24; vi. 3, 5; viii. 13, 18; xiv. 22, 23, 24, 27; xvii. 3; xxv. 6; xxviii. 5, 22, 29; xxix. 6; xxxi. 4, 5; xxxvii. 16; Jerem. v. 14; xxxviii. 17; xlv. 7; Amos v. 16; Haggai i. 9, 14; ii. 4, 8, 23; Zech. i. 3; Malachi ii. 12; and various other places).

From the above considerations it is now evident, that by armies are signified the truths and goods of heaven and the church in their whole compass; and inasmuch as most things in the Word have also an opposite sense, and as this is the case with respect to armies, therefore in that sense they signify falsities and evils in their whole compass. This will appear from the following passages of the Word. Thus in Jeremiah: "Because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods" (xix. 13). And in Zephaniah: "And them that worship the host of heaven upon the house tops" (i. 5). And in Moses "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them" (Deut. iv. 19; xvii. 3). And in Jeremiah: "They shall bring out the bones, and they shall spread them before the sun, and the

^a As may be seen in the *Arcana Cœlestia*, n. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7956, 8234, 8805, 9340.

^b Concerning which, see above, n. 431.

moon, and all the host of heaven, whom they have loved, and whom they have served" (viii. 1, 2). Here by the army, or the host of heaven, are meant the sun, moon, and stars, because by these are signified all goods and truths in the aggregate, but, in this case, all evils and falsities; for by the sun, in the opposite sense, as here, is signified all evil flowing from the love of self, by the moon, the false principle of faith, and by the stars, falsities in general; that by the sun, moon, and stars, in the natural world, when they are worshipped instead of the sun and moon of the angelic heaven, are signified direful evils and falsities, may be seen in the work concerning *Heaven and Hell*;^c and since truths derived from good combat against falsities derived from evil, and, vice versa, falsities from evil against truths from good, therefore they are called armies; there is therefore continual combat; for evils and falsities continually exhale from the hells, and endeavour to destroy the truths from good which are in heaven, and from heaven, whilst the latter continually resist; for everywhere in the spiritual world there is an equilibrium between heaven and hell; and where there is an equilibrium, there two forces continually act against each other, one acting and the other reacting, and continual action and reaction is continual combat; but an equilibrium is always provided by the Lord.^d And inasmuch as there is such a continual combat between heaven and hell, therefore, as all things of heaven are called armies, so also are all things of hell; all things of heaven have reference to goods and truths, and all things of hell, to evils and falsities. Hence it is that in the following passages armies signify the falsities of evil. Thus in Isaiah "*For the anger of Jehovah is against all nations, and his wrath against all their armies: he hath devoted them, he hath delivered them to the slaughter*" (xxxiv. 2). Here by nations are signified evils, and by armies, falsities from evil: the total destruction of these is signified by their being delivered to the slaughter. Again: "*The voice of a multitude in the mountains, like as of a great people; the voice of the tumult of the kingdoms of nations gathered together: Jehovah of hosts leadeth the army*" (xiii. 4). Here by the voice of a multitude in the mountains, falsities originating in evils are signified, a multitude denoting falsities, and mountains denoting evils; "*like as of a great people,*" signifies the appearance of truth originating in good, the words, "*like as,*" denoting appearance, people denoting those who are in truths, thus, in the abstract, truths themselves, and great is predicated of good: by the voice of the tumult of the kingdoms of nations gathered together, is signified the dissension of the church arising from evils and the falsities thence derived, the voice of

^c N. 122, 123; as also above, n. 401, 402, 524.

^d Concerning which, see the work on *Heaven and Hell*, n. 589—596, and n. 597—603.

the tumult denoting dissension, kingdoms, the church as to truths and falsities, and nations gathered together signifying evils and the falsities thence derived conspiring against the goods and truths of the church; "*Jehovah of hosts leadeth the army,*" signifies that it is effected by the Lord, for this is attributed to the Lord, as is plain from the verse immediately following, in which it is said, "*They come from a far country, from the end of heaven, even Jehovah, and the weapons of his indignation, to destroy the whole land*" (verse 5). This is attributed to Jehovah just as evil, the punishment of evil, and the destruction of the church are attributed to him in other passages of the Word, because such is the appearance of things, and the literal sense of the Word is written according to appearances; but by such things, in the spiritual sense, is understood that they proceed from the man of the church himself. Again, in Jeremiah: "*And spare ye not her young men; give to the curse all her host*" (li. 3). The subject here treated of is Babylon; and by not sparing her young men, is signified the destruction of confirmed falsities; by giving to the curse all her army, is signified the total destruction of falsities originating in evil, thus the complete destruction of Babylon. The same is signified by the army of Pharaoh, the army of the Chaldeans, and the host of Pharaoh, mentioned in the following passages (Jer. xxxviii. 7—11); and in Moses, by "*The waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh*" (Exod. xiv. 28; xv. 4).^e So in Daniel: "*For the king of the north shall return, and shall set forth a multitude greater than the former, and after the end of the times of the years he shall come with a great army and with much riches. And he shall stir up his powers and his heart against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand*" (xi. 13, 25). Here the subject treated of is the war between the king of the north and the king of the south, and by the king of the north are understood those within the church who are in the falsities of evil, and by the king of the south, those within the church who are in the truths of good; their collision and combat in the end of the church, are described by their war, in the spiritual sense; wherefore by the army of the king of the north are understood falsities of every kind, and by the army of the king of the south are understood truths of every kind. So in Luke: "*And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh*" (xxi. 20). In this chapter the Lord speaks of the consummation of the age, by which is signified the last time of the church; by Jerusalem is understood the church as to doctrine; and by its being compassed with armies, is under-

^e These passages may be seen explained above, n. 355; and in the *Arcana Cœlestia*, n. 8230, 8275.

stood its being occupied by falsities; that then is the destruction thereof, and presently the last judgment, is signified by the desolation thereof being then nigh. It is supposed that these things are said concerning the destruction of Jerusalem by the Romans, but from the particulars of the chapter it is evident that it treats of the destruction of the church in its end; as also in Matthew xxiv. from the first verse to the last, all things whereof are explained in the *Arcana Cœlestia*. Nevertheless this forms no obstacle to the literal sense having respect to the destruction of Jerusalem, but that destruction represented and thence signified the destruction of the church in its end; this is confirmed by every thing contained in the chapter, viewed in the spiritual sense. Again, in David: "*But thou hast cast off, and put us to shame: and goest not forth with our armies. Thou makest us to turn back from the enemy*" (Psalm xlv. 9, 10). Here by God not going forth with their armies, is signified that he did not defend them, because they were in falsities of evil, for armies denote falsities of evil; hence it is said that they were cast off, and put to shame, and made to turn back from the enemy, the enemy denoting evil, which is from hell. Again, in Joel: "*And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you*" (ii. 25). That by the great army here mentioned, falsities and evils of every kind are signified, is evident from this consideration, that by those noxious animalcula,—the locust, the canker-worm, the caterpillar, and the palmer-worm, are signified the falsities and evils which vastate or consume the truths and goods of the church.^f From what has been adduced it is now evident what armies signify in the Word in both senses. The armies mentioned in the historical parts of the Word have the same significations, for they contain a spiritual sense, as well as the prophetic parts, but it does not so clearly shine forth from them, because the mind being detained in the historical circumstances, can scarcely be elevated above worldly things so as to see the spiritual things which are stored up in them.

574. *And I heard the number of them*—That hereby is signified the perception of their quality, appears from the signification of hearing, as denoting to perceive;^g and from the signification of number, as denoting the quality of the thing treated of,^h in this case, the quality of the falsities of evil conspiring against the truths of good, from which and for which are the reasonings of the sensual man, which are signified by the number of the armies of the horsemen, spoken of just above. The quality

^f As may be seen above, n. 543, where this passage is explained, and it is shewn that locusts and caterpillar signify the falsities of the sensual man.

^g See above, n. 14, 529.

^h Concerning which, see above, n. 429.

of these is further described in the next verse in these words: "*And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and of brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.*" These words are expressive of the quality which is here signified by their number. It may seem as if something of number were here understood by number, but in the spiritual world numbers are not known, for spaces and times there are not measured and determined by numbers, as in the natural world, wherefore by all numbers, in the Word, are signified things, and by the number itself is signified the quality of the thing treated of.ⁱ

575. *And thus I saw the horses in the vision, and them that sat on them*—That hereby are signified falsifications of the Word by reasonings from fallacies, appears from the signification of horses, as denoting the understanding of the Word;^j in this case, the falsifications thereof, because it is said, that he saw the horses in vision, concerning which we shall speak presently; and from the signification of them that sat on them, as denoting those who are intelligent in the Word, concerning which signification see also the passages above cited, but in this case, reasonings concerning the sense of the Word originating in fallacies, inasmuch as the subjects here treated of are the sensual man, and his reasoning from fallacies;^k and because it is said that he saw them in vision, and not, as before, in the spirit, to see in vision here signifies from fallacies. For visions, which, and from which, man, or the spirit of man, sees, are of a two-fold kind: there are real visions, and visions that are not real: real visions are of such things as really appear in the spiritual world, altogether corresponding to the thoughts and affections of the angels, consequently they are real correspondences; such were the visions which appeared to the prophets who prophesied truths, and such also were the visions which appeared to John, and which are described throughout the Revelation; but visions that are not real are such as appear in the external form like those that are real, but not in the internal, being produced by spirits by means of phantasies; such were the visions which appeared to the prophets who prophesied vain things or lies, which being not real were fallacies, and therefore signified fallacies: and since the horses and them that sat on them were seen by John in such vision, therefore by them are signified reasonings from fallacies, and thence falsifications of the Word. Forasmuch as real visions appeared to the prophets, by whom the Word was written, and visions that were not real to others who

ⁱ Concerning which, see above, n. 203, 336, 429, 430; and in the work concerning *Heaven and Hell*, n. 263.

^j Concerning which, see above, n. 355, 364, 372, 373, 381, 382.

^k As may be seen above, n. 569.

were also called prophets, and the visions of these latter were vain, and are in the Word, also called lies, it is of importance that the nature and quality of visions should be known. It is to be observed, that all things which really appear in the spiritual world, are correspondences, for they correspond to the interiors of the minds of the angels, or of their affection and thought thence derived, wherefore they also signify such things; for the spiritual principle which is of the affection, and thence of the thought of the angels, clothes itself with forms such as those which appear in the three kingdoms of the natural world, namely, the animal, the vegetable, and the mineral, and all these forms are correspondences, such as were seen by the prophets, and which signified the things to which they corresponded. But there are also appearances in the spiritual world, which are not correspondences, which are produced from spirits, especially the evil, by means of phantasies, for by them those spirits can present to the view, palaces, and houses full of decorations, likewise ornamented garments, and can also induce upon themselves beautiful faces, with other things of a like nature; but as soon as the phantasy ceases, all the things which it has produced vanish, in consequence of their being merely external in which there is nothing internal: as such visions exist from phantasies, they signify fallacies, because they deceive the senses, and fallaciously present to the view things similar to those which are real; since these are what are here signified, it is therefore said, "*And thus I saw the horses in the vision.*" The subject now treated of being reasonings from fallacies, we shall here explain what fallacies are. Fallacies exist in natural, in civil, in moral, and in spiritual things, and in each they are of great variety; but as fallacies in spiritual things are what are here understood, therefore the nature and quality of these shall be illustrated by some examples. The sensual man is in fallacies, because all the ideas of his thought are derived from the world and enter through his bodily senses, wherefore he also thinks and concludes from them concerning things spiritual; he is also ignorant as to what the spiritual principle is, and believes that nothing can be given above nature, and if anything be given, that it is natural and material: he cannot at all apprehend, that in the spiritual world, there exist objects like those in the natural world, namely, that there can appear there paradises, shrubberies, beds of flowers, grass-plats, palaces, houses; these things he calls phantasies, although he knows that similar things were seen by the prophets when they were in the spirit; the reason why sensual men do not believe such things to have existence in the spiritual world is, because whatever they do not see with their eyes, or perceive with some sense of the body, they suppose to be nothing or a thing of nought. They who judge from fallacies cannot at all apprehend, that man after

death is in a perfect human form, nor that the angels are in that form; wherefore they deny that men after death are human forms, supposing them to be phantoms, without eyes, ears, or mouth, consequently without sight, hearing, or speech, flying about in the air, and waiting for the resurrection of the body, that they may see, hear, and speak; the reason is, because they think from the fallacies of the bodily senses. They who reason and conclude from the fallacies of the senses, attribute all things to nature, and scarcely any thing to the Divine Being; and if they attribute creation to the Divine Being, they still suppose all things to be transferred into nature, and that all the effects which appear, flow from nature alone, and nothing from the spiritual world; as when they see the wonderful phenomena displayed in the changes through which the silk-worm and the butterfly pass, in the economy of bees, and in the generation of animals from eggs, and innumerable other things of an equally wonderful nature, they suppose nature to be the sole artificer of these things, and cannot think anything of the spiritual world, and the influx thereof into the natural, and of the existence and subsistence of such admirable things being thence derived; when notwithstanding the case is, that the divine principle flows in continually by the spiritual world into the natural, and produces all such things, and that nature was created to be serviceable in the clothing of those things which proceed and flow in from the spiritual world. But to enumerate all the fallacies in spiritual things pertaining to the sensual man of the church, would be tedious.^l

576. *Having breast-plates of fire, and of jacinth, and of brimstone*—That hereby are signified reasonings combating from the cupidities of the loves of self and of the world, and from the falsities therein originating, appears from the signification of breast-plates, as denoting armour for war, and specifically defences in combats, which are treated of above;^m and from the signification of fire or fiery, as denoting the cupidity of the love of self, and thence of all evil;ⁿ and from the signification of jacinth or blue, as denoting the cupidity of the love of the world and thence of everything false, concerning which we shall speak presently; and from the signification of brimstone or sulphureous, as denoting the concupiscence of destroying the goods and truths of the church by the falsities of evil,^o in this case as denoting falsity burning from those two loves; from these considerations it may appear, that by breast-plates of fire, and of jacinth, and of brimstone, are signified reasonings combating from the cupidities of the loves of self and of the world, and from the falsities therein originating. With respect to the jacinth or

^l Some of them may be seen enumerated in the *Doctrine of the New Jerusalem*, n. 52. ^m N. 557. ⁿ Concerning which, see above, n. 504.

^o Concerning which, see below, n. 578.

blue, it is to be observed that, in the spiritual sense, it signifies the celestial love of truth, but in the opposite sense, the diabolic love of falsity, and also the love of the world; this may appear from its being of a celestial colour, and by that colour is signified truth from a celestial origin, and thence, in the opposite sense, falsity from a diabolic origin. In the spiritual world there appear the most choice colours, which derive their origin from good and truth; the reason is that colours there are modifications of heavenly light, thus of the intelligence and wisdom of the angels in heaven. Hence it was, that in the curtains of the tabernacle and in the garments of Aaron were interwoven blue, purple, and scarlet, double-dyed; for by the tabernacle was represented the heaven of the Lord, and by the garments of Aaron, the divine truth pertaining to heaven and the church, and by those things of which the tabernacle was constructed, and which formed the contexture of the garments of Aaron, were represented celestial and spiritual things, which are of the divine good and divine truth. This will more fully appear from the following passages of the Word. Thus in Moses: "*And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work*" (Exod. xxvi. 31). And again: "*And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet*" (verse 36). Again: "*And for the gate of the court shall be a hanging of twenty cubits of blue, and purple, and scarlet*" (Exod. xxvii. 16). The loops also on the edge of the curtain of the tent were to be made of blue; the ephod was to be made of blue, and of purple, and of scarlet, and fine twined linen, with cunning work; the breast-plate of judgment was to be made with cunning work, after the work of the ephod, of gold, of blue, and of purple, and of scarlet; and when the camp went forward in the wilderness, Aaron and his sons were commanded to take down the covering vail, and to cover the ark of the testimony with it, to spread over it a cloth wholly of blue, to spread a cloth of blue over the table of shew bread, over the candlestick and the lamps, over the golden altar, and over all the vessels of the ministry (Exod. xxvi. 4; xxviii. 4, 5, 6, 16; Numb. iv. 5—12). The reason of these things was, because the divine truth proceeding from the divine love, which was signified by the cloth of blue, embraces and defends all the holy things of heaven and the church, which things it represented. In consequence of the signification of blue, as denoting the celestial love of truth, Moses was commanded to speak to the children of Israel, and order them to make a "*fringe in the borders of their garments throughout their generations, and to put upon the fringe a thread of blue* [hyacinthinum], *that they might look upon it, and remember all the commandments of Jehovah, and do them*" (Numb. xv. 37—39); the thread of blue being evidently declared to be for the remembrance of the com-

mandments of Jehovah, the signification thereof is obvious; the commandments of Jehovah are the essential truths of heaven and the church, and they alone remember them who are in the celestial love of truth. That blue signifies the love of truth, is plain from the following passages in Ezekiel: "*Fine linen with broided work from Egypt was that which thou spreadest forth to be thy sign; blue and purple from the isles of Elisha was that which covered thee. These were thy merchants in all sorts of things, in blue clothes, and broided work, and in treasures of rich apparel*" (xxvii. 7, 24). These things are said of Tyrus, by which is signified the church as to the knowledges of truth, thus also the knowledges of truth pertaining to the church, and by the merchandize and tradings mentioned in that chapter is described the procuring of intelligence by those knowledges; by broided work from Egypt is signified the science of such things as pertain to the church, which being in an inferior place, and thus round about or without, it is called spreading forth, and said to be for a sign; by blue and purple from the isles of Elisha, is signified the spiritual affection of truth and good; they are therefore said to be for a covering, a covering denoting truths: by blue clothes and broided work, are signified all truths spiritual and natural, which, together with knowledges from the Word, are also understood by treasures of rich apparel.

Inasmuch as blue signifies the celestial love of truth, therefore also, in the opposite sense, it signifies the diabolic love of falsity; in which sense it is also mentioned in the Word. Thus in Ezekiel it is said: "*Son of man, there were two women, the daughters of one mother: And they committed whoredoms in Egypt; they committed whoredoms in their youth. And the names of them were Aholah the elder, and Aholibah her sister: Samaria is Aholah, and Jerusalem Aholibah. And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours, which were clothed with blue; captains and rulers, all of them desirable young men, horsemen riding upon horses*" (xxiii. 2—6). Here by Samaria and Jerusalem is signified the church, by Samaria, the spiritual church, and by Jerusalem, the celestial church, which are called Aholah and Aholibah, because by those names is signified a tent, and by a tent, is signified the church as to worship; by woman also, in the Word, is signified the church; by their committing whoredoms in Egypt, is signified that they falsified the truths of the church by the scientifics of the natural man; by doting on the Assyrians, is signified that they falsified by reasonings from those scientifics, Ashur and Assyria denoting reasonings; they are said to be clothed in blue, by reason of fallacies and falsities, which in the external form appear as truths, because drawn from the literal sense of the Word perversely applied. And because of the same

appearance they are also called rulers and captains, desirable young men, and horsemen riding upon horses, for they who reason from self-derived intelligence appear to themselves, and to others who are in a similar state, as intelligent and wise, and the things which they speak as the truths of intelligence and the goods of wisdom, when notwithstanding they are falsities, which they love because they are from their proprium; rulers and captains signify principal truths, and horsemen riding upon horses, those who are in intelligence. So in Jeremiah: "*Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder; blue and purple is their clothing; they are all the work of wise men*" (x. 9). The subject here treated of is the idols of the house of Israel, by which are signified false doctrines, because they are from self-derived intelligence, hence they are called the work of the workman, and of the hands of the founder, and all the work of wise men, and this because of their appearing to themselves as truths and goods; silver from Tarshish, and gold from Uphaz, signify their appearing in the external form as truth and good, because from the literal sense of the Word. From these considerations it is evident that, in the above passages, blue signifies the love of what is false, because originating in the proprium, or in self-derived intelligence. The reason why blue also signifies the love of the world, is because the love of the world corresponds to the love of what is false, as the love of self, which is signified by fire, corresponds to the love of evil; for from the love of self comes all evil, and from the love of the world originating in the love of self comes all that is false; for spiritual evil, which is signified by the love of the world, is, in its essence, falsity, as spiritual good is, in its essence, truth.^p

577. *And the heads of the horses were as the heads of lions*—That hereby are signified science, and thought thence derived, destructive of truth, appears from the signification of the heads of the horses, as denoting science and the thought thence derived, as will be seen presently; and from the signification of the heads of lions, as denoting thence the destruction of truth. The reason why the heads of lions here signify the destruction of truth, is, because a lion, in the supreme sense, signifies the divine truth as to power, and, in the opposite sense, what is false destroying truth, consequently, the destruction of truth, and the head of a lion signifies the powers of the mind by which destruction is effected, and which are reasonings grounded in falsities.^q The reason why the heads of the horses signify science and thought thence derived, is, because head signifies intelligence, and horse, the understanding; but whereas the subjects here treated of are

^p As may be seen in the work concerning *Heaven and Hell*, n. 15.

^q That a lion signifies the divine truth as to power, and, in the opposite sense, what is false destroying it, may be seen above, n. 278.

the sensual man and his reasonings from falsities, and the sensual man who reasons from falsities has no intelligence, but only science and the thought thence derived, therefore these are here signified by the heads of the horses.^r The reason why the head signifies intelligence, is, because the understanding and will of man reside in the interior parts of his head, and hence in the front part of the head, which is the face, are the senses of sight, hearing, smell, and taste, into which the understanding and will flow from the interior, vivifying them, and also causing them to enjoy their sensations; hence it is, that by head, in the Word, is signified intelligence. But whereas they alone are intelligent who receive influx from heaven, for all intelligence and wisdom flow in out of heaven from the Lord, it follows, that no intelligence can be given with those who are principled in the falsities of evil; for with them the superior and spiritual mind is shut, and only the inferior mind, which is called the natural mind, is open, and this mind, when the superior is shut, does not receive any thing of truth and good, consequently no intelligence from heaven, but solely from the world, wherefore such persons, instead of intelligence, have only science, and thought grounded in science, from which proceeds reasoning, and thereby the confirmation of what is false and evil against truth and good.

That by head, in the Word, are signified intelligence and wisdom, and, in the opposite sense, science, and thence infatuated thought, is evident from the following passages in the Word. Thus in Ezekiel: "*And I put a jewel on thy nose, and earrings in thine ears, and a crown of ornament upon thy head*" (xvi. 12). These things are said concerning Jerusalem, by which are signified the church and its quality at the beginning; by the jewel put on the nose is signified the perception of truth from good, by earrings in the ears are signified hearing and obedience, and by a crown upon the head is signified wisdom, for intelligence which is from divine truth becomes wisdom from the good of love, which is signified by a crown of gold. So in the Revelation: "*And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars*" (xii. 1). That by the head in this passage is signified intelligence, will be seen in the explication of that chapter. By the Jews placing a crown of thorns upon the head of the Lord, and smiting his head, (Matt. xxvii. 29, 30; Mark xv. 19; John xix. 2,) was signified, the reproachful manner in which they treated divine truth, and divine wisdom itself; for they falsified the Word, which is divine truth, and contains the divine wisdom, and adulterated it by their traditions, and by applications to themselves, thus desiring a king who should raise them up above all the nations of the earth; and inasmuch as the

^r That they who are principled in falsities have no intelligence, but instead of intelligence, only science, may be seen in the *Doctrine of the New Jerusalem*, n. 33.

kingdom of the Lord was not earthly but heavenly, therefore they perverted all things which were said concerning him in the Word, and mocked at what was predicted of him: this was what was represented by their placing a crown of thorns upon his head, and by their smiting him on the head. It is also said in Daniel, treating of the statue of Nebuchadnezzar seen in a dream: "*This image's head was of pure gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of irons, his feet part of iron and part of clay*" (ii. 32, 33). By that statue were represented the successive states of the church; by the head being of gold was represented and signified the most ancient church, which was in celestial wisdom, and thence in intelligence above all the churches that followed, and this wisdom and intelligence are understood by the head being of gold.* And in David: "*Thou broughtest us into the net: thou laidst affliction upon our loins. Thou hast caused men to ride over our heads*" (Psalm lxvi. 11, 12). By causing men to ride over our heads is denoted that in the church there was then no intelligence. And in Moses: "*The blessings of thy father they shall be on the head of Joseph, and on the crown of the Nazarite of his brethren*" (Gen. xlix. 26; Deut. xxi. 12). By the blessings here mentioned being on the head of Joseph, is signified, that all those things previously mentioned, and which are the blessings of heaven, should take place in the interiors of his mind, which are the lives of his understanding and will, for these are the interiors of the mind; by their being on the crown of the Nazarite of his brethren, is signified, that they should also take place in the exteriors of his natural mind, for the Nazariteship signifies the exteriors of the natural mind, since it signifies hairs, or the hair of the head.[†] Again: "*Take you wise men, and intelligent, and known among your tribes, and I will make them heads over you*" (Deut. i. 13). The reason why it is here said, "*I will make them heads over you*" is, because wisdom and intelligence are understood, in which they should excel, hence it is said, "*Take you wise men and intelligent.*" So in Isaiah: "*For Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers; hath he covered*" (xxix. 10). Here by prophets are signified those who teach truths, and abstractedly the doctrine of truth and intelligence, wherefore it is said, "*Jehovah hath closed your eyes, the prophets; and your heads, the seers, hath he covered,*" where the prophets are called eyes, and the seers, heads, because by the eyes is signified the understanding of truth as to doctrine, and by seers, intelligence, in like manner as by the head. Again: "*Therefore Jehovah will cut off*"

* That the other parts of the statue signified the states of the churches following, may be seen above, n. 176, 411.

† But these words may be seen further explained above, n. 448; and in the *Arcana Cælestia*, n. 6437, 6438.

from Israel head and tail, branch and rush, in one day. The old man and honourable, he is the head, and the prophet that teacheth lies, he is the tail" (ix. 14, 15). And again: "Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do" (xix. 15).^a Again, in the same prophet: "In the same day shall the Lord shave with a razor that is hired, in the passages of the river, by the king of Assyria, the head, and the hair of the feet: he shall also consume the beard" (vii. 20). That by these words is signified that reasonings grounded in falsities would deprive the men of the church of all wisdom and spiritual intelligence, may be seen above,^b where they are particularly explained; it is said, in the passages of the river, because by the river Euphrates is signified reasonings from falsities, here therefore is signified invasion thence into the truths of the church which are destroyed by reasonings from falsities. And in Ezekiel: "And thou son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thy head and upon thy beard. Thou shalt burn with fire a third part in the midst of the city, and thou shalt take a third part and smite about it with a knife, and a third part thou shalt scatter in the wind" (v. 1, 2). Here also by causing a razor to pass over the head, is signified, to deprive of all intelligence of truth; the reason is, because unless there are the ultimates of intelligence, which are signified by the hairs of the head, which it is said he should shave with a razor, by causing it to pass over the head, intelligence perishes; for when the ultimates are taken away, it is as when the base is taken away from a column, or the foundation from a house; hence it is that in the Jewish church, which was a representative church, it was unlawful to shave the hair of the head, and to induce baldness, and in like manner the beard; wherefore also they who are without intelligence appear bald in the spiritual world.

From these considerations it may appear what is signified by a bald head, or by baldness, in the following passages. Thus in Isaiah: "On all their heads shall be baldness, and every beard cut off" (xv. 2). These words also denote that there no longer existed with them any intelligence. And in Ezekiel: "And shame shall be upon all faces, and baldness upon all their heads" (vii. 18). And again, in the same prophet: "Every head shall be made bald, and every shoulder the hair pulled off" (xxix. 18). These words denote the same thing as the preceding. Hence also it was that Aaron and his sons were forbidden to shave their heads and the corner of their beards; concerning which it is thus written in Moses: "And Moses said unto Aaron and unto his sons. Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people" (Levit. x. 6).

^a That by these words is signified that all intelligence and science of truth should perish, may be seen above, n. 559, where they are more fully explained.

^b N. 569.

And again: "*They shall not make baldness upon their head, neither shall they shave off the corner of their beard*" (xxi. 5). By beard is signified the ultimate of the rational man, and by not shaving the beard, is signified not to deprive themselves of the rational principle, by taking away the ultimate thereof; for, as was said above, when the ultimate is taken away, the interior also perishes.¹⁰ Inasmuch as shame was represented by the hands upon the head, therefore it is said in Jeremiah: "*Thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria. Yea, thou shalt go forth from her, and thy hands upon thy head*" (ii. 36, 37). Again, in the same prophet: "*They were ashamed and confounded, and covered their heads*" (xiv. 3). Because covering the head with the hands was representative of shame, it is said of Tamar, after she had been disgraced by her brother Ammon, that she laid her hand on her head, and went on crying (2 Sam. xiii. 19); by which action was signified that there remained no longer any intelligence. Grief also for sin in having acted insanely and foolishly, was represented by sprinkling dust upon the head, and by thrusting down the head even to the earth, by which also was signified being accursed; as in Ezekiel: "*And they shall cast dust upon thine head, they shall roll thee in ashes*" (xxvii. 30). And in Lamentations: "*The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hung down their heads to the ground*" (ii. 10).

But by the head, in the opposite sense, is signified the craftiness pertaining to those who are in the love of ruling; this is understood by the head in the following passages. Thus in Moses: "*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall tread upon thy head, and thou shalt bruise his heel*" (Gen. iii. 15). And in David: "*Jehovah at thy right hand shall strike through kings in the day of his wrath. He shall judge among the nations, he shall fill the earth with dead bodies; he shall crush the head over many countries. He shall drink of the brook in the way: therefore shall he lift up his head*" (Psalm cx. 5, 6, 7).² And again: "*But God shall bruise the head of his enemies, the crown of the hair to them that walk in guiltiness*" (Psalm lxxviii. 21). That the craftiness by which they intend and contrive evil for others returns upon themselves, is signified by, "*recompensing their way upon their own head,*" Ezek. ix. 10; xi. 21; xvi. 43; xvii. 19; xxii. 31; Joel iii. 4—7. But what is signified in the Revelation, by seven heads upon which were seven diadems (xii. 3; xiii. 1, 3; xvii. 3, 7, 9), will be seen in the following pages. Moreover, by the head,

¹⁰ What is understood by the woman taken captive from the enemy, shaving her head and dressing her nails, if she should be desired for a wife, may be seen explained above, n. 555.

² This passage may be seen explained above, n. 518.

as being the supreme and primary part in man, are also signified various other things; as the peak of a mountain, the top of any thing, what is primary, the beginning of a way, of a street, of a month, and the like.

578. *And out of their mouths issued fire, and smoke, and brimstone*—That hereby are signified thoughts and reasonings thence derived bursting forth from the love of evil, from the love of what is false, and from the concupiscence of destroying truths and goods by the falsities of evil, appears from the signification of the mouth as denoting thought and reasoning thence derived, of which we shall speak in the explication of the 19th verse; and from the signification of fire, as denoting the love of self, and thence the love of evil;^y and from the signification of smoke, as denoting the dense falsity issuing from the love of evil;^z and from the signification of brimstone, as denoting the concupiscence of destroying the truths and goods of the church by the falsities of evil.

That this is the signification of brimstone, may appear from those passages of the Word where it is mentioned. “*Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire*” (Gen. xix. 24). And in Luke: “*But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed*” (xvii. 29, 30). By the inhabitants of Sodom and Gomorrah, are meant those who are in the falsity of evil originating in the love of self; and since the falsities of evil originating in that love destroyed them, therefore it rained brimstone and fire, brimstone, because of the concupiscence of destroying the church by the falsities of evil, and fire because that concupiscence burst forth from the love of self; that thus it should be when the Son of man should be revealed, signifies, that then also the falsities of evil originating in the love of self would destroy the church: such rain also appears in the spiritual world, when the evil, who are in falsities from that love, are cast down into hell. So again, in Moses: “*So that the generation to come of your children that shall rise up after you, and of the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which Jehovah hath laid upon it; and that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth thereon, like the overthrow of Sodom and Gomorrah, Admah and Zeboim*” (Deut. xxix. 22, 23). These were the maledictions denounced upon the sons of Israel, if they kept not the precepts and statutes commanded them, and if they worshipped the gods of the surrounding nations, because then the church would become vastated and destroyed by the

^y Concerning which, see above, n. 504, 539.

^z Concerning which, also see above, n. 494, 539.

falsities of evil, and the evils of falsity, hence it is said that the whole land should be brimstone, and salt, and burning, the land denoting the church; by its not being sown, nor bearing, nor any grass growing thereon, is signified, that there should be no more reception or production of any truth from good. Again, in Isaiah: "*For Tophet is prepared from yesterday: yea, for the king it is prepared; he shall descend into the deep and wide (pit): the pile thereof is fire and much wood; the breath of Jehovah, like a stream of brimstone doth kindle it*" (xxx. 33). By Tophet is here signified the hell in which the direful and cruel love of destroying all the truths and goods of the church reigns, especially the cruel lust of destroying the goods of innocence; that direful hell originates in the falsities of evil, and is signified by, "*he shall descend into the deep and wide (pit);*" the king, for whom it is prepared, signifies the infernal falsity itself; "*the pile thereof is fire and much wood,*" signify evils of every kind originating in that love; and because that hell burns from the concupiscence of destroying, it is said that the breath of Jehovah, like a stream of brimstone doth kindle it: for there, as soon as they hear from any one the truths of the church, and perceive the goods of the same, they are inflamed with the desire of destroying and extinguishing them. Again, in the same prophet: "*For it is the day of the vengeance of Jehovah, and the year of retribution for the controversy of Zion. And the torrents thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever*" (xxxiv. 8, 9, 10). The day of the vengeance of Jehovah, and the year of retribution for the controversy of Zion, signify the Lord's advent, and the last judgment then accomplished by him; the torrents being turned into pitch, and dust into brimstone, signify the hell into which they are cast, who are in the falsities of evil, and in the evils of falsity; the evil of infernal love, and its punishment, are signified by the land burning night and day, and not being quenched; and the dire falsity from that evil is signified by the smoke ascending for ever. Again in Ezekiel: "*And I will contend with Gog with pestilence and with blood; and I will rain upon him, and upon his lands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone*" (xxxviii. 22). This is spoken of Gog, by whom are understood those who place all worship in a holy and pious external, and not in what is internal, when notwithstanding, the quality of external worship is according to the internal principle by which it is influenced; it is said that Jehovah shall rain upon them an overflowing rain, and great hailstones, fire, and brimstone, by which are signified falsities and evils destroying all the truths and goods of the church; fire and brimstone denote the evils of falsity, and the

falsities of evil, which are both of a diabolical nature. Again in David: "*Upon the wicked he shall rain snares, fire and brimstone, and the burning wind: this shall be the portion of their cup*" (Psalm xi. 6). By these words is signified, that the impious are destroyed by their own evils originating in what is false, and by their own falsities originating in evil, which destroy in them all the truth of the church; snares, fire, and brimstone, denote the evils of falsity, and the falsities of evil; by the burning wind which shall be the portion of the cup of the wicked, is signified the total destruction of all truth with them: that it is not meant that Jehovah, shall rain fire and brimstone upon the wicked is manifest, for it is also said that he shall rain snares upon them; by fire and brimstone therefore must be meant such things as are wholly destructive of the truths and goods of the church. In like manner in Job: "*Brimstone shall be scattered upon his habitation*" (xviii. 15). This is said of the wicked, and by brimstone is understood the falsity of evil, which is of such a nature as to destroy every thing of the church in man; such is the falsity originating in the evil of the love of self, which was also prevalent in those who dwelt in Sodom and Gomorrah, concerning which it is said, not only that it overthrew the cities, the plain, and all the inhabitants, but also that it destroyed that which grew upon the ground, by which is signified the truth of the church springing up (Gen. xix. 25). Similar things are signified by fire and brimstone in the following passages in the Revelation: "*If any man worship the beast and his image, he shall be tormented with fire and brimstone*" (xiv. 9, 10). Again: "*And the beast, and the false prophet were cast alive into a lake of fire burning with brimstone*" (xix. 26). Again: "*And the devil was cast into the lake of fire and brimstone, where the beast and the false prophet are*" (xx. 10). And again: "*But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone*" (xxi. 8).

579. *By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths*—That hereby is signified that all understanding of truth, and thence spiritual life, were extinguished by them, appears from the signification of the third part of men, as denoting all intelligence or all understanding of truth, and as spiritual life is thence derived, therefore this also is involved; and from the signification of being killed, as denoting to be extinguished, for when the understanding of truth is extinguished, man is spiritually killed;^a and from the signification

^a As may be seen above, n. 315; that the third part, when predicated of truths denotes all, see n. 506; and that man denotes the understanding of truth and the perception of good, n. 280, 546.

of fire, smoke, and brimstone, issuing out of their mouths, as denoting the thoughts and thence reasonings bursting from the love of evil, from the love of what is false, and from the concupiscence of destroying truths and goods by the falsities of evil;^b from these considerations it may be seen what is signified by those words. These things are said concerning the horses seen in vision, namely, that out of their mouths issued fire, smoke, and brimstone; and as by the horses seen in vision are signified the falsifications of the Word by reasonings grounded in fallacies, it is evident that by the fire, smoke, and brimstone, are signified those things which plead in excuse, which are the loves of evil and of what is false, and the concupiscences of destroying the truths and goods of the church; and this is effected by thoughts and reasonings from fallacies concerning the sense and understanding of the Word; for when man thinks only from fallacies, he thinks solely from such things as appear at first sight in the sense of the letter, and not from any interior literal sense; hence he conceives the most gross and hard ideas concerning every doctrine derived from the Word; as that God is angry, that he punishes, casts men into hell, tempts them, that he repents himself, and many other things of a like nature; besides thinking also corporally and materially of every thing that he reads in the Word, and of nothing spiritually; whence his thought is merely sensual, and being merely sensual is solely from the love of self and of the world, and hence is altogether from evils and falsities; when such a man therefore is left to himself, and thinks from his own spirit, he thinks from the affection of those he loves, which he conjoins to those things which are in the Word: and when the divine things of the Word are conjoined to such loves, then all things therein are adulterated and falsified, for the divine things of the Word can never be conjoined but with celestial love or with spiritual affection, in any other case the superior mind, which is called the spiritual mind, is closed, and the inferior mind only, which is called the natural mind, is opened; yea, with those who conjoin the truths of the Word with the affection of the love of self the natural mind is also closed, and the ultimate of this mind only is opened, which is called the sensual principle, which inheres next to the body and is extant next to the world; hence it is, that the spirit of man becomes corporeal, which can have no lot with angels, who are spiritual.

580. *For their power is in their mouth*—That these words signify sensual thoughts, and thence reasonings, with which they very greatly prevail, appears from the signification of “*their power*,” as denoting to prevail, in this case, to prevail very greatly; and from the signification of the mouth, as denoting

^b Concerning which, see above, n. 578.

sensual thought and thence reasonings, for by the mouth, and by the things pertaining to it, are signified such things as pertain to the understanding and thence to thought and speech, because these correspond to the mouth; for all the organs of speech which are employed in one expression are called the mouth, as the larynx, the glottis, the throat, the tongue, the palate, the lips, are organs serviceable to the understanding for enunciation and elocution; hence it is that by the mouth is signified the thought, and thence reasonings. But whereas the thought of man is interior and exterior, namely, spiritual, natural, and sensual, therefore the thought signified by the mouth is according to the quality of the subject treated of, in this case, sensual thought, because the subject treated of is man made sensual by the falsities of evil: sensual thought is the lowest thought of all, and is material, and corporeal; in this thought are all who are in evils as to life, and thence in falsities as to doctrine, how learned and erudite soever they may be supposed to be, and however they may dress out their falsities in a beautiful series, and embellish them with elegant and eloquent discourse.

That the mouth, from correspondence, thus in the spiritual sense, signifies the thought, but in the natural sense, utterance or enunciation, may appear from the following passages. Thus in David: "*The mouth of the just meditateth wisdom*" (Psalm xxxvii. 30). By the mouth is here signified thought from the affection, for thence man meditates wisdom, and not from the mouth and its speech. So in Luke; "*For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist*" (xxi. 15). Here the mouth is evidently put for speech from the understanding, thus for thought from which man speaks. So in Matthew: "*Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies*" (xv. 11, 17—19). By what enters into the mouth, in the literal sense, is understood food of every kind, which, after its use in the body, goes through the belly into the draught; but, in the spiritual sense, by the things which enter into the mouth, are understood all things which enter into the thought from the memory, and also from the world, which things also correspond to food; and those things which enter into the thought, and not at the same time into the will, do not render a man unclean, for the memory, and the thought thence derived pertaining to man, are only as the entrance to him, since the will is properly the man; the things also which enter the thought and proceed no further, are rejected

as it were through the belly into the draught; the belly from correspondence signifies the world of spirits, whence thoughts flow in with man, and the draught signifies hell. It is to be observed, that man cannot be purified from evils, and thence from falsities, unless the unclean things which are in him emerge even into the thought, and are there seen, acknowledged, discerned, and rejected. From these considerations it is evident, that by what enters into the mouth, is signified, in the spiritual sense, which enters into the thought from the memory and from the world; but by what comes out of the mouth, in the spiritual sense, is signified thought from the will, or from the love; for by the heart, from which it comes out into the mouth, and from the mouth, is signified the will and love of man; and inasmuch as the love and will constitute the whole man, for the quality of man is according to his love, hence those things which thence proceed into the mouth, and out of the mouth, make the man unclean; that in the heart are evils of every kind, appears from the things enumerated: thus are these words of the Lord understood in the heavens.^c So in Isaiah: "*Then flew one of the seraphim unto me, having a live coal in his hand, taken from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin expiated*" (vi. 6, 7.) By one of the seraphim touching the mouth and lips of the prophet with a live coal from off the altar, is signified his interior purification, which is that of the understanding and will, and thence inauguration into the gift of teaching; by the live coal from off the altar is signified the divine love, from which is all purification, and by the mouth and lips are signified the thought and affection, or what amounts to the same, the understanding and the will, by which man is purified from iniquity and removed from sin, wherefore it is said, "*and thine iniquity is taken away, and thy sin expiated;*" that iniquity is not taken away, and that sin cannot be expiated by the application of a live coal to the mouth and lips, may be plain to every one.^d

581. *For their tails were like unto serpents, and had heads*—That hereby is signified, that from sensual scientifics, which are fallacies, they reason craftily, appears from the signification of tails, in this case, of the tails of horses, as denoting the scientifics which are called sensual, because they are the ultimates of the understanding;^e and from the signification of a serpent, as denoting the craftiness of the sensual man, of which we shall speak

^c That the heart signifies the will and love, may be seen above, n. 167.

^d That the things pertaining to the mouth correspond to things intellectual, because from them the voice and speech proceed, may be seen in the *Arcana Cœlestia*, n. 8068, 9384. That from the mouth and from the heart, denotes from the understanding and from the will, n. 3313, 8068, in the same.

^e Concerning which, see above, n. 559.

further presently ; and from the signification of having heads, as denoting to reason by those scientifics ; for by the head is signified intelligence, whence by having a head, is signified to be intelligent ; the reason why it denotes to reason by those scientifics, is, because by the head, when predicated of the sensual man, are signified science, and thence infatuated thought,^f consequently also reasoning by sensual scientifics : from these considerations it may appear, that by the tails of the horses being like serpents, and having heads, is signified, that from sensual scientifics, which are fallacies, they reason craftily. It is said, that they are fallacies, because sensual scientifics become fallacies when man reasons from them concerning spiritual things ; as for example, that dignities and opulence are real blessings ; that glory, such as belongs to the great in the world, is that in which heavenly beatitudes consist ; and that the Lord desires adoration from man for the sake of his own glory ; with other things of a like nature ; which are fallacies, when they are applied to things spiritual ; for the sensual man, not being endued with intelligence, thus thinks, for he cannot possibly know otherwise.

That serpents, in the Word, signify the sensual man as to craftiness or subtlety, and as to prudence, is evident from the following passages. Thus in Moses : “ *Now the serpent was more subtle than any wild beast of the field which Jehovah God had made* ” (Gen. iii. 1). By the serpent here mentioned, is not understood a serpent, but the sensual man, and in the general sense, the sensual principle itself, which is the ultimate of the human understanding ; by Adam and his wife, mentioned in the same chapter, is signified the most ancient church, which fell away when they who composed it began to reason from sensual scientifics concerning divine things, which reasoning is signified by their eating of the tree of the knowledge of good and evil ; their subtlety in reasoning concerning divine things from the sensual principle, is described by the reasoning of the serpent with the wife of Adam, by which they were deceived : the reason why the serpent is said to have been more subtle than any beast of the field, is, because of his having poison, and his bite being thence deadly, also from his hiding himself in lurking places ; poison signifies craft and treachery, and thence the bite of the serpent, deadly hurt ; and the lurking places from which he bites, and in which he conceals himself, signify subtleties. It is to be observed, that all beasts signify affections, such as pertain to man, and serpents signify the affections of the sensual man, by reason of their creeping on the belly upon the ground, in like manner as the sensual principle of man, for this is in the lowest place, and as it were creeps upon the ground under all other principles : sensual men also, in the spiritual world, dwell in the lower parts, for they cannot be elevated towards the

^f As may be seen above, n. 576.

superior, since they are in externals, and judge and conclude of everything from externals. The evil also, who are in the hells, are mostly sensual, and many of them subtle, wherefore when they are viewed from the light of heaven, they appear as serpents of various kinds, and hence it is, that the devil is called a serpent: the reason why the infernals are also crafty or subtle, is, because evil conceals in itself all subtlety and malice, as good does all prudence and wisdom; concerning this subject more may be seen in the work concerning *Heaven and Hell*,^g where the malice and wicked arts of infernal spirits are treated of. Hence now it is that the devil or hell is called a serpent in the following passages. Thus in the Revelation: "*And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world*" (xii. 9, 14, 15). And in David: "*They have sharpened their tongues like a serpent; adder's poison is under their lips*" (Psalm cxl. 3). By these words is signified their subtle and treacherous deception. Again: "*Their poison is like the poison of a serpent*" (Psalm lviii. 4). And in Job: "*He shall suck the poison of asps: the viper's tongue shall slay him*" (xx. 16). And in Isaiah: "*They hatch cockatrice eggs, and weave the spider's web: he that eateth of their eggs dieth, and when it is crushed there breaketh out a viper*" (lix. 5). This is said concerning evil men, who by treachery and craft seduce others in spiritual affairs; the clandestine evils to which they allure by their craftiness, are signified by the eggs of the cockatrice, which they are said to hatch; their treacherous falsities are signified by the spider's web which they are said to weave; the deadly hurt which they effect if they are received, is signified by "*he that eateth of their eggs dieth, and when it is crushed there breaketh out a viper.*" Inasmuch as the Pharisees were of such a quality, therefore they are called by the Lord, "*serpents, a generation of vipers*" (Matt. xxiii. 33). That the subtlety and malice of such could do no hurt to those whom the Lord protects, is signified by the following words in Isaiah; "*And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den*" (xi. 8). In these words, by the sucking child and the weaned child are signified those who are in the good of innocence, namely, those that are principled in love to the Lord; and by the hole of the asp and the den of the cockatrice, are understood the hells in which are the spirits who are distinguished for their treachery and subtlety, the entrances into which also appear as dark holes, and within, as dens. That the subtlety and malice of infernal spirits should not hurt those whom the Lord protects, is also signified by these words of the Lord to his disciples. "*Behold, I give unto you power to tread*

^g N. 576—581.

on serpents and scorpions, and over all the power of the enemy" (Luke x. 19). And again: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them" (Mark xvi. 18). By their having power to tread on serpents, is signified that they should be enabled to despise and make light of the treacheries, subtleties, and wicked arts of the infernal crew; wherefore it is also said, "*and over all the power of the enemy,*" the enemy denoting the infernal crew, and his power denoting craftiness. The malice and subtleties of the infernal spirits, who, taken together, are called the devil and satan, are also understood by serpents in the following passages. Thus in Moses: "*Who led thee through that great and terrible wilderness, wherein were the serpent, the fiery flying serpent, and scorpion*" (Deut. viii. 15). By the journeyings of the sons of Israel in the wilderness, were represented, and thence signified, the temptations of the faithful; the infestations which then take place from the hells by evil spirits and genii, are signified by the serpents, fiery serpents, and scorpions. Again in Isaiah: "*Rejoice not thou, whole Philisthea, that the rod of him that smote thee is broken: for out of the serpent's root shall come forth a basilisk, and his fruit shall be a fiery flying serpent*" (xiv. 29). By Philisthea is here signified faith separate from charity; the seduction of many by the sophistries by which that faith is confirmed, is signified by "*out of the serpent's root shall come forth a basilisk, and his fruit shall be a flying fiery serpent.*" Again in Jeremiah: "*For, behold, I will send serpents, basilisks, among you, which will not be charmed, and they shall bite you*" (viii. 17). Again: "*The voice thereof shall go like a serpent*" (xlv. 22). And in Amos: "*And though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them*" (ix. 3). The subtleties here treated of are also signified in Isaiah by "*Leviathan, that crooked serpent*" (xxvii. 1). That by serpents, in the Word, is signified subtlety, and also the prudence of the sensual man, is evident from the words of the Lord in Matthew: "*Be ye prudent as serpents, and harmless as doves*" (x. 16). They are called prudent who are principled in good, and they are called subtle who are principled in evil, for prudence is of truth derived from good, and subtlety is of the falsity derived from evil; and since these words were spoken to those who were in truths derived from good, therefore by serpents, as here mentioned, is understood prudence. Inasmuch as the subtleties of the evil are diabolical, they who are principled in them are said to eat the dust. Thus in Moses: "*And Jehovah God said unto the serpent, Thou art cursed above every beast, and above every wild beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life*" (Gen. iii. 14). And in Isaiah: "*And dust shall be the serpent's bread*" (lxv. 25). And in Micah: "*They shall lick*"

the dust like a serpent" (vii. 17). By dust is signified what is cursed; and by walking upon the belly is signified the sensual principle, which is the ultimate of the life of man; and since it is the ultimate of the life, it is therefore in no intelligence and wisdom, but in subtlety and malice, which are contrary to intelligence and wisdom. Again, in Moses: "*Dan shall be a serpent by the way, a serpent arrow on the path, biting the horse heels, and his rider shall fall backwards*" (Gen. xlix. 17). The signification of this prophecy concerning Dan cannot be known to any one unless he understand what is signified by a horse and his heels, likewise what by a serpent; by a horse is signified the understanding of truth, and by a rider, intelligence; by a serpent is signified the sensual principle, which is the ultimate of the intellectual life; by the heels of a horse are signified truths in the ultimates, which are sensual scientifics; that the sensual principle, by reasonings from fallacies, hurts and seduces the understanding, is signified by the serpent biting the heels of the horse, and the horseman falling backwards: these things are said concerning Dan, because the tribe named from him was the last of the tribes, and thence signified the ultimates of truth and good, consequently the ultimates of the church.^h

The sensual principle, which is the ultimate of the intellectual life, is also signified by the crooked serpent, in Isaiah xxvii. 1; Job xxvi. 13; also by the serpent into which the rod of Moses was turned (Exod. iv. 3, 4; vii. 9—12).ⁱ The sensual things also, which are the ultimates of the life of man, are signified by the fiery serpents sent amongst the people, who desired to return to Egypt; but the healing of the bite of such serpents by the divine sensual principle of the Lord, is signified by the brazen serpent, placed upon a pole, by looking at which they revived (Numb. xxi. 5—9): it is said the divine sensual principle of the Lord, because the Lord, when he was in the world, glorified, that is made divine, his whole humanity, even to the ultimate thereof, as may appear from this circumstance, that he left nothing in the sepulchre, and that he said unto his disciples, "*A spirit hath not flesh and bones, as ye see me have*" (Luke xxiv. 39). The ultimate sensual principle, which the Lord also glorified or made divine, is signified by the brazen serpent set upon a pole, concerning which the Lord himself thus spake in John: "*And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life*" (iii. 14, 15). The Lord was represented by this sign before the Israelitish and Jewish people, because they were merely sensual, and the sensual man cannot elevate his thought, in looking to the

^h Concerning which see *Arcana Cœlestia*, n. 1710, 3923, 6396, 10,335, where this prophecy is explained.

ⁱ As may be seen in the *Arcana Cœlestia*, n. 6949, 7293.

Lord, beyond and above the sensual principle; for every one looks at the Lord according to the elevation of his understanding, the spiritual man looks to the divine rational principle, and so on: from these considerations it is evident, that by the brazen serpent is also signified the sensual principle, but the glorified or divine sensual principle of the Lord.

582. *And with them they do hurt*—That hereby is signified that thus they pervert the truths and goods of the church, appears from the signification of hurting, as denoting to pervert the truths and goods of the church by subtle reasonings from sensual scientifics or fallacies; for by the horses seen in the vision, concerning whose tails these things are said, are signified falsifications of the Word by reasonings from fallacies.^j From the horses thus seen by John in the vision, the nature and quality of representative appearances in heaven may be readily understood, namely, that affections there, when they are represented by animals, are exhibited to view in the forms of such animals as appear in our world, but still every where with variety as to their members, especially as to the countenance, the most minute particulars of which, by virtue of correspondence, signify various things of the affection thus represented; as, in the present case, that horses were seen, whose heads were as the heads of lions, and their tails like those of serpents, having heads, and that those who sat upon the horses, had breast-plates which were fiery, blue, and sulphureous. Animals continually appear in the spiritual world in various forms, and have also been frequently seen by me; and by the knowledge of correspondences, it is there known what they each signify: for all the affections which flow from angelic minds, are imaged before their eyes by animals of every kind which is on the earth, in the air and in the sea; likewise also by the subjects of all things which are in the vegetable kingdom of the earth, and by the subjects of all things which are in the mineral kingdom of the earth; hence it is, that such things in our world were made representative of celestial and spiritual things. The reason why such representatives exist in the spiritual world, is, because in that world there are spiritual things interior and exterior; interior spiritual things are those that relate to affection, and to thought thence derived, or to the intelligence of truth, and the wisdom of good; and exterior spiritual things are so created by the Lord, that they may clothe or invest interior spiritual things, and when these are clothed and invested, there then exist such forms as are in the natural world, in which, therefore, interior spiritual things ultimately terminate, and in which they ultimately exist.

583. Verses 20, 21. *And the rest of the men who were not*

^j As may be seen above, n. 574.

killed by these plagues, yet repented not of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.—“*And the rest of the men who were not killed by these plagues,*” signifies those who did not perish by the cupidities above mentioned: “*yet repented not of the works of their hands,*” signifies, who have not actually averted themselves from such things as are of the proprium: “*that they should not worship demons,*” signifies, that they should not worship their own cupidities: “*and idols of gold, and silver, and brass, and stone, and wood,*” signifies false doctrines which are from self-derived intelligence, favouring the loves of the body and of the world, and the principles thence conceived: “*which neither can see, nor hear, nor walk,*” signifies, in which and from which there is nothing of the understanding of truth and perception of good, and thus nothing of spiritual life; “*neither repented they of their murders,*” signifies, who have not actually averted themselves from extinguishing those things which pertain to the understanding of truth, to the will of good, and thence to spiritual life: “*nor of their sorceries, nor of their fornications,*” signifies from perverting good, and falsifying truth: “*nor of their thefts,*” signifies from taking away the knowledges of truth and good, and thereby the means of procuring for themselves spiritual life.

584. *And the rest of the men who were not killed by these plagues*—That hereby is signified, who have not perished from the cupidities above mentioned, appears from the signification of the rest of the men who were not killed, as denoting all those who did not perish; that to be killed, in the Word, signifies to be spiritually killed, which is to perish in eternal death, may be seen above;^k and from the signification of these plagues, as denoting the cupidities above mentioned, namely, the cupidities arising from the love of evil, and the love of what is false, likewise the concupiscence of destroying the truths and goods of the church by the falsities of evil, all of which are signified by the fire, smoke, and brimstone, issuing out of the mouth of the horses;^l these are called plagues, because by plagues in the Word, are signified such things as destroy spiritual life with men, and consequently the church, and, of course, the things which induce death, understood in a spiritual sense, which in general have reference to the cupidities arising from the loves of self and of the world; for these loves are the roots from which evils and falsities of every genus and species bud forth and are born.

Such things are also signified by plagues in the following

^k N. 547, 572.

^l As may be seen above, n. 578.

passages in the Revelation: "*These have power over waters to turn them to blood, and to smite the earth with all the plagues as often as they will*" (xi. 6). So again: "*And men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great*" (xvi. 21). And again: "*Therefore shall her plagues come in one day, death, and mourning, and famine*" (xviii. 8). And again: "*And I saw seven angels having the seven last plagues; for in them is filled up the wrath of God*" (xv. 1). That by plagues are understood such things as induce upon men spiritual death, consequently, which altogether destroy and devastate the church with man individually, and thus generally, will be seen in the places where plagues are mentioned in the following chapter, and especially where the seven last plagues are treated of. Similar things are understood by plagues in the following passages in the prophets. Thus in Isaiah: "*Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the breach of his people, and healeth the wound of their plague*" (xxx. 26). And in Jeremiah: "*For thus saith Jehovah, Thy bruise is incurable, and thy plague is grievous. For I have smitten thee with the plague of an enemy. I will restore health unto thee, and I will heal thee of thy plagues*" (xxx. 12, 14, 17). Again, in the same prophet: "*Also Edom shall be a desolation: every one that goeth by it shall hiss at all the plagues thereof*" (xlix. 17). Again: "*Every one that goeth by Babylon shall hiss at all her plagues*" (i. 13). And in Moses: "*If thou wilt not observe to do all the words of this law; then Jehovah will make thy plagues wonderful, even great plagues, and of long continuance and evil diseases, and of long continuance. Also every sickness, and every plague, which is not written in the book of this law, them will Jehovah bring upon thee, until thou be destroyed*" (Deut. xxviii. 58—61). By the plagues here mentioned are signified spiritual plagues, which do not destroy the body, but the soul, and which are enumerated in the chapter whence the above passages are quoted (verse 20—68). What plagues signify in the spiritual sense, is thus described by correspondences in Zechariah: "*And this shall be the plague wherewith Jehovah shall smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in their tents, as this plague*" (xiv. 12, 15). These things are said concerning those who endeavour to destroy the truths of the church by falsities; Jerusalem signifies the church as to the truths of doctrine, and to fight against it denotes to endeavour to destroy those truths by falsities; their flesh being consumed away while they stand

on their feet, signifies, that with those who attempt this, all the will of good will perish, and that thus they shall become merely corporeal natural, for flesh signifies the will and its good or evil, and feet signify the things of the natural man, whence to stand upon the feet signifies to live from them alone: their eyes being consumed away in their holes signifies, that all understanding of truth shall perish, eyes signifying that understanding; and by their tongue being consumed away in their mouth, is signified, that all perception of truth and affection of good shall perish.^m Things nearly similar are signified by the plague of the horse, the mule, the camel, the ass, and every beast, for by the plague of these is signified the loss of all understanding of truth, both spiritual and natural; and by the plague of the beast is signified the loss of all the affection of good. The same is evident from the miracles performed by Jesus when John sent two of his disciples to ask him if he was the promised Messiah: "*In the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight*" (Luke vii. 21). By the plagues here mentioned are obviously to be understood obsessions, and calamitous states at that time inflicted upon men by evil spirits, which nevertheless all signified correspondent spiritual states; for all the healings of diseases performed by the Lord signified spiritual healings, and hence the miracles of the Lord were divine; as this, that he gave sight to many blind, which signified to give those who were in ignorance of truth to understand the truths of doctrine. So again, by the wounds, or plagues, which the thieves inflicted on the man who went down from Jerusalem to Jericho (Luke x. 30), are also signified spiritual plagues, which were the falsities and evils infused into sojourners and Gentiles by the Scribes and Pharisees, as may be seen above,ⁿ where this parable is explained as to the spiritual sense.

585. *Yet repented not of the works of their hands*—That hereby is signified who have not actually averted themselves from such things as are of the proprium, appears from the signification of repenting as denoting to turn away actually from evil, concerning which we shall speak presently; and from the signification of the works of their hands, as denoting such things as man thinks, wills, and does, from the proprium; that those things are signified by the works of the hands, will appear from the passages in the Word, which will be adduced presently; also from this consideration, that works are those things which are of the will, and thence of the understanding, or which are of the love and thence of the faith;^o and that hands signify power, and their hands their own proper power, thus also whatever proceeds from the proprium of man. With respect to the pro-

^m This passage may be seen more fully explained above, n. 455.

ⁿ N. 444.

^o As may be seen explained above, n. 98.

primum of man, it is to be observed, that it is nothing but evil, and what is false thence derived; the will proprium is evil, and the intellectual proprium thence derived is falsity; and this proprium man derives principally from parents, grandfathers, and great grandfathers, in a long series back, so that at length the hereditary nature, which is his proprium, is nothing but evil successively heaped together and condensed; for every man is born into two diabolical loves, namely, the love of self, and the love of the world, from which loves all evils and falsities flow, as from their own fountains; and inasmuch as man is born into those loves, he is also born into evils of every kind.^p Inasmuch as man, as to his proprium, is of such a nature, the Lord, in his divine mercy, has provided means by which he may be removed from it; these means are furnished in the Word; and when man acts in accordance with them, that is, when he thinks and speaks, wills and acts, from the divine Word, then he is kept by the Lord in things divine, and thus is withheld from his proprium; and as he perseveres in this, a new proprium as it were, as well voluntary as intellectual, is formed in him by the Lord, which is altogether separated from his own proprium; thus man is as it were created anew, and this is what is called his reformation and regeneration by truths from the Word, and by a life according to them.^q That to perform repentance is actually to avert oneself from evils, may be evident to any one, since the quality of every man is according to his life, and the life of man principally consists in willing and thence acting; from which it follows, that repentance, which is of the thought alone, and thence of the mouth, and not at the same time of the will and thence of the act, is not repentance, for in this case the life remains of the same quality afterwards as it was before; hence it is evident, that to perform repentance is actually to avert oneself from evils, and to enter upon a new life.^r

That the work of the hand signify such things as a man thinks, wills, and does, from the proprium, may appear from the following passages in the Word: "*Provoke me not to anger with the works of your hands, that I may not do evil to you. Yet ye have not hearkened unto me, saith Jehovah: that ye might provoke me to anger with the works of your hands for evil to you. For many nations and great kings shall make them to serve: and I will recompense them according to their deeds, and according to the works of their own hands*" (Jeremiah xxv. 6, 7, 14). In

^p Concerning which more may be seen in the *Doctrine of the New Jerusalem*, n. 65—83.

^q On this subject more may be seen in the *Doctrine of the New Jerusalem*, in the article concerning remission of sins, n. 159—172; and concerning regeneration, n. 173—186.

^r Concerning which, see the *Doctrine of the New Jerusalem*, n. 159—172.

these passages, by the work of their hands, and by their deeds, are understood, in a proximate sense, their molten images and idols, but in the spiritual sense, by the work of their hands, are signified, all the evil and falsity which result from the love and intelligence originating in the proprium; by molten images and idols, which are called the works of their hands, the same things are also signified, as will be seen in what follows, when we come to treat of the signification of idols. Inasmuch as the proprium of man is nothing but evil, thus against the Divine Being, therefore it is said, "*and provoke me not to anger with the works of your hands; that I may not do evil to you,*" to provoke God to anger signifying to be against him, whence man has evil; and since all evils and falsities are from man's proprium, therefore it is said, "*For many nations and great kings shall make them to serve,*" by which is signified, that evils from which are falsities, and falsities from which are evils, shall occupy them, many nations denoting evils from which falsities are derived, and great kings denoting falsities from which evils are derived. Again, in the same prophet: "*For the sons of Israel have only provoked me to anger with the work of their own hands*" (xxx. 30). And again: "*In that ye provoke me unto wrath with the works of your own hands, burning incense unto other gods in the land of Egypt*" (xliv. 8). By the works of their hands, in the spiritual sense, is here understood worship from falsities of doctrine, which are from self-derived intelligence, such worship being signified by burning incense to other gods in the land of Egypt, for to burn incense denotes worship, other gods denote falsities of doctrine, and the land of Egypt denotes the natural principle, in which the proprium of man resides, and consequently whence comes self-derived intelligence; thus is this passage of the Word understood in heaven. And again: "*I will utter my judgments against them touching their wickedness who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands*" (i. 16). Here also by burning incense unto other gods, and worshipping them, is signified worship from falsities of doctrine, and by worshipping the works of their own hands, is signified worship from such things as are from self-derived intelligence; and that they are derived from the proprium, and not from the divine being, is signified by "*who have forsaken me.*" Thus also in Isaiah: "*At that day a man shall have respect unto his Maker, and his eyes shall look unto the Holy One of Israel. And he shall not have respect unto the altars, the work of his hands, neither shall regard that which his fingers have made*" (xvii. 7, 8). This is spoken concerning the advent of the Lord, and the new church to be then established; by his Maker, to whom it is said a man shall at that day have respect, is understood the Lord as to divine good, and by the Holy One of Israel, to whom his eyes shall look, is under-

stood the Lord as to divine truth; by the altars, the work of his hands, unto which it is said he shall not have respect, neither regard them, is signified worship from evils, and thence from falsities of doctrine originating in self-derived intelligence; hence by these words is understood, that the all of doctrine shall be from the Lord, and not from the proprium of man, which is the case when man is in the spiritual affection of truth, that is, when he loves truth for its own sake, and not from regard to his own reputation and name. Again, in the same prophet: "*Jehovah gave the gods of the kings of Ashur to the fire: for they were no gods, but the work of men's hands, wood and stone*" (xxxvii. 18, 19). Here by the gods of the kings of Assyria are signified reasonings from falsities and evils, which agree with the proprium of man, and are therefore styled the work of the hands; wood and stone, or idols of wood and stone, signify the evils and falsities of religion, and of doctrine originating in the proprium. Again: "*In that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrian fall*" (xxxii. 7, 8). This passage relates to the restoration of the church; and by the idols of silver, and the idols of gold, which they shall in that day cast away, are signified the falsities and evils of religion and of worship, which they call truths and goods; and since the falsities and evils of religion and of worship are from self-derived intelligence, therefore it is said, which your hands have made unto you; that there shall then be no reasonings from such things, is signified by, "*then shall the Assyrian fall.*" Again, in Jeremiah: "*Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of wise men*" (x. 9). By these words are described the falsity and evil of religion and of worship which are confirmed from the literal sense of the Word: silver spread into plates from Tarshish, signifies the truths of the Word in that sense, and gold from Uphaz signifies the good of the Word in that sense; and inasmuch as those falsities and evils are from self-derived intelligence, they are called the work of the workman, and of the hands of the founder; the truth of good also, and the good of truth, from the literal sense of the Word, by which they confirm, and as it were invest, the falsities of evil and the evils of what is false, which are from self-derived intelligence, are signified by the blue and purple of the raiment, all the work of wise men.

Moreover, by the work of the smith, the artificer, and the workman, in the Word, is also signified such a principle of doctrine, religion, and worship, as originates in self-derived intelligence; hence it was, that the altar, and also the temple, were, by command, built of entire stones, and not hewn by any work-

man or artificer. Respecting the altar it is thus commanded in Moses: "*And if thou make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou wilt profane it*" (Exod. xx. 25). And in Joshua: "*Then Joshua built an altar unto Jehovah God of Israel in Mount Ebal, an altar of whole stones, over which no man hath lift up any iron*" (viii. 30, 31). Again, concerning the temple of Jerusalem it is said in the first book of Kings: "*And the house was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building*" (vi. 7). The altar, and afterwards the temple, were in an especial manner representative of the Lord as to divine good and divine truth, wherefore, by the stones of which they were built, were signified the truths of doctrine, of religion, and of worship, stones in the Word also denoting truths; that nothing of self-derived intelligence should accede to the truths of doctrine and worship thence derived, and consequently be therein, was represented by the stones being entire, and not hewn, of which the temple and the altar were built; for by the work of the workman, and of the artificer, was signified such intelligence; by the tools also, as the hammer and the axe, and by iron in general, is signified truth in its ultimate, and this is especially falsified by the proprium of man, for this truth is the same with the truth of the literal sense of the Word.

These things are said concerning the signification of the works of the hands of man; but where works of the hands, in the Word, are attributed to Jehovah, that is, to the Lord, they signify the reformed or regenerate man, likewise the church, and, specifically, the doctrine of truth and good pertaining to the church. These things are signified by works of the hands in the following passages. Thus in David: "*The works of his hands are verity and judgment*" (Psalm cxi. 7). Again: "*Jehovah will perfect that which concerneth me: thy mercy, O Jehovah, endureth for ever: forsake not the works of thine own hands*" (Psalm cxxxviii. 8). And in Isaiah: "*Thy people are all just: they shall possess the land for ever, the branch of my planting, the work of my hands, that I may be glorified*" (lx. 21). Again, in the same prophet: "*But now, O Jehovah, thou art our father: we are the clay, and thou our potter; and we all are the work of thy hand*" (lxiv. 8). And again: "*Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Thus saith Jehovah, the Holy One of Israel, and thy Maker, They asked me signs upon my sons, and concerning the work of my hands they command Me*" (xlv. 9, 11). That by Jehovah, the Holy One of Israel, and his maker, the Lord is understood, is evident from

what follows in verse 13; and by the work of his hands is understood the man who is regenerated by him, thus the man of the church. And again: "*Whom Jehovah of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance*" (xix. 25). Egypt here signifies the natural principle, Assyria the rational, and Israel the spiritual; and Assyria is called the work of the hands of Jehovah, because this principle is what is reformed in man, for the rational is that which receives truths and goods, and from this the natural; the spiritual principle is what regenerates, that is, the Lord by spiritual influx; in a word, the rational is the medium between the spiritual and the natural, and the spiritual, which regenerates, flows in by the rational into the natural, and thus the latter is regenerated. Again, in Moses: "*Bless Jehovah, his strength, and accept the work of his hands*" (Deut. xxxiii. 11). This is spoken of Levi, by whom is signified the good of charity, and, in the supreme sense, the Lord as to that good; reformation thereby is understood by the work of his hands.

586. *That they should not worship demons*—That hereby is signified that they should not worship their own cupidities, appears from the signification of worshipping, and from the signification of demons, as denoting evil cupidities. The reason why demons denote evil cupidities, is, because by demons are understood infernal spirits, and all spirits who are in the hells are nothing but evil cupidities; for all spirits who are in the hells, and all the angels who are in the heavens, are from the human race, and every man after death becomes such as was the quality of his life in the world, consequently the quality of his affection; so that after death man is altogether his own affection, the good man the affection of good and truth, and the evil man the affection of evil and of what is false; every man, also, after death, thinks, wills, speaks, and acts, according to his own affection: the affection of evil, and of what is false, is what is called cupidity, and is signified by a demon. But what is understood by worshipping demons shall also briefly be explained: every man is in consort with spirits, for without such consort and conjunction no one can live, and the spirits attendant on man are in accordance with the quality of his affections or cupidities; wherefore when man, in his worship, has not respect to the Lord or to his neighbour, but to himself and to the world, that is, when he worships God for the sole end of being exalted to honours, and of gaining wealth, or that he may do injury to others, he worships demons, for the Lord is not present in his worship, but infernal spirits are present, who are consociated with him; with these spirits also such madness prevails, that they believe themselves to be gods, and that they are worshipped; for every spirit, as well as every man, who is in the love of self, seeks to be wor-

shipped as a god, and hence it is that such mad cupidity resides with men after death, when they become demon-spirits; this, therefore, is what is signified by worshipping demons.

This worship is also understood by sacrificing to devils. Thus in Moses: "*They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed to demons, not to God; to gods whom they knew not*" (Deut. xxxii. 16, 17). Again: "*The sons of Israel shall sacrifice at the door of the tent, and they shall no more offer their sacrifices unto demons, after whom they have gone a whoring*" (Levit. xvii. 7). The sacrifices which were offered at the door of the tent represented the worship of the Lord, because the altar, and also the tabernacle, represented heaven, where the Lord is present; but the sacrifices which they offered elsewhere, represented worship where the Lord is not present, thus the worship of demons: for all things at that time were representative. So in David: "*They sacrificed their sons and their daughters unto demons*" (Psalm cvi. 36, 37). This was altogether infernal; but, in the spiritual sense, by sacrificing their sons and daughters, was signified their evil cupidities to pervert and destroy the truths and goods of the church; for sons signify the truths of the church, and daughters the goods thereof. So in Isaiah: "*The wild beasts of the desert shall also meet with the wild beasts of the island, and the demon of the wood shall meet his fellow; the screech owl shall also rest there, and find for herself a place of rest*" (xxxiv. 14). Here the subject treated of is the total devastation of the church, by corporeal and merely natural concupiscences, from which flow forth evils and falsities of every kind; those concupiscences are signified by wild beasts of the desert, likewise by the owl and demon of the wood, or satyr. Again, in like manner: "*But wild beasts of the desert shall sing there; and their houses shall be full of doleful creatures; and the daughters of the owl shall dwell there, and the demon of the wood shall dance there*" (xiii. 21). These things are spoken concerning Babylon; that such merely natural and corporeal concupiscences appertain to those who are understood by Babylon, and constitute the life of their mind, is signified by their houses being filled with such things, and by their dwelling and dancing there: by house is signified the mind [*mens seu animus*] of man, with the things therein contained; by owls are signified falsities, and by the demons of the wood, or satyrs, cupidities merely corporeal. Similar language is used respecting Babylon in the Revelation: "*Babylon is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird*" (xviii. 2). By the demons cast out by the Lord, by which many were then obsessed, are signified falsities of every kind, with which the church was infested, and from which it was liberated by the Lord (as in Matt. viii. 16, 28; ix. 32, 33; x. 8; xii. 22; xv. 22; Mark i. 32, 34; Luke

iv. 33, 36 ; viii. 2, 26, 40 ; ix. 1, 37, 42, 49 ; xiii. 32, and elsewhere).

587. *And idols of gold, and silver, and brass, and stone, and wood*—That hereby are signified false doctrines, which are from self-derived intelligence, favouring the loves of the body and of the world, and the principles thence conceived, appears from the signification of idols, as denoting falsities of doctrine, of religion, and of worship, which are from self-derived intelligence. But what idols of gold, silver, brass, stone, and wood, especially signify, will be seen from the signification of gold, silver, brass, stone, and wood ; by gold is signified spiritual good, by silver, spiritual truth, by brass, natural good, by stone, natural truth, and by wood, sensual good : all these goods and truths enter into genuine doctrine, because it is drawn both from the spiritual and natural sense of the Word. When a false doctrine is confirmed by the spiritual things of the Word, it then becomes an idol of gold and an idol of silver ; but when it is confirmed by the natural things of the Word, namely, such as are in the sense of the letter, it then becomes an idol of brass and stone ; and when it is confirmed by the mere sense of the letter, it becomes an idol of wood ; for the sense of the Word, as well the interior or spiritual, as the exterior or natural, may be applied to confirm falsities, as is evident from the innumerable heresies which are all thence confirmed. Confirmations of falsities take place in consequence of the genuine sense of the Word not being understood ; and the reason of this is because the loves of man's proprium bear rule, and thereby the principles thence conceived ; and when these bear rule man sees nothing from the light of heaven, but every thing from the light of the world, separate from the light of heaven ; and when the light of the world is separated from the light of heaven, then thick darkness takes place in things of a spiritual nature. It is to be observed that the sons of Israel brought with them from Egypt, and also from the nations, the filthy custom of worshipping idols ; and as they were merely external men, they had that worship also implanted in them from natural inclination, as may appear from the idolatries of so many of the kings of Judah and Israel related in the Word, and also from the idolatry of Solomon himself, who was the wisest of those kings ; but still the idols which they made for themselves, and which they worshipped, where they are mentioned in the Word, signify, in the spiritual sense, false doctrines from self-derived intelligence, from which, and according to which, worship is performed. This signification of idols also derives its cause from the spiritual world ; for there the evil spirits, who frame for themselves false doctrines, appear as it were to form idols, and mark them with various characters, until they appear as in the human form ; they also make selections from various representatives, and unite them so as to cohere, and thus

produce a semblance of that form in things external. I have been permitted to see the formation of such idols by the leaders of the church, who have persuaded themselves that falsities were truths; and as they excelled in ingenuity, they knew how to connect, and afterwards to invest, the most minute particulars, which they do with great industry: such an idol I have seen made by the English, by which they represented faith alone to be essential to salvation, producing the goods of charity, without any co-operation of man. The reason why idols are formed in the spiritual world by those who are in false doctrines originating in self-derived intelligence, is because divine truths, from which the genuine doctrine of the church is derived, induce upon angels the human form, wherefore also angels, in the Word, signify divine truths; hence it is, that false doctrines, which are confirmed from the Word, are exhibited as idols in the human form; the truths of the Word, which are falsified, and which they use for confirmations, induce that form, but inasmuch as the truths are falsified, an idol is exhibited, which has not any life.

That idols, graven and molten images, signify the falsities of doctrine, of religion, and of worship, is plain from numerous passages in the Word. Thus in Isaiah: "*The workman casteth a graven image, and the goldsmith spreadeth it over with gold, and forgeth silver chains. He that is so impoverished that he hath no oblation, chooseth wood that will not rot; he seeketh unto him a wise artificer to prepare a graven image, that shall not be moved*" (xl. 19, 20). By these words is described the manner in which doctrine is forged and compacted by falsities, thus by such things as are from self-derived intelligence, for they are all falsities; by the workman that casteth the image, the goldsmith that spreadeth it over with gold, and the wise artificer who prepares it, is understood one who feigns and forms such doctrine; that it may appear as good in the external form, is signified by covering it over with gold; that falsities may cohere and appear as truths, is signified by forging chains of silver; that so it may be acknowledged, and the falsity not be seen, is signified by choosing wood that will not rot, and by preparing a graven image that shall not be moved. So in Jeremiah: "*Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish*" (x. 13, 14; li. 17, 18). Inasmuch as a graven image signifies the falsity of doctrine, of religion, and of worship, therefore it is said, "*every man is brutish in his knowledge, every founder is confounded by the graven image,*" by the knowledge by which man becomes brutish is signified self-derived intelligence, and the falsity thence derived is signified by the graven image; the same falsity is also understood by the molten image being a falsehood, vanity, and the work of

errors : that there is no spiritual life in falsities, or in those things which are from self-derived intelligence, is understood by there being no breath in them ; for life is solely in divine truths, or in truths which are from the Lord, as he himself teaches when he says : “ *The words that I speak unto you, they are spirit, and they are life* ” (John vi. 63). Again, in Jeremiah : “ *For one cutteth a tree out of the forest, the work of the hands of the workman, with an axe. They deck it with silver and with gold ; and fasten it with nails and with hammers, that it move not. They are upright as the palm-tree, but they speak not : they must needs be borne, because they cannot go. But they are altogether brutish and foolish : the stock is a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder : blue and purple is their clothing : they are all the work of wise men. But Jehovah is the true God, he is the living God, and an everlasting king* ” (x. 3—10). That by the graven image here treated of, is understood the falsity of doctrine, of religion, and of worship, ingeniously feigned and formed by self-derived intelligence, appears from every thing contained in the description when viewed in the spiritual sense ; thus self-derived intelligence, by which the image is cut out and formed, is signified by the work of the hands of the workman, with the axe, and the work of the workman, and the hands of the founder, also by the work of wise men ; that these things signify what is from self-derived intelligence, was shewn in the preceding article : the falsities thence derived are signified by their being altogether brutish, and the stock of a doctrine of vanities ; that they have no life is signified by their being upright as the palm tree, and by their being able neither to speak nor to go, to speak and to go denoting to live, and to live signifying to live spiritually : confirmations from the Word are signified by silver spread into plates brought from Tarshish, and by gold from Uphaz, also by the clothing of blue and purple ; by silver from Tarshish are signified the truths of the Word, and by gold from Uphaz the goods of the Word, both falsified, so in like manner the blue and the purple ; that all the truth of doctrine, of religion, and of worship, is from Jehovah, that is from the Lord, is understood by “ *Jehovah is the true God, he is the living God, and an everlasting king,* ” for from divine truth the Lord is called God, also the living God, and a king. Again, in Isaiah : “ *They who make a graven image are all of them vanity, and their most desirable things do not profit ; and they are their own witnesses ; they see not, neither do they know ; for all his fellows shall be ashamed ; and the workmen themselves. He fabricateth iron with the tongs, and worketh it in the coals, and with sharp hammers he maketh it firm, so he worketh it by the arm of his strength ; he also hungereth until he hath no strength, he drinketh no water, and is faint. He*

fabricateth wood, he stretcheth out the line, and describeth it with the compass; he maketh it to his angles, and by a circle he determineth it, that he may make it in the form of a man [vir] according to the beauty of a man [homo] to dwell in his house: to cut out for himself cedars, or he taketh the box-trees, or the oak, and although it be for a man to burn, and he taketh of them to warn himself, and also kindleth it to bake bread, yet he maketh a god, and boweth himself down, he maketh of it a graven image, and adoreth it. They know not, neither do they understand, for they have forgotten so that their eyes do not see, and their hearts do not understand. And none considereth in his heart, neither is there knowledge nor understanding to say, Is there not a lie in my right hand?" (xliv. 9—20). By the whole of this description of the graven image is understood the formation of doctrine from self-derived intelligence, and the particulars of the description signify the particular parts of such formation; to what purpose else would such a minute description of the formation alone of a graven image be given in the divine Word? That there was, at that time, with the men of the church, nothing but what was false, because from self-derived intelligence, is understood by "*they who make a graven image are all of them vanity; and their most desirable things do not profit;*" also by "*And none considereth in his heart, neither is their knowledge nor understanding to say, is there not a lie in my right hand?*" The self-derived intelligence from which the falsity of doctrine is formed, is described by "*He fabricateth iron with the tongs, and worketh it in the coals, and with sharp hammers he maketh it firm, so he worketh it with the arm of his strength,*" these expressions denoting the production of falsities which favour the love of man's proprium: the conjoining of falsities to falsities by means of fallacies, by which they appear as truths, is described by "*He stretcheth out the line, and describeth it with a compass, he maketh it to his angles, and by a circle he determineth it, that he may make it after the figure of a man, according to the beauty of a man; to dwell in his house;*" by the figure of a man is signified the appearance of truth, and by the beauty of a man, the appearance of intelligence thence derived, and by dwelling in the house is signified the appearance of spiritual life thence derived. That thence there was no life of intelligence, or of the perception of truth and good, is signified by, "*They know not, neither do they understand, for they have forgotten, so that their eyes do not see, and their hearts do not understand.*" The particular exposition of every circumstance in this description would be tedious; enough has been said to show that something more interior and more wise is signified than the formation only of a graven image; let it be known, that such heavenly wisdom is contained in this description as is ineffable, in which wisdom are the angels when it is read by man, although man thinks of nothing but a graven

image and its formation: for as many as are the expressions in the above passage, so many are the correspondences, and hence so many arcana of wisdom. So in Habakkuk: "*What profiteth the graven image that the maker thereof hath graven it: the molten image, and the teacher of a lie, that the fabricator of his own lie trusteth therein, because he maketh dumb gods? Woe unto him that saith to the wood, Awake, to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. But Jehovah is in the temple of his holiness*" (ii. 18, 19, 20). Inasmuch as by graven image is understood the falsity of doctrine, of religion, and of worship, in which there is no spiritual life, because it is from self-derived intelligence, therefore it is said "*What profiteth the graven image that the maker thereof hath graven it; the molten image, and the teacher of a lie, that the fabricator of his own lie trusteth therein, because he maketh dumb gods?*" lies signifying what is false, and the teacher and fabricator of a lie signifying him who forges it; that there is no intelligence or life therein, or thence derived, is signified by making dumb idols, and by there being no breath at all in the midst of it; that all the truth of doctrine, of the church, and of worship, is from the Lord alone, is signified by "*Jehovah is in the temple of his holiness,*" the temple of his holiness is heaven, where divine truth is, and whence it proceeds. Again, in David: "*Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not*" (Psalm cxv. 4, 5; cxxxv. 15, 16). Their idols being silver and gold, signifies external worship without internal, confirmed from the literal sense of the Word not understood, and also from the fallacies of the senses; the work of men's hands signifies from self-derived intelligence, as explained in the preceding article: "*they have mouths, but they speak not, eyes have they, but they see not,*" signifies that thus they have neither thought nor understanding of truth. The reason why nothing can come thence but what is false, is, because the proprium of man is nothing but evil, for it favours his own love and his own intelligence, wherefore he does not study truths for the sake of truths, but only for the sake of fame, of a name, glory, and gain, and when these bear rule, heaven cannot flow in with its light, and open the sight and enlighten, wherefore such persons see like owls, moles, and bats in the dark. Again, in Isaiah: "*In that day a man shall cast his idols of silver, and his idols of gold, which they made each man for himself to worship, to the moles and to the bats*" (ii. 20). And in Jeremiah: "*A drought upon her waters; and they shall be dried up: for it is the land of graven images, and they glory in horrible things. Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the daughters of the owl shall dwell*

therein" (l. 38, 39). By a drought upon her waters is signified a total destitution of truth; the wild beasts of the desert with the wild beasts of the islands, signify infernal falsities and evils, and by the daughters of the owl is signified the affection of what is false. These things are said respecting the Chaldeans, and the inhabitants of Babylon, by whom are signified the profanations of truth and good by falsities favouring evils which they frame to themselves for the sake of dominion. So in Hosea: "*And have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: sacrificing man they kiss calves*" (xiii. 2). Inasmuch as a molten image signifies doctrines from self-derived intelligence, it is therefore here said, "*they have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsman;*" and because they thus destroy spiritual life, and assume what is merely natural, mention is made of their sacrificing man, and of kissing the calves, to sacrifice man [*homo*], denoting to destroy spiritual life, and to kiss the calves denoting to become merely natural. Again, in Isaiah: "*Behold they are all iniquity, their works are nothing; their molten images are wind and emptiness*" (xli. 29). Here by "*they are all iniquity, their works are nothing,*" are signified the evils of doctrine, of religion, of worship; and the falsities thereof are signified by "*their molten images are wind and emptiness,*" wind and emptiness being predicated in the Word of falsities originating in the proprium. And in Jeremiah: "*Why have they provoked me to anger with their graven images, and with their strange vanities?*" (viii. 19). The strange vanities here spoken of signify the falsities of religion, in like manner as graven images do, hence it is said, "*with their graven images, and strange vanities.*" And in Ezekiel: "*Every man of the house of Israel who shall cause idols to ascend upon his heart, and putteth the stumbling block of his iniquity before his faces, and cometh to the prophet, I Jehovah will answer him that cometh according to the multitude of his idols*" (xiv. 4). Here also idols denote the falsities of doctrine which are from self-derived intelligence, to receive which, and to acknowledge them, is signified by setting up idols in their heart; and to be affected with them, and live according to them, is signified by putting the stumbling-block of their iniquity before their faces; that the Lord cannot reveal genuine truths of doctrine to such persons, so long as they are in those falsities, is signified by their coming to the prophet, and by Jehovah answering him that cometh according to the multitude of his idols: by the prophet is here understood one who teaches truths, and, in the abstract sense, the doctrine of genuine truth which is from the Lord; and by the multitude of idols are signified falsities in abundance, for from one falsity, assumed as a principle, flow falsities in abun-

dance, besides those connected in a series, whence they are called, in the plural, idols, and a multitude of idols. Again, in the same prophet:—“*Then will I sprinkle clean waters upon you, and ye shall be cleansed from all your uncleanness, and from all your idols will I cleanse you*” (xxxvi. 25). Inasmuch as by idols are signified falsities of doctrine, it is therefore said, “*I will sprinkle clean water upon you,*” for by clean water are signified genuine truths, and by sprinkling it upon them, is signified to purify from falsities; those falsities are also called uncleannesses, because they are falsities from evil, and producing evils. So in Micah: “*Therefore I will make Samaria as a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. And all the graven images thereof shall be beaten to pieces, and all the rewards of her whoredom shall be burned with fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot*” (i. 6, 7). By Samaria, after it became idolatrous, was represented the church vastated as to truths of doctrine and as to goods of life, or destroyed by falsities of doctrine and by evils of life; devastation as to all the truths of the church, is signified by, “*I will make Samaria as a heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof;*” the field denotes the church, the heap of the field denotes the devastation thereof, stones denote the truths of the church, and foundations, the natural truths upon which the church is founded; the total devastation of which is signified by the stones being poured down into the valley, and the foundations being discovered; the destruction of the church by falsities of doctrine, is signified by the graven images being beaten to pieces, and the idols laid desolate; by the rewards of whoredom, which shall be burned with the fire, is signified the falsification of truth by applications to favour the loves of self and of the world. Similar things are signified by graven images, molten images, and idols, in the following passages. Thus in Isaiah: “*As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?*” (x. 10, 11). Again: “*Ye shall judge the unclean covering of the graven images of thy silver, and the clothing of the molten images of thy gold; thou shalt cast them away as a menstruous cloth; thou shalt call it dung*” (xxx. 22). And again: “*For in that day every man shall cast away the idols of his silver, and the idols of his gold, which your own hands have made unto you for a sin*” (xxxii. 7). And again: “*Lest thou should say, Mine idol hath done this, and my graven image, and my molten image, hath commanded this*” (xlviii. 5). And again: “*They shall be turned back, they shall*

be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods" (xlii. 17). So again: "*Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground*" (xxi. 8, 9). And in Ezekiel: "*And your altars shall be desolate, and your solar statues shall be broken: and I will cast down your slain men before your idols. And I will lay the dead carcasses of the sons of Israel before their idols*" (vi. 4, 5). And in Micah: "*Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thy hands*" (v. 13). And in Moses: "*And I will cast your carcasses upon the carcasses of your idols, and my soul shall abhor you*" (Levit. xxvi. 30). Again: "*The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee: for it is an abomination unto Jehovah thy God*" (Deut. vii. 25). And again: "*Cursed be the man that maketh any graven or molten image, an abomination unto Jehovah, the work of the hands of the craftsman, and putteth it in a secret place*" (Deut. xxvii. 15). The same as is signified by idols of gold, silver, brass, stone, and wood, is also signified by the gods of gold, of silver, of brass, of iron, of wood, and of stone, which king Belshazzar praised, when, with his nobles and wives, he drank wine out of the vessels of gold and of silver, which were brought from the temple of Jerusalem; on account of which the hand-writing appeared on the wall (Dan. v. 1, and following verses). By the vessels of gold and silver of the temple of Jerusalem, were signified the holy goods and truths of the church; by the gods of gold, silver, brass, iron, wood, and stone, which the king of Babylon then praised, are meant the same as by idols made of such things, namely, the evils and falsities of doctrine and of worship, to praise denoting to worship; by drinking out of the vessels of the temple of Jerusalem and at the same time praising or worshipping the gods, is signified the profanation of good and truth by evils and falsities in worship; and inasmuch as every thing spiritual pertaining to man perishes by profanation, and without spirituality man is not man, therefore for this cause his father Nebuchadnezzar was driven out from man, and became as a beast.

Forasmuch as the external without the internal is not to be worshipped, but the external from the internal, thus the internal in the external, therefore it was forbidden to make any graven image in the likeness of any thing living on the earth. Thus in Moses: "*Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth*" (Deut. iv. 15, 16; v. 8). The reason

of this prohibition was, because the Jewish nation, above every other, was principled in externals without internals, and thence in the worship of all the external things which the Gentiles called holy; and to worship other external things, besides those which represented heavenly things, which were the altar, the sacrifice upon it, the tabernacle of the assembly, and the temple, was idolatrous; the latter things, indeed, were also idolatrously worshipped by the Jews, but still, in consequence of there being with them a representative church, their worship was accepted on account of the representation, although as to their souls they were not affected by it.^s And inasmuch as to worship the external elsewhere than where it was commanded, which was near the tabernacle in the wilderness, and near the temple, and in the temple in Jerusalem, was to worship the representative itself without any intuition of the thing represented, thus what was earthly alone, without what was heavenly, therefore it was prohibited them, and even so far as that they should not make to themselves graven images of such things; for of such a nature and quality was that nation, that as soon as they saw them made, they worshipped them. The idolatrous worship of resemblances, not only of man, but also of various beasts, birds, and reptiles, which prevailed amongst the Gentiles, took its rise from the information, which they had from the ancients, that things celestial and spiritual were thereby signified; as that beasts signified affections, birds thought thence derived, and reptiles and fishes the same in the sensual natural man; hence it was, when they heard that the holy things of heaven and the church were signified by them, that they who were in external worship without any internal, began to worship those things; as the Egyptians, and thence the Israelites in the wilderness, and afterwards in Samaria, worshipped calves, because calves with the ancients signified the good affections of the natural man.

588. *Which neither can see, nor hear, nor walk*—That hereby is signified in which, and from which there is nothing of the understanding of truth nor perception of good, and thus nothing of spiritual life, appears from the signification of seeing, as denoting to understand truth;^t and from the signification of hearing, as denoting to perceive and obey;^u and as denoting to have understanding to perceive;^v and from the signification of walking, as denoting to live spiritually, and when predicated of the Lord, as denoting life itself.^w Hence it may appear, that by neither seeing, hearing, nor walking, is signified, that there is

^s As may appear from the various observations made concerning that nation in the *Arcana Cœlestia*, from which see what is collected in the *Doctrine of the New Jerusalem*, n. 248.

^t Concerning which see above, n. 11, 260, 529.

^u Concerning which also see above, n. 14, 249.

^v See n. 529.

^w Concerning which also see above, n. 97.

no understanding of truth, no perception of good, and thence not any spiritual life. The reason why these things are not in them and from them, namely, idols, is, because by idols are signified falsities of doctrine, of religion, and of worship, and in falsities such things are not, but only in truths derived from good; in the latter, and from the latter, are all understanding, perception from the will of good, and consequently spiritual life: it is said, consequently, because spiritual life consists in the understanding of truth, and in perception from the will of good; for truths are in the light of heaven, insomuch that truths themselves give light in heaven, and this because the divine truth proceeding from the Lord makes all light in the spiritual world, and that light gives all intelligence and wisdom to the angels. Inasmuch then as truths themselves are of the light, it follows that falsities are of no light, for they extinguish it, wherefore falsities, in the Word, are called darkness:^z and inasmuch as they are darkness, they are the shades of spiritual death. It is however to be observed, that the falsities of evil are such darkness, but not the falsities which are not from evil. The reason why to hear, signifies perception from the will of good, and thence obedience, is, because speech enters the ear together with sound, and the truths of speech enter the understanding and thence the thought, and the sounds enter the will and thence the affection.^y Hence it may appear, whence it is that to hear and to hearken also signify to obey, and the ear and hearing, obedience.

589. *Neither repented they of their murders*—That hereby is signified, who have not actually averted themselves from extinguishing those things which are of the understanding of truth, of the will of good, and thence of spiritual life, appears from the signification of repenting, as denoting actually to avert ones self;^z and from the signification of murders, as denoting the extinction of the understanding of truth, of the will of good, and thence of spiritual life; for by man are signified the understanding of truth, and wisdom:^a and by slaying is signified to extinguish spiritual life by the falsities of evil.^b That murder or manslaughter signifies the extinction of spiritual life, may appear without confirmations from other passages of the Word, when it is considered that all the particulars here mentioned are to be spiritually understood, and to kill or slay spiritually is to extinguish spiritual life, which is done by the falsities of evil. Hence it is that the devil is called a murderer from the be-

^z As may be seen above, n. 526.

^y That in the spiritual world sounds present and produce affection which is of the will, and the expressions of the sound, the thought which is of the understanding, may be seen in the work concerning *Heaven and Hell*, n. 236, 241; and above, n. 323.

^z As was shewn above, n. 585.

^a As may be seen above, n. 280, 546, 547.

^b See also above, n. 315, 547, 572.

ginning, according to the words of the Lord in John: "*Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it*" (viii. 44). These things are said of the Jewish nation itself, which by its idolatries and traditions, extinguished spiritual life by the falsities of evil: by the father of it, are understood their fathers; because of their thus extinguishing the spiritual life by falsities of evils, it is said, "*the truth is not in him, when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it;*" by a lie is signified, in the Word, the falsity of evil. The same is signified by murders, and by a lie, in the following passage of the Revelation: "*For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie*" (xxii. 15). Inasmuch as they who are understood by Babylon, in the Word, extinguish all divine truths by the falsities of evil, therefore Babylon is designated as "*an abominable branch, as the raiment of those that are slain, thrust through with the sword;*"—"because thou hast destroyed thy land, thou hast slain thy people" (Isaiah xiv. 19, 20). Here they are said to be slain, thrust through with the sword, who have perished by the falsities of evil; by the land which is destroyed is signified the church; and by slaying the people is signified to extinguish the truths of the church.

590. *Nor of their sorceries, nor of their fornications*—That hereby is signified, from perverting good and falsifying truth, appears from the signification of sorceries, as denoting the perversion of good, concerning which we shall speak presently; and from the signification of fornications, as denoting the falsifications of truth.^c That sorceries, in the spiritual sense, signify perversions of good, may appear from this consideration, that they are mentioned conjointly with fornications, and fornications signify the falsifications of truth, and, in the Word, where truth is treated of, good is also treated of, because of the divine celestial marriage in every part thereof; it is also said, that they repented not of their murders, sorceries, and fornications, and by murders are signified the extinctions of the affection of the good of the will, and of the perception of truth of the understanding;^d and the affection of the good of the will, is extinguished, when the good of the Word is perverted, and the perception of the truth of the understanding, when the truth of the Word is falsified; hence also it may appear what is here signified by sorceries. In ancient times, various kinds of infernal arts, called magic, were in use, of which some are recounted in the Word (as in Deut. xviii. 9, 10, 11); amongst

^c Concerning which, see above, n. 141, 161.

^d See above, n. 589.

them were also enchantments, whereby they induced affections and pleasures which another could not resist; this was effected by sounds and tacit voices, which they either produced or muttered, and which, by analogous correspondences, had communication with the will of another, and excited his affection, and fascinated him, to will, think, and act, in a certain manner. Such enchantments the prophets were skilled in, and also used, by which they excited good affections, hearing, and obedience, and these enchantments are mentioned in a good sense in the Word (Isaiah iii. 1, 2, 3, 20; xxvi. 16; Jer. viii. 17; and in David, Psalm lviii. 4, 5). But inasmuch as by such speeches and mutterings, evil affections were excited by the evil, and thus enchantments were made magical, therefore they are also recounted among the magical arts, and severely prohibited (Deut. xviii. 9, 10, 11; Isaiah lxvii. 9, 12; Rev. xviii. 23; xxii. 15).

591. *Nor of their thefts*—That hereby is signified from taking away the knowledges of truth and good, and thereby the means of procuring for themselves spiritual life, appears from the signification of theft, and of stealing, as denoting to take away from any one the knowledges of good and truth, which may be serviceable as the means of procuring to himself spiritual life.^e The reason of this signification of theft and of stealing, is, because by wealth, raiment, utensils, and other things which thieves take away, are signified the knowledges of truth and good, wherefore spiritual theft, or theft in the spiritual sense, denotes the taking away of the latter, as natural theft, or theft in the natural sense, denotes the taking away the former. That this is signified by theft may appear from this consideration, that in this verse the subject especially treated of is the extinction of spiritual life with others, and spiritual life is extinguished by the perversions of good and the falsifications of truth, likewise, by deprivation of the knowledges of truth and good, by which spiritual life is procured; and both the former and the latter are what are signified by murders, enchantments, fornications, and thefts, as has been already shewn.

CHAPTER X.

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

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

^e Concerning which, see above, n. 193.

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

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

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

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

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared in good tidings to his servants the prophets.

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

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

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was made bitter.

11. And he said to me, Thou must prophecy again upon peoples, and nations, and tongues, and many kings.

EXPLICATION.

592. Verse 1. *AND I saw another mighty angel coming down from heaven, encompassed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire—“And I saw another mighty angel coming down from heaven,”* signifies the Lord as to the Word, in this case, as to its ultimate sense, which is called the sense of the letter: “*encompassed with a cloud,*” signifies the ultimate of the Word: “*and a rainbow was upon his head,*” signifies the interior things of the Word: “*and his face was it were the sun,*” signifies the divine love of the Lord, from which is all divine truth, which in heaven, and in the church is the Word: “*and his feet as pillars of fire,*” signifies divine truth, or the Word in ultimates, sustaining interior things therein, also full of the good of love.

593. *And I saw another mighty angel coming down from heaven*

—That hereby is signified the Lord as to the Word, in this case, as to its ultimate sense, which is called the sense of the letter, appears from the signification of a mighty angel, as denoting the Lord as to the Word, concerning which we shall speak presently; the reason why it denotes the Lord as to the Word in its ultimate sense, which is called the sense of the letter, is, because from that sense the Lord is called mighty, for all the strength, and all the power of divine truth, exist and consist in its ultimate, consequently in the literal sense of the Word, concerning which also we shall speak presently. Inasmuch as the literal sense of the Word is here understood, therefore it is said of the angel that he was seen coming down from heaven, the same being said concerning the Word, which is divine truth; for this descends from the Lord through the heavens into the world, wherefore it is adapted to the wisdom of the angels who are in the three heavens, and is also adapted to men who are in the natural world. Hence also it is, that the Word in its first origin is altogether divine, afterwards celestial, then spiritual, and lastly natural; it is celestial for the angels of the inmost or third heaven, who are called celestial angels, spiritual for the angels of the second or middle heaven, who are called spiritual angels, and celestial and spiritual-natural for the angels of the ultimate or first heaven, who are called celestial and spiritual-natural angels, and natural for men in the world, for men, so long as they live in the material body, think and speak naturally; hence then it is, that the Word is given with the angels of each heaven, but with a difference according to the degree of their wisdom, intelligence, and science; and although it differs as to the sense in each heaven, still it is the same Word. The Divine principle itself, which is in the Word from the Lord, when it descends to the inmost or third heaven, becomes divine celestial, when it thence descends to the middle or second heaven, it becomes divine spiritual, and when from this heaven it descends to the ultimate or first, it becomes divine celestial, or spiritual-natural, and lastly, when it thence descends into the world, it becomes a divine natural Word, such as it is with us in the letter: these successive derivations of the divine truth proceeding from the Lord himself, exist by virtue of correspondences established from creation itself between things superior and inferior, concerning which, the Lord willing, more will be said hereafter. The reason why all strength, and all power are in the ultimates of divine truth, thus in the natural sense of the Word, which is the sense of the letter, is, because this sense is the continent of all the interior senses, namely, of the spiritual and celestial, spoken of above; and since it is the continent, it is also the basis, and in the basis lies all strength; for if things superior do not rest upon their basis, they fall down and are dissolved, as would be the case with the spiritual and celestial

things of the Word if they did not rest upon the natural and literal sense, for this not only sustains the interior senses, but also contains them, wherefore the Word or divine truth, in this sense, is not only in its power, but also in its fulness.^f From these considerations, it also follows, that the all of the doctrine of the church ought to be formed and confirmed from the literal sense of the Word, and that all the power of doctrine is thence derived;^g for this reason it is that the angel coming down from heaven is called mighty. That by an angel in the Word, in the supreme sense, is understood the Lord, in the respective sense, every recipient of divine truth from the Lord, and in the abstract sense, divine truth itself, may be seen above;^h here therefore by the angel is understood the Lord as to the Word, because the Word is divine truth itself. That the Lord Himself is here meant by the angel, may appear from a similar representation of him, as to his face, and as to his feet, in the first chapter of this book, where, treating of the Son of man, who is the Lord, it is said: "*His countenance was as the sun shineth in his strength; and his feet like unto fine brass, as if they burned in a furnace*" (ver. 15, 16).

594. *Encompassed with a cloud*—That hereby is signified the ultimate of the Word, appears from the signification of being encompassed, as denoting to be from without him, for that which encompasses is also without, since it is further in the circumference; in this case therefore it denotes what is ultimate; and from the signification of a cloud, as denoting divine truth in the ultimates, consequently the Word in the sense of the letter. This signification of cloud is evident from appearances in the spiritual world; likewise from the Word, where clouds are mentioned. From appearances in the spiritual world, thus; the universal angelic heaven consists solely of the divine truth which proceeds from the Lord, the reception of which constitutes angels: in the supreme heaven this truth appears as the pure aura which is called ether; in the inferior heaven, as less pure, almost as the atmosphere, which is called air; in the lowest heaven it appears as a thin watery element, upon which is vapour like a cloud: such is the appearance of divine truth according to degrees in descent. There is a similar appearance when the angels of the superior heavens speak concerning divine truths,

^f But upon this subject more may be seen above; namely, that strength is in the ultimate, because the Divine principle there is in its fulness, n. 346, 567: the same is also further explained in the *Arcana Cœlestia*, viz., that interior things, successively flow into exteriors, even into the extreme or ultimate, and that therein they co-exist, n. 643, 6239, 6465, 9216, 9217: that they not only flow-in successively, but also form in their ultimate what is simultaneous, in what order, n. 5897, 6451, 8603, 10,099: that hence strength and power is in the ultimates, n. 9836; that hence responses and revelations are given in ultimates, n. 9905, 10,548: that hence the ultimate is holy above the interiors, n. 9824.

^g Concerning which, also, see above, n. 356.

^h N. 130, 302.

their discourse, in such case, being presented to the view of those who are in the lowest heaven under the aspect of a cloud, which flies hither and thither, whilst the more intelligent amongst them know from its gilding, its brightness, and form, what the angels of the superior heavens are discoursing about with each other; hence it is evident, whence it is that a cloud signifies divine truth in ultimates. Inasmuch as the expressions in the Word are, for the most part, taken from appearances in the spiritual world, and hence signify things similar to what there exist, therefore this is the case also with respect to clouds. That a cloud signifies the literal sense of the Word, which is divine truth in ultimates, appears in the Word from the following passages. Thus in Matthew: "*And Jesus taketh Peter, James, and John, and bringeth them up into a high mountaim, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him*" (xvii. 1—5; Mark ix. 1—7). And in Luke: "*While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him*" (ix. 34, 35). In this transfiguration the Lord also represented divine truth, which is the Word; for the Lord, when he was in the world, made his humanity divine truth, and when he departed out of the world, he made his humanity divine good by union with the Divinity itself, which was in him from conception.ⁱ Hence it is, that the particular things which were seen at the transfiguration of the Lord, were significative of divine truth proceeding from his divine good: the divine good of the divine love, which was in him, and from which was the divine truth in his humanity, was represented by his face shining as the sun, for the face represents the interiors, wherefore these shine forth through the face, and the sun signifies the divine love.^j The divine truth was represented by the Lord's raiment, which became white as the light; for garments in the Word signify truths, and the garments of the Lord the divine truth;^k on which account also they appeared white as the light; for divine truth makes the light in the angelic heaven, and is therefore signified by light in the Word.^l Inasmuch as the Word, which is the divine truth, was represented by the

ⁱ That the Lord made his humanity divine truth when he was in the world, and afterwards divine good, may be seen in the *Doctrine of the New Jerusalem*, n. 303, 304, 305, 306; and that the Lord is the Word, n. 263.

^j As may be seen above, n. 401, 424.

^k As may be seen above, n. 64, 271, 395.

^l Concerning which more may be seen in the work *on Heaven and Hell*, n. 126—140.

transfiguration of the Lord, therefore Moses and Elias were seen speaking with him, Moses and Elias signifying the Word, Moses, the historical Word, and Elias the prophetic : but the Word in the letter was represented by the cloud which overshadowed the disciples, and into which they entered ; for by disciples, in the Word, was represented the church, which, at that time and afterwards, was only in truths from the literal sense ; and because revelation and responses are made by divine truth in the ultimates, as was said in the article above, and this truth is such as is the truth of the literal sense of the Word, therefore it was that a voice was heard out of the cloud, saying, "*This is my beloved son, hear him,*" denoting that he is divine truth, or the Word. He who does not know that by clouds in the spiritual sense of the Word is understood the Word in the letter, cannot know the arcanum involved in these words: "*And then shall they see the Son of man coming in the clouds of heaven with power and great glory*" (Matt. xxiv. 30 ; Mark xiii. 26 ; xiv. 62 ; Luke xxi. 27). And in the Revelation: "*Behold, he cometh with clouds ; and every eye shall see him*" (i. 7). And again: "*And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man*" (xiv. 14). And in Daniel: "*And I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven*" (vii. 13). He who is ignorant of the spiritual signification of clouds, as denoting the truths in the literal sense of the Word, cannot apprehend otherwise, than that in the consummation of the age, that is, in the end of the church, the Lord will come in the clouds of heaven, and manifest himself to the world ; but it is well known that since the Word was given, the Lord manifests himself by that alone, for the Word, which is divine truth, is the Lord himself in heaven and in the church ; hence it may now be evident, that the manifestation there predicted signifies his manifestation in the Word ; and the manifestation of the Lord in the Word was accomplished by his opening and revealing its internal or spiritual sense, for in this sense is the divine truth itself, such as it is in heaven, and the divine truth in heaven is the Lord himself there ; hence then it is evident that by the Lord's coming in the clouds of heaven with glory, is signified the revelation of him in the literal sense of the Word, by virtue of its spiritual sense.^m That cloud signifies the divine truth in ultimates, consequently the Word in the sense of the letter, may still further appear from the following passages. Thus in Isaiah: "*Behold, Jehovah rideth upon a light cloud, and cometh into Egypt : and the idols of Egypt are put in*

^m That the clouds of heaven signify the things which are of the literal sense, and glory those which are of the spiritual sense, may be seen in the work concerning *Heaven and Hell*, n. 1 ; and the revelation itself of the spiritual sense, in the small work concerning the *White Horse* ; the Son of man also signifies the Lord as to divine truth, as may be seen above, n. 63, 151.

commotion before Him, and the heart of the Egyptian melteth in the midst of him" (xix. 1). In these words by Egypt is not meant Egypt, but the natural man separate from the spiritual, which is then in falsities and evils, and thereby perverts all the truths and goods of the church; that those falsities and evils destroy him, when truth from good flows in from the Lord, is described by these words of the prophet understood in the internal sense; Jehovah riding upon a light cloud, signifies the Lord enlightening the understanding with truths; to ride, when predicated of Jehovah, or the Lord, denoting to enlighten the understanding, and a light cloud denoting truth; that in such case the idols of Egypt are put in commotion, and the heart of the Egyptian melts, signifies, that the evils and falsities of the natural man separate from the spiritual, then destroy him, idols denoting falsities, the heart denoting evils, and Egypt, the natural man. So in Moses: "*There is none like unto the God of Jeshurun, who rideth in the heaven, and in his magnificence upon the clouds, the dwelling place of the God of antiquity, and underneath (are) the arms of the world*" (Deut. xxxiii. 26, 27). Here also by riding in the heaven and on the clouds, is signified to enlighten the understanding by the influx of spiritual truth into natural truth, which is the truth of the literal sense of the Word; inasmuch as the divine truth in the heavens is spiritual, and the divine truth in the earth is natural, and the latter is illustrated by the former, therefore it is said, "*and in his magnificence upon the clouds;*" "*the dwelling place of the God of antiquity,*" denotes the divine truth with the angels, and "*the arms of the world*" denote the same truth with men; the truths of the literal sense of the Word are what are understood by the arms of the world, for that sense is the very strength of divine truth, arms signifying strength; that the strength of divine truth is in the literal sense of the Word may be seen in the article above. So in David: "*And he rode upon a cherub, and did fly: yea he was carried upon the wings of the wind. He made darkness his hiding place: his pavilion round about him were dark waters, clouds of the skies. At the brightness that was before him his thick clouds passed*" (Psalm xviii. 10—12). Here also is described the illustration of the Word, and thence the illumination of the men of the church; illustration by the influx of divine truth from the heavens is signified by, "*he rode upon a cherub, and did fly;*" divine truth in ultimates, which is illustrated, is signified by the wings of the wind, darkness of waters, and clouds of the skies; the various degrees of the understanding receiving illumination are signified by those things; that the obscurities of the ultimate or literal sense are thereby dissipated, is understood by, "*at the brightness that was before him his thick clouds passed.*" So again: "*Sing unto God, sing praises to his name: extol him*"

that rideth upon the clouds" (Psalm lxxiii. 4). By him that rideth upon the clouds, is here also understood the Lord as to the illustration of the Word; clouds denote truths in the ultimates, which are illustrated, and this is effected by the influx of light, which is divine truth, from the spiritual world or heaven. So in Nahum: "*The way of Jehovah is in storms and tempest, and the clouds are the dust of his feet*" (i. 3). Truth in the ultimates, which is the truth of the literal sense of the Word, is called the clouds, the dust of the feet of Jehovah, because it is the natural and lowest truth, in which the divine truth in heaven, which is spiritual, terminates, and upon which also it subsists; divine truth in the ultimates, inasmuch as it is but little understood unless it be illustrated from heaven, and is therefore a ground of disputation and controversy, is understood by the storms and the tempest, in which Jehovah hath his way, spiritual storm and tempest denoting disputation concerning the genuine sense of the Word, which nevertheless the Lord illustrates by influx with those who desire the truth. So in David: "*His seed shall be for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in the clouds*" (lxxxix. 36, 37). These things are spoken concerning the Lord, and by the seed which shall endure for ever, is signified the divine truth which is from him: by his throne which shall be as the sun before him, and established for ever as the moon, are signified heaven and the church, as to the good of love, and as to the truth of faith; by "*as the sun,*" is signified as to the good of love, and by "*as the moon,*" as to the truth of faith; "*a faithful witness in the clouds,*" signifies that he is the divine truth, for witness, when predicated of the Lord, signifies that which proceeds from him, and this being of him witnesses concerning him. Again: "*Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind*" (Psalm civ. 3). These few words are descriptive of heaven and the church, and at the same time of doctrine from the Word. "*Who layeth the beams of his chambers in the waters,*" signifies that the Lord forms heaven and the church from divine truths; waters signify divine truths, the beams of his chambers signify the heavens and the church, and to lay, signifies to form them: "*who maketh the clouds his chariot,*" signifies doctrine from ultimate divine truths, clouds denoting ultimate divine truths, such as are in the literal sense of the Word, and a chariot denoting doctrine; this is said because all the doctrine of the church is to be drawn from, and confirmed by the literal sense of the Word. "*Who walketh upon the wings of the wind,*" signifies life communicated to doctrine from spiritual influx, to walk signifying to live, and, when predicated of the Lord, life itself, the wings of the wind denoting the

spiritual things of the Word." So in Isaiah : "*And I will lay it (my vineyard) waste : I will also command the clouds that they rain no rain upon it*" (v. 5, 6). By these words is understood that then there shall be no understanding of divine truth or the Word in the church ; the vineyard denotes the church, clouds denote the literal sense of the Word, and by their raining no rain, is meant that then there shall be no understanding of divine truth from the Word. Again, in David : "*Who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains*" (Psalm cxlvii. 8). To cover the heavens with clouds, signifies to defend and keep together the spiritual things of the Word, which are in the heavens, by natural truths such as are in the literal sense of the Word ; "*who prepareth rain for the earth,*" signifies instruction thence for the church ; "*who maketh grass to grow upon the mountains,*" signifies nourishment thereby for those who are in the good of love. The same is signified by the following words in Isaiah : "*Drop down, ye heavens, from above, and let the clouds pour down justice : let the earth open, and bring forth salvation*" (xlv. 8). And in Judges : "*Jehovah, when thou wentest out of Seir, when thou marchedest out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water*" (v. 4). Here by Jehovah going forth out of Seir, and marching out of the field of Edom, is signified the illumination of the Gentiles by the Lord, when he assumed the humanity ; by the earth trembling, is signified the state of the church then thoroughly changed ; by the heavens dropping, and the clouds dropping water, are signified instruction, influx, and perception of divine truth ; to drop signifies instruction and influx, water denotes truths, the heavens denote the interior things of truth, and clouds, the exterior, namely such as are in the literal sense of the Word. Again, in David : "*The clouds dropped waters : the skies uttered a voice*" (Psalm lxxvii. 17). Here, by the clouds dropping waters, is signified that genuine truths are derived from the literal sense of the Word ; by the skies uttering a voice is signified influx from the heavens ; by "*thine arrows also went abroad,*" are signified divine truths thence derived. So in Job : "*He bindeth up the waters in his clouds ; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it*" (xxvi. 8, 9). Here, also, clouds denote ultimate truths in order, and because these contain in themselves, and include, spiritual truths that they may not be dissipated, this is expressed and signified by God binding up the waters in his clouds, and the cloud not being rent under them ; inasmuch as exterior truths which are called natural, also encompass and shut in interior truths, which are called spiritual, and

* That waters signify truths, may be seen above, n. 71, 483, 518, 537, 538.

are proper to the angels of the heavens, therefore this likewise is expressed and signified by, "*He holdeth back the face of his throne, and spreadeth his cloud upon it.*" And in Isaiah: "*Jehovah said unto me, I will take my rest, and I will look in my dwelling place as a clear heat upon the light, and like a cloud of dew in the heat of harvest*" (xviii. 4); here a cloud of dew signifies truth from good fructifying. Again, in the same prophet: "*And Jehovah will create upon every dwelling place of Mount Zion, and upon all her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a covering*" (iv. 5). Here by the dwelling of Mount Zion is signified the good of the celestial church, and by her assemblies are signified the truths of that good; the defence thereof, lest it should be hurt from too much light or from too much shade, is signified by the cloud and smoke by day, and the shining of a flaming fire by night; and since all spiritual good and truth are preserved by natural good and truth, that they may not be hurt, therefore it is said that upon all the glory shall be a covering, glory denoting spiritual good and truth. The same is signified by, "*For the cloud of Jehovah was upon the tabernacle by day, and the fire was on it by night*" (Exod. xl. 34, 38; Numb. ix. 15—23; x. 11, 12, 34; xiv. 14; Deut. i. 33). So again, it is said: "*And Jehovah went before them by day in a pillar of a cloud, and by night in a pillar of fire*" (Exod. xiii. 21). And again: "*And the pillar of the cloud came between the camp of the Egyptians and the camp of Israel*" (Exod. xiv. 19, 20). And in David: "*In the day time also he led them with a cloud, and all the night with a light of fire*" (Psalm lxxviii. 14). And again: "*Egypt was glad when they departed: for the fear of them fell upon them. He spread a cloud for a covering; and fire to give them light in the night*" (Psalm cv. 38, 39). The reason why there was a cloud upon the tabernacle by day, and a fire by night, was, because the tabernacle represented heaven and the church, the cloud, the presence of the Lord by divine truth, and the fire, his presence by divine good, which is called the good of faith, each ultimate in order, whence they were as coverings for the tabernacle; on this account it is said in the passages adduced above from David and Isaiah: "*For upon all the glory shall be a covering;*" and, "*he spread a cloud for a covering.*" The same is signified by the cloud which covered mount Horeb, and into which Moses entered; also by the cloud in which Jehovah descended on Mount Sinai, and by the cloudy pillar which descended, and stood at the door of the tabernacle (Exod. xxiv. 15, 18; xix. 9; xxxiv. 5; xxxiii. 9, 10). Such also is the signification of the cloud mentioned in the following passages in Ezekiel: "*And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it*" (i. 4). And again: "*Now the cherubim stood on*

the right side of the house, when the man went in ; and the cloud filled the inner court. Then the glory of Jehovah went up from the cherub, and stood over the threshold of the house ; and the house was filled with the cloud, and the court was full of the brightness of Jehovah's glory” (x. 3, 4). By the cherubim here mentioned is signified the Lord's providence or guard, that he may not be approached otherwise than by the good of love ; hence also by cherubim are signified the heavens, specifically, the inmost or third heaven is meant, because the angels of that heaven receive divine truth in the good of love, wherefore it is divine truth, which, in its essence, is the good of love, which defends : this divine truth, as it descends out of the inmost heaven into the inferior heavens, and at length into the world where men are, thus by degrees, from pure becomes more dense, and hence it is that in the lowest degree it appears as a cloud, by which therefore is signified the divine truth accommodated to the apprehension of the angels who are in the lowest heaven, who are spiritual-natural, and, lastly, to the apprehension of men in the natural world : and inasmuch as the divine truth in this degree is similar to the divine truth which is in the literal sense of the Word, therefore by a cloud is signified the Word as to the literal sense ; this divine truth is what filled the court like a cloud, and lastly the house, at the right side of which stood the cherubim ; and inasmuch as this divine truth is inwardly spiritual, and shines from celestial light, therefore it is called glory, and it is said that the court was filled with the brightness of the glory of Jehovah. Hence also it is said in Job : “ *Dost thou know where God disposed them, and caused the light of his cloud to shine ?*” (xxxvii. 15).

Inasmuch as the superior heavens appear to the view of those who are in the inferior heavens as covered over with a light and bright cloud, because the inferior angels cannot otherwise behold the superior or interior divine principle than according to their quality, hence also the divine truth in the superior heavens, or what is the same thing, the superior heavens themselves, are in some passages of the Word understood by clouds ; for whether we say divine truth, or the heavens, it is the same thing, forasmuch as the heavens are heavens by virtue of divine truth, and the angels there are angels by virtue of the reception of it ; in this sense clouds are mentioned in numerous passages of the Word. Thus in Isaiah : “ *I will ascend above the heights of the clouds ; I will be like the Most High*” (xiv. 14). And in Jeremiah : “ *We would have healed Babylon, but she is not healed : forsake her, and let us go every one into his own land : for her judgment reacheth unto the heavens, and she hath lifted up herself even to the clouds*” (li. 9). And in David : “ *Ascribe ye strength unto God : over Israel is his majesty, and his strength is in the clouds*” (Psalm lxxviii. 34). In these passages the same thing is

signified by clouds, as by the waters above the firmament (Gen. i. 7); and by the waters above the heavens (Psalm cxlviii. 4); for clouds are composed of water, and that water signifies divine truth, may be seen above.^o Forasmuch as there are clouds that are of a thinner and brighter quality, and also such as are grosser and blacker, and the former appear beneath the heavens, but the latter about some of the hells, it is hence evident that, in the opposite sense, clouds also signify the falsities of evil, which are contrary to truths from good; as in the following passages. Thus in Ezekiel: "*As for Egypt, a cloud shall cover her, and her daughters shall go into captivity*" (xxx. 18). Again, in the same prophet: "*So will I seek out my sheep, and will deliver them out of all places where they have been scattered in the day of cloud and thick darkness*" (xxxiv. 12). And again: "*Thou shalt ascend, thou shalt be like a cloud to cover the land*" (xxxviii. 9). Hence also it is that the last judgment, when they who are in falsities of evil perish, is called "*A day of clouds and of thick darkness*" (Joel ii. 2; Zephaniah i. 15). The same is signified by the clouds, and thick darkness, which appeared to the children of Israel over mount Sinai at the giving of the law (Deut. iv. 11; v. 22, 23); for although Jehovah, that is, the Lord, descended upon that mountain in a bright cloud, yet it appeared before the eyes of the people, who were in the falsities of evil, as a thick and dark cloud.^p

595. *And a rainbow was over his head*—That hereby are signified the interior things of the Word, appears from the signification of a rainbow, as denoting the divine truth such as the Word is in the spiritual sense, concerning which we shall speak presently; and from the signification of being over the head, as denoting what is interior; for what is above and superior signifies that which is within and interior, as may appear from this consideration, that when mention is made of what is interior, then in heaven is understood what is superior; for the heavens where the interior angels are, or those who are interiorly wise, appear also above the heavens where the exterior angels are, or those who are exteriorly wise; hence it is, that the three heavens are distinguished from each other as to altitude, the inmost or third heaven appearing over the middle or second heaven, and this over the ultimate or first. The reason why what is superior signifies what is interior, is, because when things superior and inferior are together, that is, form what is simultaneous, as in the head of man, they then co-exist in that order; so that those things which stood above in successive order, are repositd within, and those which stood below in successive order, are repositd without, hence it is that things superior signify things

^o N. 7, 483, 518.

^p Concerning which, see the *Arcana Cœlestia*, n. 1861, 6832, 8814, 8819, 9434, 10,551.

interior, and things inferior signify things exterior. This may be illustrated to the apprehension by the idea of a superficies, in the centre of which are things purer, and in the peripheries such as are grosser; such a superficies, also, do things superior and inferior form, when they let themselves down into one, and constitute what is simultaneous: from these observations, it may also appear what is signified by the angel being clothed with a cloud, spoken of above, for to be clothed, for the same reason, and hence the idea denotes to be from without and beneath. The reason why a rainbow signifies divine truth interior, such as the Word is in the spiritual sense, is, because the light of heaven, in like manner as the light of the world, according to its incidence into objects, and its modifications therein, presents variegations of colours, and likewise rainbows, which also it has been granted me to see occasionally in the angelic heaven.⁷ The rainbows which appear in the angelic heaven differ from the rainbows which appear in the world in this, that the rainbows of heaven are from a spiritual origin, whereas the rainbows of the world are from a natural origin; for the rainbows of heaven are from the light which has its origin from the Lord as a sun, and inasmuch as that sun is in its essence the divine love of the Lord, and the light thence derived is divine truth, hence the variegations of light, which are presented as rainbows, are variegations of intelligence and wisdom with the angels; from this circumstance it is, that rainbows there signify the form and beauty of divine truth spiritual; but the rainbows of the world are from a natural origin, namely from the sun of the world and its light, and hence are only modifications and thence variegations of light from the water falling from a cloud; and since there are similar coloured appearances in the spiritual world as in the natural world, and such appearances correspond, hence by the rainbows of the world are signified the same as by the rainbows of heaven, namely, spiritual divine truths in their form and beauty; these truths are such as those of the Word in the spiritual sense.

Similar things are signified by the rainbow in the following passages in Ezekiel: "*And above the expanse that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness of the appearance of a man above upon it. And I saw as it were the appearance of a burning coal, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was*

⁷ As may be seen described in the *Arcana Cælestia*, n. 1623, 1624, 1625.

the appearance of the likeness of the glory of Jehovah" (i. 26, 27, 28). Inasmuch as by the cherubim, described in this chapter, are signified providence and guard lest the Lord should be approached otherwise than by the good of love, therefore there appeared a throne, and upon the throne the appearance of a man, and by the throne is signified the universal heaven, and by the man upon the throne, the Lord himself; by "*the appearance of a burning coal, as the appearance of fire round about within it, from the appearance of his loins even upward,*" is signified celestial divine love, which reigns in the superior heavens, for the superior heavens are represented by the superior part of the body, from the loins upwards, to which they correspond, for they constitute that part in the grand man, which is heaven: "*the appearance of a burning coal, as the appearance of fire,*" signifies that love, and in like manner the loins, for the loins correspond to the marriage of good and truth, in which they are who are in the superior heavens, whence it is that heaven is called a marriage, and that the Lord is called bridegroom and husband, and heaven and the church a bride and wife. By the "*appearance of his loins downward, having the appearance of fire, and brightness round about, as the appearance of the bow that is in the cloud in the day of rain,*" is signified divine love spiritual, which reigns in the inferior heavens, for the region of the body from the loins even to the soles of the feet corresponds to that love; and because that love proceeds from divine love celestial, it is called fire and brightness; divine truth from the divine good of love being what shines and presents the appearance of a rainbow; hence also it is evident, that the translucence of divine truth spiritual, through divine truth natural, presents that appearance in the heavens, and consequently is thereby signified, as was said above.^r

The same also is signified by the bow in the cloud, or the rainbow, in the book of Genesis: "*And God said, This is the sign of the covenant which I make between me and you and every living soul that is with you, unto the generations of an age: I have given my bow in the cloud, and it shall be for a sign of a covenant between me and the earth. And it shall be in beclouding myself with a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant which is between me and you and every living soul in all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I see it to remember the everlasting covenant*"

^r But these things may be more clearly understood from what is said in the treatise on *Heaven and Hell* concerning heaven; as that from the divine human principle of the Lord it has reference to one man, n. 59—87; concerning the correspondence of all things of heaven with all things of man, n. 87—102; and, in the *Arcana Cœlestia*, concerning the correspondence of the loins, n. 3021, 4280, 4462, 5050—5062.

between God and every living soul in all flesh that is upon the earth" (ix. 12, 16). Here it is to be observed that unless it be known that there is a spiritual sense in every part of the Word, it may be supposed, that the bow in the cloud, which is called a rainbow, appears for a sign that the earth shall no more be destroyed by a flood, when notwithstanding that bow exists from natural causes, and is mediately reproduced when the rays of light from the sun strike upon the watery particles of the rain from a cloud, whence it is evident that similar rainbows also existed before the flood; by the rainbows, therefore, which are seen by men on earth, in consequence of the correspondence between things spiritual and things natural, are understood the rainbows seen by the angels in the spiritual world, all which exist from the light of heaven and the modification thereof in the spiritual-natural sphere of that world, consequently from divine truth spiritual, and the translucence thereof in divine truth natural, for all the light in heaven is spiritual, and is in its essence divine truth proceeding from the Lord; hence therefore it may appear that by the bow in the cloud, or rainbow, is signified divine truth spiritual, translucent through divine truth natural, which translucence has place with those who are reformed or regenerated by the Lord by means of divine truth and a life according to it; the translucence itself also appears in the heavens as a rainbow. By the sign of a covenant is signified the presence and conjunction of the Lord with man, for a covenant denotes conjunction; this sign was given, because the flood, which then destroyed the human race, signified the dire falsities of evil, by which the posterity of the most ancient church perished; the restitution and establishment of a new church, which is called the ancient church, by divine truth conjoined to spiritual good, which in its essence is charity, is representatively exhibited by rainbows in heaven, and hence is signified by rainbows in the the world.^s

596. *And his face was as it were the sun*—That hereby is signified the divine love of the Lord, from which is all divine truth, which in heaven and in the church is the Word, appears from the signification of face, when predicated of the Lord, as denoting the divine love, the divine mercy, and every good;^t and from the signification of the sun, when predicated of the Lord, as denoting also the divine love;^u and inasmuch as from the Lord as a sun, in the angelic heaven, proceeds all the light which is there, and since the light there is divine truth, hence is also understood, from which is all divine truth, and inasmuch as the Word includes all divine truth, and as the same Word which

^s As these words involve more arcana than can be explained in a short compass, they may be seen particularly explained in the *Arcana Cœlestia*, no. 1031—1060.

^t Concerning which, see above, n. 74, 412.

^u Concerning which, see above, n. 401, 524, 527.

is in the world, is also in heaven, and since by the mighty angel coming down from heaven is understood the Lord as to the Word, as may be seen above,^v therefore it is here said the divine truth, which in heaven and in the church is the Word.^w

597. *And his feet as pillars of fire*—That hereby is signified the divine truth or Word in ultimates, which is the natural principle sustaining the interior things therein, also full of the good of love, appears from the signification of feet, when predicated of the Lord, as denoting the divine good of the divine love natural, which is the ultimate in divine order;^x and from the signification of pillars, as denoting truths inferior which sustain the superior;^y and from the signification of fire, when predicated of the Lord, as denoting the divine love;^z from these considerations it may appear, that by the feet of the angel which were seen as pillars of fire, is signified the divine truth, or the Word in its ultimates, which is the natural principle sustaining the interior things therein, also full of the good of love. By divine truth in the ultimates is understood the Word in the literal sense; and inasmuch as this sense is natural, and the natural principle is the ultimate of divine order, therefore it sustains the divine truth spiritual and celestial, altogether as pillars sustain a house, and as the feet sustain the body; for without the natural sense of the Word, the interior things, which are spiritual and celestial, would fall to ruin, as a house when its pillars are removed from under it. Hence therefore all things, even to the most minute particulars, which are in the ultimate of the Word, or in its natural sense, are perpetual correspondences, that is, they correspond to things spiritual and celestial which are in the heavens, and hence are also significative of them: from which consideration it may, in some degree, be manifest, how the divine truth natural, which is the Word in the world, sustains the divine truth spiritual and celestial, which is the divine truth in heaven, as pillars sustain a house: it may also hence appear, why the feet of the angel were seen as pillars of fire. That the Word also in its ultimate or natural sense is full of the good of love, may appear from these words of the Lord: "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets*" (Matt. xxii. 37—40). Here by the law and the prophets is understood the Word in its whole compass, and in the most minute particulars; consequently by

^v N. 593.

^w That the same Word which is in the world, is also in heaven, may be seen in the work concerning *Heaven and Hell*, n. 259, 261, 303—310.

^x Concerning which, see above, n. 65, 69.

^y Concerning which, also see above, n. 219.

^z Concerning which, see also above, n. 68, 496, 504.

these words is understood that every thing in the Word hangs on the good of love to the Lord, and on the good of charity towards our neighbour.

598. Verses 2—4. *And he had in his hand a little book open, and he set his right foot upon the sea, and his left foot upon the earth. And cried with a loud voice as when a lion roareth; and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.*—“*And he had in his hand a little book open,*” signifies the Word manifested: “*and he set his right foot upon the sea, and his left foot upon the earth,*” signifies the sense of the letter which is natural, in which are all things pertaining to heaven and the church: “*and he cried with a loud voice as when a lion roareth,*” signifies testification of grievous lamentation on account of the desolation of divine truth in the church: “*and when he had cried, seven thunders uttered their voices,*” signifies instruction from heaven, and perception concerning the last state of the church: “*And when the seven thunders had uttered their voices, I was about to write,*” signifies that he was desirous to manifest that state: “*and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not,*” signifies a command from the Lord, that those things should be reserved, and not yet be manifested.

599. *And he had in his hand a little book open*—That hereby is signified the Word manifested, appears from the signification of a little book open, as denoting the Word manifested. That this is denoted by the little book open, may appear from this consideration, that by the mighty angel coming down from heaven, who had in his hand the little book, is represented the Lord as to the Word, and indeed as to its ultimate sense, which is called the sense of the letter;^a and inasmuch as the Word is manifested to angels as well as to men, therefore it is said, a little book open.

600. *And he set his right foot upon the sea, and his left foot upon the earth*—That hereby is signified the sense of the letter, which is natural, in which are all things of heaven and the church, appears from the signification of feet, when predicated of the angel, by whom is understood the Lord as to the Word, as denoting the divine truth in ultimates, or the Word in the natural sense, which is the sense of the letter.^b By feet, in the general sense, are signified things natural, because man, from the head to the soles of the feet, corresponds to heaven, which in its whole compass has reference to one man; the head corresponds to the inmost or third heaven, the angels of which are

^a As may be seen above, n. 593.

^b Concerning which, see above, n. 65, 69.

celestial; the breast even to the loins corresponds to the middle or second heaven, the angels of which are called spiritual; and the feet correspond to the ultimate or first heaven, the angels of which are celestial-natural and spiritual-natural; but the soles of the feet correspond to the world, in which every thing is natural: from these considerations it is manifest, whence it is that the feet signify things natural.^c Hence then it is evident, why the feet of the angel, by whom is represented the Lord as to the Word, signify the natural sense of the Word which is the sense of the letter, and from the signification of his right foot upon the sea, and his left foot upon the earth, as denoting all things of heaven and the church; for by the right are signified all things pertaining to good from which truth is derived, and by the left, all things pertaining to truth from good; and by the sea and the earth are signified all things pertaining to heaven and the church exterior and interior, by the sea, exterior things, and by the earth, interior things; and inasmuch as all things of heaven and the church have reference to good and to truth, likewise to things exterior and interior, therefore by these words are signified all things in general pertaining to heaven and the church. The reason why the angel was seen to stand upon the sea, and upon the earth, is, because the outward appearance of things, in the spiritual world, is similar to that of things in the natural world, namely, as in the latter, so also in the former, there are seas, and likewise earths, seas round about, and earths between them;^d from which circumstance it is manifest, that by sea and earth are signified all things of heaven, and likewise of the church.

Inasmuch as the right and left are mentioned in the Word throughout, and in some places, the right alone, or the left alone is mentioned, it may be expedient to explain, in a few words, what is signified by each of them, and what by both together. This may be known by the position of the quarters in the spiritual world, where to the right is the south, and to the left is the north, and in front is the east, and behind is the west; for an angel is perpetually turned to the Lord as a sun, wherefore before him is the Lord as the east, and behind him is the Lord as the west, and at his right hand is the south, and at his left hand the north: from this conversion it is, that the right signifies truth in the light, and the left, truth in the shade; or, what is the same thing, that the right signifies spiritual good, which is truth in the light, and the left signifies spiritual truth, which is truth in the shade; thus also the right signifies good from which truth is derived, and the left, truth from good: such things are signified by all the right and left parts of the body,

^c Concerning which correspondence, more may be seen in the work concerning *Heaven and Hell*, n. 59—86, and 87—102.

^d See above, n. 275, 342, 538

and also of the head; as by the right and left eye, by the right and left hand, by the right and left foot, and so on, the signification proper to each member or part being still retained. From these few observations it may be known what is generally and specifically signified, in the Word of both the Old and New Testament, by the right and left. Thus in Matthew: "*But when thou doest thine alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret*" (vi. 3, 4). By these words is signified that good is to be done from good, and for the sake of good, and not for the sake of self and the world in order that it may appear; by alms is understood every good work; and by "*let not thy left hand know what thy right hand doeth,*" is signified that good is to be done from good itself, and not without good, inasmuch as otherwise it is not good; by the right hand is signified good from which truth is derived, and by the left hand, truth from good, as was said above; these act as one with those who are in the good of love and charity, but not so with those who regard themselves and the world in the good things which they do, wherefore by the left hand are here understood, to know, and to act without good; "*that thine alms may be in secret,*" signifies that it may not be for the sake of appearance. Again: "*And he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels*" (xxv. 33, 34, 41). He who does not know the proper signification of sheep and of goats, may suppose, that by sheep are understood all the good, and by goats all the evil; but in the proper sense, by the sheep are understood those who are in the good of charity towards their neighbour, and thence in faith, and by the goats are understood those who are in faith separate from charity, thus all upon whom judgment takes place in the last time of the church; for all who were in the good of love to the Lord, and thence in the good of charity and faith, were taken up into heaven before the last judgment, and all who were in no good of charity, and thence in no faith, consequently all who were interiorly and at the same time exteriorly evil, were cast down into hell before the last judgment; but they who were inwardly good and not equally so outwardly, also they who were inwardly evil but outwardly in good, were all left to the last judgment, when they who were inwardly good were taken up into heaven, and they who were inwardly evil were cast down into hell.^c From these considerations it may be plainly seen, that by goats are to be understood those who were principled in

^c Concerning this circumstance, see what is said, from things seen and heard, in the small tract concerning the *Last Judgment*.

faith separate from charity, and this is also meant by the he-goat in Daniel (viii. 5—25); and in Ezekiel (xxxiv. 17). Hence then it is evident, that by the right hand, where the sheep are, is understood the good of charity and of faith thence derived, and by the left hand, where the goats are, is understood faith separate from charity: the reason why it is said to the sheep, that they should inherit the kingdom prepared for them from the foundation of the world, is, because, in the heavens, at the right hand is the south, where are all who are in truths from good, for in the southern part is the divine proceeding itself, of such a quality, which is meant by the kingdom prepared from the foundation of the world, hence also they are called the blessed of the Father, for by the Father is understood the divine good, from which are all things of heaven; but concerning the goats, who are at the left hand, it is not said, prepared from the foundation of the world, but it is called everlasting fire, prepared for the devil and his angels, because the evil prepare for themselves their own hell: they are called cursed, because by the cursed in the Word are understood all who avert themselves from the Lord, for such reject charity and the faith of the church.^f Similar things are meant, as by sheep and goats, by the two thieves who were crucified, one on the right, and the other on the left hand of the Lord; hence it was said by the Lord to the one who acknowledged him, “*Verily I say unto thee, To-day shalt thou be with me in paradise*” (Matt. xxvii. 38; Mark xv. 27; Luke xxiii. 39—43). And in John, Jesus said to his disciples who were fishing, “*Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes*” (xxi. 6). Here because by fishing, in the Word, are signified the instruction and conversion of men who are in external or natural good, in which good were most of the Gentiles at that time, for by fish are signified the things pertaining to the natural man, and by a ship is signified doctrine from the Word, therefore by the right side of the ship is signified the good of life; hence it may appear what is signified by the Lord’s commanding them to cast the net on the right side of the ship, namely, that they should teach the good of life; that thus they would convert the Gentiles to the church, is signified by their finding in such abundance that they could not draw the net for the multitude of fishes; it must be obvious to every one, that the Lord would not have commanded them to cast the net on the right side of the ship, if the right side had not been significative of something spiritual. Again, in Matthew: “*And if thy right eye offend thee, pluck it out, and cast it from thee. And if thy right hand offend thee, cut it off, and cast it from thee*” (v. 29, 30). That by the right eye

^f What is signified by everlasting fire may be seen in the work concerning *Heaven and Hell*, n. 566—575.

and the right hand the Lord did not here mean the right eye and the right hand, may be obvious to every one from this consideration, namely, that the eye was to be plucked out, and the hand to be cut off, if they offended; but inasmuch as by eye, in the spiritual sense, is signified everything pertaining to the understanding and the thought thence derived, and by the right hand whatever pertains to the will and the affection thence derived, it is obvious that by plucking out the right eye, if it offended, is signified, that if evil be thought, it ought to be rejected from the thought; and that by cutting off the right hand, if it offended, is signified, that if evil be willed, it is to be shaken off from the will; for the eye itself cannot offend, nor can the right hand, but the thought of the understanding and the affection of the will to which they correspond, can offend: the reason why the right eye and the right hand are mentioned, and not the left eye and the left hand, is, because by the right is signified good, and in the opposite sense evil, but by the left is signified truth, and, in the opposite sense what is false, and all offence is from evil, but not from what is false, unless indeed, that falsity be the falsity of evil. That these things are said concerning the internal man, whose part it is to think and to will, and not concerning the external, whose part it is only to see and to act, is evident also from the words immediately preceding, "*But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*" Again: "*Then came to him the mother of Zebedee's children with her sons, and saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask,—to sit on my right hand, and on my left, is not mine to give, but for whom it is prepared of my Father*" (xx. 20—23; Mark x. 35, 40). The reason why the mother of Zebedee's children, James and John, made this request of the Lord was, that by mother is to be understood the church, by James, charity, and by John, the good of charity in act; these two principles, or they who are in them in heaven, are at the right hand and the left of the Lord; to the right hand there is the south, and to the left hand is the north, and in the south are those who are in the clear light of truth from good, and in the north are those who are in the obscure light of truth from good: the divine principle itself, proceeding from the Lord as a sun, produces such a divine sphere in those quarters, on which account none can possibly dwell there but those who are in such truths from good; this is signified by its being said, that to sit on the right hand, and on the left hand of the Lord, is only for those to whom it is given or prepared by the Father; by the Father is understood the divine good of the divine love, from which is heaven, and everything belonging to heaven; by these

words of the Lord therefore is understood, that the Lord gives to those to sit on his right hand and on his left in the heavens, for whom it is prepared from the foundation of the world to be allotted as an inheritance in the south and north. That by the right hand is understood the south in the heavens, appears manifestly in David: "*The heavens are thine, the earth also is thine: as for the world, and the fulness thereof, thou hast founded them. The north and the right hand (or the south) thou hast created them*" (Psalm lxxxix. 11, 12). By the heavens and the earth are understood the superior and inferior heavens, in like manner the internal and external church; by the world, and the fulness thereof, are understood the heavens, and the church in general, as to good, and as to truth, by the world, heaven and the church as to good, and by the fulness thereof, heaven and the church as to truth; and inasmuch as these principles, or those who are in them, are in the north and in the south, and the south is at the right hand of the Lord, therefore it is said, the north and the right hand; and inasmuch as such is the quality of divine truth united to divine good in those quarters from the foundation of the world, as was said above, it is therefore said, "*thou hast founded and thou hast created them.*" And in Isaiah: "*And though the Lord give you the bread of adversity, and the waters of affliction, yet shall not thy teachers be forced to fly away any more, but thine eyes shall again look to thy teachers: and thine ears shall hear the word saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left*" (xxx. 20, 21). These words treat of the state of those who are in temptations, and who, by means of temptations, and after they are past, admit and receive instruction in the truths of doctrine; the temptations themselves are signified by the bread of adversity, and by the waters of affliction; by the bread of adversity are signified temptations as to the good of love, and by waters of affliction are signified temptations as to the truths of faith; for temptations are of two kinds, namely, as to good which is of love, and as to truth which is of faith; bread signifies the good of love, and waters signify the truths of faith, and adversity and affliction signify states of temptation; instruction in the truths of doctrine is signified by, "*thine eyes shall again look to thy teachers,*" eyes denoting understanding and faith, and teachers denoting doctrine; the good of life according to truths of doctrine is signified by, "*thine ears shall hear the word,*" ears denoting obedience, and whereas obedience is of the life, therefore by hearing the word is signified a life according to the truths of doctrine; instruction and obedience are further described by, "*saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left;*" by way is signified truth leading, truth leading to the south in heaven is understood by turning to the right, and truth leading to the

north there is signified by turning to the left. Again, in the same prophet: "*Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: hinder not, lengthen thy cords, and make firm thy nails; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the nations, and make the desolate cities to be inhabited*" (liv. 2, 3). The subject here treated of is the establishment of the church among the Gentiles or nation; by, "*Enlarge the place of thy tent,*" are signified the increments of the church as to worship originating in good; by, "*let them stretch forth the curtains of thy habitations,*" are signified the increments of the church as to truths of doctrine; by, "*lengthen thy cords,*" is signified the extension of those doctrines; by, "*make firm thy nails,*" is signified confirmation from the Word; by breaking forth on the right and on the left, is signified amplification as to the good of charity, and as to the truth of faith, on the right denoting as to the good of charity, and on the left, as to the truth of faith originating in that good; by the seed which shall inherit the nations, is signified truth by which are goods, seed denoting truth, and nations denoting goods; and by the desolate cities, which the nations shall make to be inhabited, are signified truths originating in the goods of life, desolate cities denoting truths of doctrine, where there were not truths before, nations denoting the goods of life from which are truths, and to dwell denoting to live. So again: "*Through the wrath of Jehovah of hosts is the land darkened, and the people are become as fuel for the fire: no man shall spare his brother. And though he cut on the right hand, he shall yet be hungry; and though he eat on the left hand, they shall not be satisfied: they shall eat every man the flesh of his own arm*" (ix. 19, 20). By these words is described the extinction of good by what is false, and of truth by evil; the extinction of all good and truth, however they may be enquired for, is signified by, "*though he cut on the right hand, he shall yet be hungry, and though he eat on the left hand, they shall not be satisfied;*" the right hand denotes good from which comes truth; the left hand denotes truth derived from good; to cut on the right hand, and to eat on the left, signify inquiry; to be still hungry and not satisfied, denotes their not being found, and if found, still not received.^g And in Ezekiel: "*As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side: and they four had the face of an eagle*" (i. 10).^h The reason why the face of the man and of the lion were seen on the right side, is, because by man is signified divine truth in light and intelligence, and by the lion, divine truth

^g The remainder may be seen explained above, n. 356.

^h What is signified by the cherubim, and by their faces, which were as the faces of a man, of a lion, of an ox, and of an eagle, may be seen above, n. 277—281.

thence in power, such as is in heaven in the south; and the face of the ox being seen on the left side, signifies the good of truth in obscurity, for by an ox is signified the good of the natural man, which is in obscurity with those who in heaven dwell to the north. So in Zechariah: "*In that day will I make the governors of Judah like a furnace of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: that Jerusalem may dwell longer under herself in Jerusalem*" (xii. 6). The subject here treated of is the establishment of the celestial church, or of the church which shall be principled in the good of love to the Lord, and is understood by the house of Judah: by her governors are understood the goods together with the truths of that church; the dispersion of evils and falsities by them is signified by their being made like a furnace of fire among the wood, and like a torch of fire in the sheaf, and by their devouring all the people round about, on the right hand and on the left; the evils to be dispersed by that church are signified by, "*like a furnace of fire among the wood, and like a torch of fire in a sheaf;*" and the falsities to be dispersed, are signified by all the people round about, whom they shall devour or consume; that the church shall be safe from the infestation of evils and falsities, and shall live in the good of life according to truths of doctrine, is signified by, "*that Jerusalem may longer dwell under herself in Jerusalem:*" to dwell and to be inhabited is predicated of the good of life, and Jerusalem signifies the church as to the truths of doctrine. Again, in Ezekiel: "*I have set the point of the sword against all their gates: it is made into lightning, it is sharpened for the slaughter. Gather thyself, turn to the right hand, arrange thyself, turn to the left hand, whither thy faces nod*" (xxi. 15, 16). By these words is described the destruction of truth by dire falsities; by the sword is signified those falsities destroying truth, and the direfulness of such falsities is denoted by the sword being made into lightning, sharpened for the slaughter; that they who are in such false principles are destitute of good and truth, how studiously soever they may inquire, is signified by, "*Gather thyself, turn to the right hand, arrange thyself, turn to the left hand, whither thy faces nod.*" And in Zechariah: "*Woe to the shepherd of nought that leaveth the flock! the sword is upon his arm, and upon his right eye: his arm withering shall wither, and his right eye darkening shall be darkened*" (xi. 17). Here by the idol shepherd that leaveth the flock, are understood those who do not teach truth and thereby lead to the good of life, and who are not concerned, whether what they teach be true or false; by the sword being upon his arm is signified what is false destroying all the good of the will, and by its being upon his right eye is signified falsity destroying every truth of the understanding; that they shall be

deprived of all good and truth is signified by, “*his arm withering shall wither, and his right eye darkening shall be darkened.*”ⁱ Forasmuch as the right region of the body, and the members of the right region, signify good by which is truth, therefore when Aaron and his sons were inaugurated into the priesthood, it was commanded, that the blood of the ram should be taken, and put upon the auricle of their right ear, upon the thumb of their right hand, and upon the great toe of their right foot (Exod. xxix. 20); this was commanded, because blood signified divine truth, by which man has the good of love, for the latter was represented by Aaron, and the former by his sons; and inasmuch as all inauguration to represent the divine good of love is effected by divine truth, therefore blood was put upon the auricle of the right ear, upon the thumb of the right hand, and upon the great toe of the right foot; by the auricle of the right ear is signified obedience from perception; by the thumb of the right hand is signified good in the will; and by the great toe of the right foot is signified good in act. Inasmuch as by the leper is signified good consumed by falsities, the manner of the restitution thereof by divine means is described by the process of the cleansing of the leper, understood according to the spiritual sense, from which we shall adduce only a small part. Thus in Moses: “*And the priest shall take some of the blood of the trespass-offering, and the priest shall put it upon the auricle of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: and the priest shall take of the oil from the log and pour it upon the palm of his own left hand; and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before Jehovah*” (Levit. xiv. 14—28). Similar things are here meant by the auricle of the right ear, the thumb of the right hand, and the great toe of the right foot; the same is also signified by the blood, namely, divine truth, for divine truth purifies man from the falsities which consumed the goods belonging to him; and when he is purified from these, good may be produced by truths and the man thereby healed of his leprosy. From what has been adduced then it may be seen, that by the right and the left are signified good from which is truth, and truth from good, as was said above; to what purpose else could it be, that the blood should be sprinkled upon the right part of those members, and that the oil should be poured into the left palm, and sprinkled with the right finger? So in Ezekiel: “*Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it*” (iv. 4). The reason of this command was, because a prophet signifies one who teaches, and, in the abstract sense, the doctrine of the church; by the left side

ⁱ These words also may be seen further explained, n. 131, 152.

is signified the doctrine of truth from good, and by truths from good, man is purified from his iniquities. Again, respecting the situation of the ten brazen lavers of the temple, it is said, in the First Book of Kings, "*And he put five bases near the shoulder of the house on the right hand, and five near the shoulder of the house on the left hand; and he set the sea on the right shoulder of the house eastward over against the south*" (vii. 39). The reason of this was, because the house or temple represented heaven and the church, and the lavers represented purifications from falsities and evils, and preparations thereby for entrance into heaven and the church; the right shoulder of the house is signified the south in the heavens, where divine truth is in its light, and the left shoulder signified the north, where divine truth is in its shade; thus by the ten lavers were signified all things pertaining to purification, and all who are purified, and by five on the one side, and five on the other, were signified those, or that kind of men, with whom divine truth is in the light, and with whom it is in the shade, for ten signify all things and all, and five, one part or one kind; but the brazen sea represented the common or general purificatory, and the reason why this was placed on the right shoulder of the house eastward over against the south, was, because divine truth, which purifies, proceeds from the divine love of the Lord, for the east is where the Lord appears as a sun, and the divine truth, which is the light of heaven from that sun, in the south is in its clearness and sunshine; this was the reason why the common purificatory was placed eastward over against the south. These arcana of the Word cannot be understood in the world, except from a knowledge of the quarters in heaven, which are differently circumstanced to what they are in the world.^j

Forasmuch as, in the spiritual world, every one enters and walks in the ways which lead to those who are in a similar ruling love, and every one has liberty to go which way he wills, thus in that into which, and through which, his love leads him, and those ways to the right and the left tend to one or the other love, thus to that which is implanted, therefore also by the right and left is signified what is pleasant, free, and wished for. Thus in Moses: "*And Abraham said unto Lot, Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left*" (Gen. xiii. 8, 9). And again, when Abraham's servant asked Rebecca as a wife for Isaac, he said to Laban: "*And now if ye are doing mercy and truth with my Lord, tell me, and if not, tell me, and I will look to the right hand, or to the left*" (Gen. xxiv. 49). By not declining, going, or turning to the right hand or to the left, is also signified not

^j Concerning the quarters in heaven, see what is said, from things seen and heard, in the work concerning *Heaven and Hell*, n. 141—153.

to go in any other way than that into which the Lord himself leads, and into which the good and truth of heaven and the church lead, thus not to walk erroneously, as "*That they should not recede from the word of the priest and Levite, and of the judge, nor from the precepts of the Word, to the right hand or to the left*" (Deut. xvii. 11, 20; xxviii. 14; Joshua i. 7; 2 Sam. xiv. 19), "*and that the sons of Israel should not turn to the right hand or to the left, but should go by the king's highway when they passed through the land of Edom*" (Numb. xx. 17); and also when they passed through the land of the king of Sihon (Deut. ii. 27).^l

601. *And cried with a loud voice, as when a lion roareth*—That hereby is signified testification of grievous lamentation on account of the desolation of divine truth in the church, appears from the signification of crying with a loud voice, as denoting testification of grievous lamentation, concerning which we shall speak presently; and from the signification of, "*as when a lion roareth,*" as denoting, on account of the desolation of divine truth in the church; for by a lion is signified divine truth in its power,^m and by roaring is signified the effect of grief, on account of the desolation thereof. This signification of these words may also appear from what follows in this chapter, in which the desolation of divine truth in the church is treated of; for by the mighty angel coming down from heaven, is understood the Lord as to the Word, which is divine truth, concerning whom it is afterwards said that he lifted up his hand to heaven, and swore by him that liveth for ever and ever, that there should be time no longer; by their being time no longer is signified, that there should be no longer any understanding of divine truth, nor, consequently, any state of the church: and it is afterwards said, "*But in the days of the voice of the seventh angel, when he is about to sound, the mystery of God should be finished,*" by which is signified the last judgment, which takes place when there is no longer any faith of divine truth in consequence of their being no good of charity: from these considerations it is evident, that by crying with a loud voice as when a lion roareth, is signified testification of grievous lamentation on account of the desolation of divine truth in the church. Moreover, mention is frequently made of a lion in the Word; and by a lion, in the supreme sense, is signified the Lord as to divine truth, and likewise heaven and the church as to the same, from the Lord; whence a lion also signifies the divine truth as to power;ⁿ hence it is evident what is signified by roaring, or the roaring of a lion, namely, the ardent affection of defending heaven and the church, and thus of saving

^l That the right hand signifies full power, and, when predicated of the Lord, the divine omnipotence, may be seen above, n. 298. ^m As may be seen above, n. 278.

ⁿ Concerning which signification, see above, n. 278.

the angels of heaven and the men of the church, which is effected by destroying the falsities of evil by divine truth and its power; but in the opposite sense by roaring, and the roaring of a lion, is signified the ardent cupidity of destroying and devastating the church, which is effected by destroying divine truth by the falsities of evil; these things are signified by the roaring of a lion, because when a lion is hungry and seeks his prey, and when he is enraged against his enemy, he is wont to roar.

That such things are signified by roaring, may appear from the following passages. Thus in Isaiah: "*For thus hath Jehovah spoken unto me, Like as the lion and the young lion roaring over his prey, when a multitude of shepherds runneth forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall Jehovah of hosts come down to fight upon mount Zion, and upon the hill thereof*" (xxxix. 4). Jehovah is compared to a lion roaring, because by a lion is signified the Lord as to divine truth and its power, and by roaring is signified the ardour of defending the church against evils and falsities, wherefore it is said, "*so shall Jehovah of hosts come down to fight upon mount Zion, and upon the hill thereof;*" mount Zion denotes the celestial church, and the hill thereof, or Jerusalem, denotes the spiritual church; the prey over which the lion roareth, signifies liberation from hell. So in Joel: "*Jehovah shall also roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall tremble; but Jehovah will be a refuge for his people, and a defence of the sons of Israel*" (iii. 16). Here the defence of the faithful by the Lord, by divine truth, is described by Jehovah roaring out of Zion, and uttering his voice from Jerusalem; the vehement power of divine truth, and the terror consequent thereon, are described by the heavens and earth trembling; and salvation and defence are described by Jehovah being a refuge for his people, and a defence to the sons of Israel; the people of Jehovah and the sons of Israel denote the faithful who are of the church. And in Hosea: "*I will not return to destroy Ephraim. They shall walk after Jehovah: he shall roar like a lion, because He shall roar, and with honour shall the sons from the sea draw near, with honour shall they come as a bird out of Egypt, and as a dove out of the land of Assyria: and I will cause them to dwell upon their houses, saith Jehovah*" (xi. 9—11). Here by Ephraim is signified the church as to the understanding of truth concerning which therefore the following things are said; to walk after Jehovah signifies to worship the Lord, and to live from him; "*he shall roar like a lion, because he shall roar,*" signifies their defence by divine truth; "*with honour shall the sons from the sea draw near,*" signifies that they who are in natural good shall draw near to the church; "*with honour shall they come as a bird out of Egypt,*" signifies their natural thought

from scientific truths, a bird denoting thought, and Egypt, the scientific principle, which is natural truth; "*and as a dove out of the land of Assyria,*" signifies that they shall have rational good and truth, a dove denoting rational good, and the land of Assyria, the church as to rational truth; for to man belong both natural and rational good and truth; the natural is inferior or exterior, having regard to the world, the rational is superior or interior, conjoining the natural with the spiritual; the natural is signified by Egypt, the rational by Assyria, and the spiritual by Israel; to cause them to dwell upon their houses, signifies life from the will of good and from the understanding of truth; the human mind, which consists of those principles, is understood by house, and to live is signified by dwelling.

Again, in Amos: "*Surely the Lord Jehovah will not do a word without revealing his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord Jehovah hath spoken, who will not prophesy?*" (iii. 7, 8). Here by the Lord Jehovah not doing a word without revealing his secret to his servants the prophets, is signified, that the Lord opens the interior things of the Word and of doctrine to those who are in truths from good; by revealing his secret are signified the illustration and opening of the interior things of the Word; by his servants the prophets, are signified those who are in the truths of doctrine and who receive; "*the lion hath roared, who will not fear?*" signifies a powerful revelation and manifestation of divine truth; "*the Lord Jehovah hath spoken, who will not prophesy?*" signifies the reception thereof, and manifestation; the Lord is called Lord Jehovah, when the subject treated of is good. Again, in Zechariah: "*There is the voice of the howling of the shepherds; for their magnificence is laid waste; a voice of the roaring of lions; for the pride of Jordan is laid waste*" (xi. 3). The voice of the howling of the shepherds because their magnificence is laid waste, signifies the grief of those who teach, on account of the good of the church perishing; they are called shepherds who teach truths and thereby lead to the good of life, and their magnificence denotes the good of the church; the voice of the roaring of the young lions because the pride of Jordan is laid waste signifies grief on account of the desolation of divine truth in the church. They are called lions who are in divine truths; roaring signifies grief; the pride of Jordan which is laid waste, signifies the church as to divine truth which introduces. Thus also in Job: "*After it a voice roareth: He thundereth with the voice of his majesty; nor yet doth He subvert when his voice is heard. God thundereth marvellously with his voice*" (xxxvii. 4, 5). Here by roaring and thundering with the voice is signified the power and efficacy of divine truth or the Word.

In the passages that have been adduced, in an extended sense,

by roaring is signified the ardent affection of defending heaven and the church, or the angels of heaven and the men of the church, which is effected by destroying the falsities of evil by divine truth, and its power. But by roaring, in the opposite sense, is signified the ardent cupidity of ruining and destroying the church, which is done by destroying divine truth by the falsities of evil. In this sense to roar is mentioned in the following passages. Thus in Jeremiah: "*And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant. They shall roar together like lions: they shall yell as lions' whelps: when their feasts grow a little warm, I will make them drunken, that they may exult, and sleep a perpetual sleep, and not awake, saith Jehovah*" (li. 37, 38, 39). The destruction of Babylon, so that there shall be no longer any truth or any good found in her, is signified by, "*Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing.*" Babylon signifies those who abuse holy things for the purpose of ruling by them: their ardent cupidity of destroying divine truth by the falsities of evil, is signified by "*they shall roar together like lions, they shall yell as lions' whelps.*" The ardour of those consociated to effect this wickedness is signified by their feasts waxing warm; that such shall be insane from the falsities of evil is signified by, "*I will make them drunken that they may exult.*" That they will never understand anything of truth, and thence will not see life, is signified by, "*that they may sleep a perpetual sleep, and not awake.*" Again, in the same prophet: "*Is Israel a servant? Is he the son of the house? Why then is he become a prey? The young lions roar against him, and yell, and they made his land waste: his cities are burned, so that there is no inhabitant*" (ii. 14, 15). By Israel being a servant, a son of the house, is signified the church which had been in truths and goods, and that hitherto it is not. Israel signifies the church, servants, those who are in truths, a son of the house, those who are in goods: "*why then is he become a prey?*" signifies the devastation thereof: "*the young lions roar against him, and yell,*" signifies the desolation of divine truth in the church by the falsities of evil: "*they have made his land waste,*" signifies the destruction of that church by evils: "*his cities are burned so that there is no inhabitant,*" signifies the destruction of the doctrines of the church also by evils, so that there is no good of the church left. And in Ezekiel: "*And she brought up one of her whelps; it became a young lion, and it learned to catch the prey: it devoured men, defiled widows, and laid waste the cities, and the land was desolated, and the fulness thereof, by the voice of his roaring*" (xix. 3—7). These things are said concerning the Jewish church, which is here understood by the mother of lions. By the young lion is signified the falsity of evil in the ardour of destroying the truth of the church: by

catching the prey, is signified the destruction of the truth and good of the church. "*He devoured men, and he defiled widows, and devastated the cities,*" signifies the destruction of all the understanding of truth, and of good desiring truth, likewise of doctrines; men signifying the understanding of truth, widows, the good desirous of truth, and cities, doctrines: "*the land is desolated and the fulness thereof, by the voice of his roaring,*" signifies the devastation of the church, and the extinction of all truth from the Word by the falsity of evil; the land denoting the church, the fulness denoting the truths thereof from the Word, and the voice of his roaring denoting the falsity of evil destroying. Again, in Jeremiah: "*I will call for a sword upon all the inhabitants of the earth. Therefore say unto them, Jehovah shall roar from on high, and utter his voice from the habitation of his holiness; in roaring He shall roar against their dwellings. A tumult shall come even to the ends of the earth; for the strife of Jehovah is against the nations, judgment shall enter with all flesh; he will give them that are wicked to the sword*" (xxv. 29, 30, 31). Here the vastation of the church is attributed to Jehovah, although men themselves are the sole cause of it. "*I will call for a sword upon all the inhabitants of the earth,*" signifies falsity destroying all the truth in the universal church. "*Jehovah shall roar from on high, and utter his voice from the habitation of his holiness,*" signifies testification of grief in heaven on account of the vastation of divine truth. "*In roaring he shall roar against their dwellings,*" signifies grievous sorrow and lamentation over all things of the church. "*A tumult shall come even to the ends of the earth,*" signifies the perturbation of all things from first to last pertaining to the church. "*For the strife of Jehovah is against the nations, judgment shall enter with all flesh,*" signifies visitation and judgment on all who are evil. "*He will give them that are wicked to the sword,*" signifies their destruction from falsities. And in Amos: "*Jehovah will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither*" (i. 2). By Jehovah roaring from Zion, is here signified grievous sorrow, and by uttering his voice from Jerusalem is signified lamentation; the mourning of the habitations of the shepherds, and the withering of the top of Carmel, signify on account of the vastation of all the goods and truths of the church, the habitations of the shepherds signifying all the goods of the church, the top of Carmel signifying all the truths thereof, and the mourning and withering denoting vastation. The reason why the top of Carmel signifies the truths of the church is, because in Carmel there were vineyards, and the truth of the church is signified by wine. Again, in Isaiah: "*Therefore is the anger of Jehovah kindled against his people, and hath smitten them. And he will lift up an ensign to the nations from far, and*

will hiss unto them from the end of the earth. His roaring is like the roaring of a lion, he roareth as the young lions; yea, he rageth and layeth hold of the prey, he seizeth and none taketh from him. And he rageth against them like the raging of the sea; and if one look unto the land, behold darkness and anxiety, and the light is darkened in the ruins thereof" (v. 25—30). Here also the roaring like the roaring of a lion, and as of young lions, signifies grief and lamentation over the vastation of divine truth in the church by the falsities of evil. By laying hold of the prey and none taking it from him, is signified the liberation and salvation of those who are in truths from good. The vastation itself is described by, "*behold darkness and anxiety, and the light is darkened in the ruins thereof.*" Darkness denotes falsities, anxiety denotes evil, the darkening of the light denotes the evanescence of divine truth, and ruins signify total subversion. So in David: "*The enemy hath destroyed everything in the sanctuary. Thine enemies roar in the midst of thy feast*" (Psalm lxxiv. 3, 4). The enemy here mentioned signifies evil from hell, the sanctuary signifies the church, and the feast, worship; hence it is evident what is signified by those words in a series. That roaring signifies grievous lamentation from grief of heart, appears from these passages in David: "*When I kept silence, my bones waxed old through my roaring all the day long*" (Psalm xxxii. 3). And again: "*I am feeble and sore broken: I have roared by reason of the disquietness of my heart*" (Psalm xxxviii. 8). And in Job: "*My sighing cometh before I eat, and my roarings are poured out like the waters*" (iii. 24).

602. *And when he had cried, seven thunders uttered their voices*—That hereby is signified instruction from heaven and perception concerning the last state of the church, appears from the signification of uttering voices, as denoting to instruct, in the present case, to instruct from heaven, because it is said that the seven thunders uttered their voices; and from the signification of the seven thunders, as denoting the divine truth as to understanding and perception;^o the thunders are said to be seven, because the number seven signifies all, and what is full, and is used when things holy are treated of.^p The reason why it relates to the last state of the church, concerning which John was instructed from heaven by voices as of thunder, is, because that state is treated of in the present chapter, as may appear from these words (in verse 7): "*But in the days of the voice of the seventh angel, when he is about to sound, the mystery of God should be finished; as he hath declared to his servants the prophets;*" and that it shall still be taught in the church, before that state, which is the end, shall come, is understood by the last words of this chapter, "*Thou must prophesy again upon peoples,*

^o Concerning which, see above, n. 273.

^p Concerning which, see above, n. 20, 24, 257, 299.

and nations, and tongues, and many kings" (verse 11): hence then it may appear, that by the seven thunders uttering their voices is signified instruction from heaven, and perception, concerning the last state of the church.

603. *And when the seven thunders had uttered their voices, I was about to write*—That hereby is signified that he was desirous to manifest that state, appears from the signification of, *when the seven thunders had uttered their voices*, as denoting instruction from heaven, and perception, concerning the last state of the church;⁷ and from the signification of, "*I was about to write*," as denoting to be desirous to manifest; that to write denotes to manifest is evident.

604. *And I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not*—That hereby is signified a command from the Lord that those things should be reserved and not yet manifested, appears from the signification of hearing a voice from heaven, as denoting a command from the Lord, which is, "*write them not*;" and from the signification of sealing up those things which the seven thunders uttered, as denoting that they should be kept in silence and reserved, namely, those things in which he was instructed, and which he perceived, concerning the last state of the church; and from the signification of, "*write them not*," as denoting that they are not yet to be manifested.⁷ That to seal up denotes to keep in silence, and to reserve until another time, appears from what follows in this book where the middle state of the church is treated of, which occurs between the sounding of the sixth and seventh angel, that is, between the state of the church which is almost last, and that which is the last, wherefore the things which are to take place in the last or ultimate state, are what are to be reserved, and not yet manifested.

605. Verses 5—7. *And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he is about to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*—"And the angel which I saw stand upon the sea and upon the earth," signifies the Lord, to whom all things of heaven and the church are subject: "*lifted up his hand to heaven*," signifies attestation before the angels concerning the state of the church: "*and sware by him that liveth for ever and ever*," signifies verity from his own divine principle: "*who created heaven, and the things that therein are, and the earth, and the things that therein are,*

⁷ Concerning which, see just above, n. 602.

⁷ Concerning which, see just above, n. 603.

and the sea, and the things which are therein," signifies the Lord as to all things of heaven and the church interior and exterior: "that there should be time no longer," signifies that there should be no longer any understanding of divine truth, and thence not any state of the church: "but in the days of the voice of the seventh angel, when he is about to sound," signifies the last state of the church, and then revelation of divine truth: "the mystery of God should be finished, as he hath declared to his servants the prophets," signifies prediction in the Word concerning the advent of the Lord to be fulfilled when the end of the church is at hand.

606. *And the angel which I saw stand upon the sea and upon the earth*—That hereby is signified the Lord, to whom all things of heaven and the church are subject, appears from the signification of an angel coming down from heaven, as denoting the Lord;^g and from the signification of standing upon the sea and upon the earth, as denoting to whom all things of heaven and the church are subject;^h hence by standing upon them is signified their being subject to him. Thus in David: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Psalm viii. 6). This is spoken of the Lord, whose dominion over all things of heaven and the church, is understood by all things being put under his feet. And in Isaiah: "And I will make the place of my feet glorious" (lx. 13). By the place of the feet of the Lord, in the general sense, are understood all things of heaven and the church, inasmuch as the Lord as a sun is above the heavens; but, in a particular sense, by the place of his feet is signified the church, for the church of the Lord is with men in the natural world, and the natural principle is the ultimate, in which the divine closes, and upon which it, as it were, subsists; hence it is, that the church in the earths is also called the footstool of the Lord; as in the same prophet: "Thus saith Jehovah, The earth is my footstool" (lvi. 1; Matthew v. 35). Also in Lamentations: "How hath the Lord cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool" (ii. 1). And in David: "We will go into his tabernacle: we will worship at his footstool" (Psalm cxxxii. 7). This also is spoken of the Lord, and by his footstool is signified the church in the earths. From these considerations it is evident that by standing upon the sea and upon the earth, when predicated of the Lord, is signified that all things of heaven and the church are subject to him; but specifically by the sea and the earth, upon which he set his feet, are signified the ultimate heaven, and the church in the earths, as was just said; for by the superior parts of the body of the angel, are signified the superior heavens, because they correspond to

^g Concerning which, see above, n. 593.

^h Concerning which, also see above, n. 600.

them; for the inmost heaven corresponds to the head, and the middle heaven, to the breast, even to the loins, and the ultimate heaven, to the feet, but the church in the earths, to the soles of the feet, whence it is that this latter is understood by his footstool. From this correspondence it may be concluded, what is represented generally and specifically by the angel standing upon the sea and upon the earth, by whom the Lord is understood, namely, that the universal heaven is represented, for the Lord is heaven, and his divine human principle forms it to his own image, hence it is, that the universal heaven, in the sight of the Lord, is as one man, and corresponds to all things of man, wherefore heaven is also called the grand man.^u

607. *Lifted up his hand to heaven*—That hereby is signified attestation before the angels concerning the state of the church, appears from the signification of lifting up the hand to heaven, as denoting attestation before angels; that this is concerning the state of the church is evident from what follows. That it is attestation before the angels which is here signified by lifting up the hand to heaven, may be concluded from this consideration, that attestations are effected by the raising of the hands to heaven, also from this circumstance, that he sware by him that liveth for ever and ever that there should be time no longer, as immediately follows, and to swear is an expression of attestation, and the time that should be no longer signifies the state of the church.

608. *And sware by him that liveth for ever and ever*—That hereby is signified truth from his own divine principle, appears from the signification of swearing, as denoting asseveration and confirmation, and when predicated of the Lord, as denoting truth, concerning which we shall speak presently; and from the signification of, "*him that liveth for ever and ever,*" as denoting the Divine Being from eternity, who alone lives, and from whom is derived the life of all in the universe, both of angels and of men.^v That to swear signifies asseveration and confirmation, but, in the present case, truth, as being from the angel, by whom is understood the Lord, may appear from this consideration, that to swear is to assert and confirm the reality of a thing, and when predicated of the Lord is divine truth; for oaths are taken only by those who are not interiorly in truth itself, that is, who are not interior but only exterior men; hence they can never be taken by the angels, and much less by the Lord; but the reason why he is said to swear in the Word, and why the Israelites were allowed to swear by God, was, because they were only exterior men, and because the asseveration and confirmation of

^u Concerning this subject, see what is said, in the work concerning *Heaven and Hell*, n. 59—102.

^v That this is signified by him that liveth for ever and ever, may be seen above, n. 289, 291, 349.

the internal man, when it comes into the external, falls into swearing; and in the Israelitish church all things were external, which represented and signified things internal: the case is similar also with respect to the Word in the sense of the letter; hence it may appear that by the angel swearing by him that liveth for ever and ever, it is not to be understood that he thus sware, but that he said in himself that it is truth, and that this falling into the natural sphere, according to correspondences, was converted into swearing.

Now inasmuch as to swear is only what is external corresponding to the confirmation of the mind of the internal man, and hence is significative thereof; therefore in the Word of the Old Testament it is said to be lawful to swear by God, and even God himself is said to swear. That this signifies confirmation, asseveration, and simply the truth of a thing, or that it is true, may appear from the following passages. Thus in Isaiah: "*Jehovah hath sworn by his right hand, and by the arm of his strength*" (lxii. 8). And in Jeremiah: "*Jehovah of hosts hath sworn by his soul*" (li. 14; Amos vi. 8). And again, in Amos: "*The Lord Jehovah hath sworn by his holiness*" (iv. 2). And again, in the same prophet: "*The Lord Jehovah hath sworn by the excellency of Jacob*" (viii. 7). And in Jeremiah: "*Behold, I have sworn by my great name*" (xlv. 26). By Jehovah being said to swear by his right hand, by himself, by his holiness, and by his name, is signified, by the divine truth; for by the right hand of Jehovah, by the arm of his strength, by his holiness, by his name, and by himself, is understood the Lord as to divine truth, thus divine truth proceeding from the Lord; the same is signified also by the excellency of Jacob, for by the mighty one of Jacob is understood the Lord as to divine truth. That to swear, when predicated of Jehovah, signifies confirmation from himself, or from his own divine principle, is evident in Isaiah: "*By myself have I sworn, the word has gone out of my mouth in justice, and shall not be recalled*" (xlv. 23). And in Jeremiah: "*I swear by myself, saith Jehovah, that this house shall become a desolation*" (xxii. 5). Inasmuch as by swearing, when predicated of Jehovah, is signified divine truth, therefore it is said in David, "*Jehovah hath sworn in truth unto David; he will not turn from it*" (Psalm cxxxii. 11). Jehovah God, or the Lord, never swears, for it is not suitable to God himself, or the divine truth, to swear: but when God, or the divine truth, wills to have any thing confirmed before men, then that confirmation, in its descent into the natural sphere, falls into an oath, or into the form of an oath, as used in the world: hence it is evident, that although God never swears, yet in the literal sense of the Word, which is the natural sense, it may be said that he swears; this therefore is what is signified by swearing when predicated of Jehovah or the Lord in the preceding passages, and also in

the following. Thus in Isaiah: "*Jehovah of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass*" (xiv. 24). And in David: "*I have made a covenant with my chosen, I have sworn unto David my servant. Jehovah, thou swearest unto David in thy truth*" (Psalm lxxxix. 3, 49). And again: "*Jehovah hath sworn, and will not repent*" (Psalm cx. 4). And in Ezekiel: "*Yea, I swear unto thee, and entered into a covenant with thee, saith the Lord Jehovih, and thou becamest mine*" (xvi. 8). And in David: "*Unto whom I swear in my wrath*" (Psalm xcv. 11). And in Isaiah: "*I have sworn that the waters of Noah should no more go over the earth*" (liv. 9). And in Luke: "*To remember his holy covenant; the oath which he swore to our father Abraham*" (i. 72, 73). And in David: "*Which covenant he made with Abraham, and his oath unto Isaac*" (Psalm cv. 8, 9). And in Jeremiah: "*That I may perform the oath which I have sworn unto your fathers*" (xi. 5; xxxii. 22; Deut. i. 34, 35; x. 11; xi. 9, 21; xxvi. 3, 15; xxxi. 20; xxxiv. 4). From these passages it may be seen what is understood by the angel lifting up his hand to heaven, and swearing by him that liveth for ever and ever. The same thing is also evident from the following passages in Daniel, namely, that to swear, when predicated of Jehovah, signifies attestation before the angels concerning the state of the church, that what follows is divine truth; "*And I heard the man clothed in linen, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever and ever*" (xii. 7). Inasmuch as the church instituted with the sons of Israel was a representative church, in which all things that were commanded were natural things, which represented and thence signified spiritual things, therefore it was permitted them to swear by Jehovah, and by his name, likewise by the holy things of the church, by which was represented, and thence signified, internal confirmation, and also truth. This will plainly appear from the following passages. Thus in Isaiah: "*He who blesseth himself in the earth let him bless himself in the God of truth; and he that sweareth in the earth let him swear by the God of truth*" (lxv. 16). And in Jeremiah: "*And thou shalt swear Jehovah liveth, in truth, in judgment, and in justice*" (iv. 2). And in Moses: "*Thou shalt fear Jehovah thy God, and serve him, and shalt swear by his name*" (Deut. vi. 13; x. 20). And in Isaiah: "*In that day shall five cities in the land of Egypt swear to Jehovah of hosts*" (xix. 18). And in Jeremiah: "*And if in learning they will learn the ways of my people, to swear by my name, Jehovah liveth*" (xii. 16). And in David: "*Every one that sweareth by him shall glory, but the mouth of them that speak lies shall be stopped*" (Psalm lxiii. 11). Here, to swear by God, signifies to speak truth, for it follows, "*but the mouth of them that speak lies shall be stopped.*" that they swear by God, see also Gen. xxi. 23, 24, 31; Joshua ii. 12;

ix. 20; Judges xxi. 7; 1 Kings i. 17. Since it was allowed to the ancients to swear by Jehovah God, it therefore follows that it is a most enormous evil to swear falsely or to lie: as appears from these passages. Thus in Malachi: "*And I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers*" (iii. 5). And in Moses: "*Thou shalt not take the name of Jehovah thy God in vain; and ye shall not swear by my name falsely, neither shalt thou profane the name of thy God*" (Exod. xx. 7; Deut. v. 7; Lev. xix. 12; Zech. v. 3). And in Jeremiah: "*Run ye to and fro through the streets of Jerusalem, and see now, if ye can find a man, who saith, Jehovah liveth; surely they swear falsely. Thy sons have forsaken me, and sworn by them that are no gods*" (v. 1, 2, 7). And in Hosca: "*Come not ye unto Gilgal, nor swear Jehovah liveth*" (iv. 15). And in Zephaniah: "*And I will cut off man from off the land; and them that worship and swear by Jehovah, and that swear by Malcham; and them that are turned back from Jehovah*" (i. 3, 5, 6). And in Zechariah: "*And love not the oath of a lie*" (viii. 7). And in Isaiah: "*Hear ye this, O house of Jacob, which swear by the name of Jehovah, but not in truth, nor in justice*" (xlvi. 1). And in David: "*He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully*" (Psalm xxiv. 4). From these passages it may be seen, that to the ancients, who were in the representatives and significatives of the church, it was permitted to swear by Jehovah God, in order to testify truth, and thereby was signified that they thought what was true, and willed what was good: but it was more especially granted to the sons of Jacob, inasmuch as they were altogether natural and external men, and not internal and spiritual; and mere external or natural men are desirous of having the truth of a thing attested and confirmed by oaths, whereas internal or spiritual men are unwilling, yea, are averse from oaths, and account them horrible, especially those in which God is appealed to, and the holy things of heaven and the church, and are contented with saying, and with having it said, that a thing is so, or that it is true. Forasmuch as swearing is not for the internal or spiritual man, and the Lord, when he came into the world, taught men to be internal or spiritual, and for that end afterwards abrogated the external things of the church, and opened the internals thereof, therefore he also prohibited swearing by God and by the holy things of heaven and the church. This plainly appears from his own words as recorded in Matthew: "*Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: neither by the earth; for it is his footstool: neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy*"

head, because thou canst not make one hair white or black" (v. 33—36). In this passage the holy things which shall not be called upon in oaths are particularly mentioned, namely, heaven, the earth, Jerusalem, and the head; and by heaven is understood the angelic heaven, wherefore it is called the throne of God, and that by the throne of God is understood that heaven, may be seen above;ⁿ by the earth is understood the church,^o wherefore it is called the footstool of God;^p by Jerusalem is understood the doctrine of the church, wherefore it is called the city of the great king, and that a city denotes doctrine, may be seen above;^q and by the head is understood intelligence thence derived,^r wherefore it is said, "*thou canst not make one hair white or black,*" by which is signified, that man can understand nothing of himself. Again, in the same Evangelist: "*Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whosoever therefore shall swear by the altar, sweareth by it, and by all things thereon. And whosoever shall swear by the temple, sweareth by it, and by Him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon*" (xxiii. 16—22). The reason why they were not to swear by the temple and by the altar, is, because to swear by them, was to swear by the Lord, by heaven, and by the church; for by the temple, in the supreme sense, is understood the Lord as to divine truth, and, in the respective sense, heaven and the church as to the truth, likewise all worship from divine truth are understood;^a and by the altar is signified the Lord as to divine good, and, in the respective sense, heaven and the church as to that good, likewise all worship from divine good are understood;^b and inasmuch as by the Lord are understood all divine things which proceed from him, for he himself is in them, and they are of him, therefore he who swears by him, swears by all things that are of him; in like manner, he who swears by heaven and by the church, swears by all the holy things which pertain to them, for heaven is the aggregate and the continent thereof; and in like manner the church; wherefore it is said, that the temple is greater than the gold of the temple, because the temple sanctifies the gold,

ⁿ N. 253, 462, 477.^o As may be seen above, n. 29, 304, 413, 417.^p Concerning which see above, n. 606.^q N. 223.^r Concerning which see above, n. 553, 578.^a As may be seen above, n. 220.^b As may also be seen above, n. 391.

and that the altar is greater than the gift which is upon it, because the altar sanctifies the gift.

609. *Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein*—That hereby is signified the Lord as to all things of heaven and the church, interior and exterior, appears from the signification of creating, as denoting not only to give a thing existence, but also to give it perpetual existence, holding it together and sustaining it by the divine proceeding; for the heavens have existed, and do perpetually exist, that is subsist, by the divine principle of the Lord, which is called the divine truth united to divine good, which being received by the angels constitutes heaven; hence it is that when heaven is mentioned, the Lord is understood, because heaven, where the angels are, is heaven from the Lord, that is from the divine principle proceeding from him; this therefore is what is here signified by creating:^c and from the signification of heaven, the earth, and the sea, and the things which are in them, as denoting all things of heaven and the church, interior and exterior; by heaven, the earth, and the sea, are here signified specifically, the superior and inferior heavens, inasmuch as in the spiritual world the appearance of things is similar to what it is in the natural world, consequently, there are mountains, earths, and seas, and the mountains there are the superior heavens, because the angels of those heavens dwell upon mountains, and the earth and sea there are the inferior heavens, for the angels of these heavens dwell upon the earths below the mountains, and as it were in seas;^d hence it is, that the angel who spake these things, was seen to stand upon the earth and the sea. The reason why by the earth, and the sea, and the things which are in them, are also signified all things of the church, as well interior as exterior, is, because in the church there are things interior and exterior, as in the heavens there are things superior and inferior, and the former correspond to the latter.^e According to the sense of the letter, by heaven, the earth, and the sea, are understood the visible heaven, the habitable earth, and the navigable sea, and by the things therein are understood the birds, beasts, and fishes; but that these are not the things properly understood by those words, is evident from this circumstance, that the angel was seen by John, when he was in the spirit, to stand upon the sea and upon the earth, and what is seen in the spirit, is not seen in the natural world, but in the spiritual world, where also, as was

^c That to create, when spoken concerning the church, and the men of the church, is to create anew, that is, to regenerate, may be seen above, n. 4.

^d Concerning which see above, n. 594.

^e That by the sea and the earth is signified the church as to the exteriors and interiors thereof, may be seen above, n. 600.

said above, there are earths, and seas, and angels, and spirits in them.^f

610. *That there should be time no longer*—That hereby is signified that there shall be no longer any understanding of divine truth, and thence not any state of the church, appears from the signification of time, as here denoting the state of man as to the understanding of the Word, and thence the state of the church, because these are the subjects treated of in this chapter. The reason why time signifies state, is, because times in the spiritual world are no otherwise determined and distinguished than by states of life, particular and general; the reason of this is, because the sun in that world, which is the Lord, is constant and stationary in the same place of heaven, which there is the east, and does not make any revolution as the sun in the natural world appears to do. By the apparent revolution of this sun, times are determined, and so exist in general and in particular; in general, the year and its four seasons, which are called spring, summer, autumn, and winter; these four seasons of the year also are the four natural states thereof corresponding to so many states in the spiritual world, which are the general spiritual states thereof; in particular, within those common or general states in the natural world, there are determined and stated times, which are called months and weeks, but chiefly days, which are distinguished into four natural states, which are called morning, noon, evening, and night, to which also correspond four states in the spiritual world. In the spiritual world, inasmuch as the sun, as was said above, is not carried about, but remains constant and stationary in the east, time is not measured by years, months, weeks, days, and hours, consequently neither is there any determination by times, but only determination by states of life, general and particular; hence it is, that in the spiritual world it is not known what time is, but only what state is, for the determination of a thing is what gives the notion of it, and it is named accordingly. This then is the reason why it is not known, in the spiritual world, what times are, although they succeed each other there, as in the natural world, but instead of times there are states and their changes; hence also it is, that times, where they are mentioned in the Word, signify states.^g Forasmuch as by time are understood the things pertaining to time in the natural world, as those of the year, and of the day, those of the year being seed time and harvest, and those of the day being morning and evening, by these therefore, in the Word, are also described the states

^f Concerning the appearance of seas in that world, and concerning those who are therein, see above, n. 342.

^g Concerning time, and times, in the spiritual world, more may be seen in the work concerning *Heaven and Hell*, n. 162—169; and concerning the change of states with the angels, n. 154—161.

of the church. By seed time is described and signified the establishment of the church; by harvest, its fructification; by morning, the first time of the church; and by noon to evening, its progression. These natural states also correspond to spiritual states, which are states of heaven and the church. As to what concerns the church, it passes through those states in general, and so does every man of the church in particular. Every man of the church is also inaugurated into those states from his first age, but when the church is at its end, he can then no longer be inaugurated, for divine truth is not received, but is either rejected or perverted, whence there can be neither seed time nor harvest, that is, no establishment nor any fructification, neither can there be morning nor evening, that is, neither beginning nor progression, which are the states understood and signified by times in the Word; and inasmuch as in the end of the church those states cease with the men of the church, therefore it is here said that there shall be time no longer; by which is therefore signified, that there shall be no longer any understanding of divine truth or the Word, consequently not any state of the church.

The same is signified by time in Ezekiel: "*An evil, one evil, behold, is come. The end is come, the end is come; it hath watched over thee; behold it is come. The morning cometh upon thee, O thou that dwellest in the land: the time is come*" (vii. 5—7). These things also are said concerning the state of the church: the end of the former church is first described, and the establishment of the new church afterwards: the end of the former church by these words, "*An evil, one evil, behold, is come, the end is come, the end is come;*" the establishment of the new church is described by these words, "*The morning cometh upon thee, O thou that dwellest in the land; the time is come.*" The morning signifies the state of a new church, or the commencement of a church, and time, the progressive state of the same, consequently the same as seed time and harvest, and morning and evening, mentioned above, and consequently also the state of the church as to the understanding of truth and the will of good. So in Daniel: speaking of the fourth beast, it is said, "*And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and the right: and they shall be given into his hand until a time and times, and part of a time*" (vii. 25). By the fourth beast is understood the evil which was about fully to vastate the church; the falsities destroying the truths of the church are understood by the words which he shall speak against the Most High, and by which he will wear out the saints of the Most High; the saints of the Most High, in the abstract sense, signifying divine truths. That the truths of the Word, and the goods thereof, will then be converted into falsities and evils, is signified by his changing the times and the right, or justice;

times denoting states of the church as to the understanding of truth: the duration of that state as to the end of the church, is signified by, "*until a time, and times, and part of a time,*" by which is understood a full state of vastation. The same is signified by the following words in the same prophet: "*And I heard the man clothed in linen, who was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth for ever and ever, that it shall be for a time, times, and a half, and when they were about to consummate to disperse the people of holiness, all these things shall be consummated*" (xii. 7). By time is here signified state; and by time, times, and a half, is signified a full state of vastation; wherefore it is said, "*when they were about to consummate to disperse the people of holiness,*" the people of holiness denoting those of the church who are in divine truth, and, abstractedly, divine truths themselves. To the same purpose it is said in the Revelation, of the woman, that she should fly into the wilderness "*for a time, and times, and half a time*" (xii. 14). Inasmuch as time signifies those things which appertain to time, as spring, summer, autumn, and winter, by which are signified states of a person about to be regenerated, and of a regenerate person; likewise such things as pertain to those times, namely, seed time and harvest, by which is signified the state of the church as to the implantation of truth, and as to the fructification of good thence derived; therefore similar things are also signified by the times of the day, which are morning, noon, evening, and night; as in the following passages. Thus in Genesis: "*For during all the days of the earth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease*" (viii. 22).^h So in David: "*The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter*" (Psalm lxxiv. 16, 17). And in Jeremiah: "*Thus saith Jehovah, which giveth the sun for a light by day, and the statutes of the moon and of the stars for a light by night, If those statutes depart from before me, then the seed of Israel also shall cease from being a nation before me all the days*" (xxxi. 35, 36). And again, in the same prophet: "*If my covenant be not with day and night, and if I have not appointed the statutes of heaven and earth, then will I cast away the seed of Jacob, and David my servant*" (xxxiii. 25, 26). Here by the statutes of the sun, of the moon, and of the stars, likewise by the covenant of the day and of the night, and by the statutes of heaven and of the earth, are signified similar things as by times, inasmuch as times exist from those statutes or ordinances. That by seed time and harvest, summer and winter, likewise by day and night, are signi-

^h These words may be seen explained in the *Arcana Cœlestia*, n. 930—937.

fied similar things as by times, was shewn above. Hence it follows that the same things are signified by times in these words in Genesis: "*And God said, Let there be lights in the expanse of the heavens to divide the day from the night; and let them be for signs and for seasons, and for days, and for years*" (Gen. i. 14). By these luminaries, namely, the sun and the moon, are signified love and faith; for in the spiritual sense of the chapter the new creation, or regeneration of the man of the church, is treated of, and by the things there said concerning the sun and the moon, are signified those things which principally regenerate man, and constitute the church; wherefore by those words and the following is described the process by which regeneration is accomplished, and afterwards the states of regeneration are described. From these considerations it may now be seen what is signified by there being time no longer.

611. *But in the days of the voice of the seventh angel, when he shall begin to sound*—That hereby are signified the last state of the church, and then revelation of divine truth, appears from the signification of the days of the voice of the seventh angel, as denoting the ultimate or last state of the church; for the progressive changes of the state of the church are described by the sounding of the seven angels, whence the voice of the seventh angel signifies the last state; and from the signification of, "*when he shall begin to sound,*" as denoting revelation then of divine truth.ⁱ That its revelation is here signified, is evident from the following part of this verse, where it is said, "*the mystery of God should be finished, as he hath declared in good tidings to his servants the prophets,*" by which is signified that the prediction concerning the advent of the Lord shall then be fulfilled: with the advent of the Lord there is also revelation of divine truth.

612. *The mystery of God should be finished, as he hath declared in good tidings [or evangelized] to his servants the prophets*—That hereby is signified prediction in the Word concerning the advent of the Lord to be fulfilled when the end of the church is at hand, appears from the signification of being finished, as denoting to be fulfilled; and from the signification of "*the mystery of God which he hath declared in good tidings,*" as denoting the advent of the Lord, concerning which we shall speak presently; and from the signification of "*his servants the prophets,*" as denoting the truths of doctrine, and, in the present case, the Word.^j The reason why the Word is also denoted, is, because the Word is the doctrine of divine truth, and because the

ⁱ That by sounding a trumpet is signified the influx of divine truth, and its revelation, may be seen above, n. 50.

^j That they are called servants of the Lord who are in truths from good, may be seen above, n. 6, 409; and that they are called prophets who teach doctrine, and that, in the abstract sense, doctrine itself is denoted by them, will be further demonstrated below.

Word was written by the prophets, likewise because the all of doctrine must be drawn from the Word. Hence it now follows, that by "*the mystery of God should be finished, as he hath declared in good tidings to his servants the prophets,*" is signified prediction in the Word concerning the advent of the Lord to be fulfilled when the end of the church is at hand. This signification of those words is also evident from what precedes and from what follows. In what precedes it is said, that this shall come to pass in the days of the voice of the seventh angel, by which is understood, that it shall come to pass when the end of the church is at hand; and in what follows after that the seventh angel had sounded, it is said, "*the kingdoms of the world are become the kingdoms of the Lord and of his Christ;*" and afterwards, that the temple of God was opened in heaven, and the ark of his covenant was seen in his temple (xi. 15—19). The same may also further appear from this consideration, that when the end of the church is at hand, the Word is opened, and a new church established. This also is understood by the advent of the Lord, for the Lord is the Word; wherefore when this is opened the Lord appears.^k The end of the church is also understood by evening, and the advent of the Lord by morning, in the following passage in Daniel: "*Two thousand and three hundred. The vision of the evening and the morning which is told is true*" (viii. 14, 26). Here the evening signifies the end of the former church, and the morning, the advent of the Lord and the beginning of a new church. The same is signified by morning in these words in Ezekiel: "*An evil, behold, is come. An end is come, the end is come: it hath watched over thee; behold, it is come. The morning is come upon thee, O thou that dwellest in the land, the time is come*" (vii. 5—7). Here also by the end is signified the end of the church, and by the morning, the advent of the Lord and the beginning of a new church are signified. In like manner in Zechariah: "*It shall be one day which shall be known to Jehovah, not day nor night; but it shall come to pass that at evening time it shall be light*" (xiv. 7). By the one day which shall be known to Jehovah, is understood the advent of the Lord; by the time of evening the end of the church, when all divine truth is obscured and falsified; and by light is signified the divine truth manifested. This new light, or that morning which shall appear in the end of the church, is also here understood by the mystery of God which shall be finished, as he hath declared in good tidings to his servants the prophets.

In the Word, mention is frequently made of evangelizing,

^k That the Word was opened when the Lord came into the world, is a known thing; that it is also now opened by the revelation of the spiritual sense thereof, may appear from the small treatise concerning the *White Horse*; and in the work concerning *Heaven and Hell*, n. 1; and that now is the end of the church, may be seen in the work concerning the *Last Judgment*, n. 33—39, and n. 45—52.

and of the gospel [*evangelium*], and thereby is signified the advent of the Lord, as may appear from the following passages. Thus in Isaiah : “ *O Zion, that bringest good tidings [or evangelizest], get thee up into the high mountain ; O Jerusalem, that bringest good tidings, lift up thy voice with strength ; say unto the cities of Judah, Behold your God. Behold, the Lord Jehovih will come with strong hand, and his arm shall rule for him. He shall feed his flock like a shepherd* ” (xl. 9—11). That these things are said concerning the advent of the Lord is fully evident, and hence it is that Zion and Jerusalem are called evangelizers, or bringers of good tidings. By Zion are understood all who are of the celestial church, who are those that are principled in love to the Lord, wherefore it is said, “ *get thee up into the high mountain,* ” the high mountain denoting that love.^l By Jerusalem are understood all who are of the spiritual church, who are those that are principled in the doctrine of genuine truth, wherefore it is said, “ *lift up thy voice with strength ;* ” by which is signified confession from genuine truths. By the cities of Judah, to which it is said, “ *Behold your God, behold the Lord Jehovih will come with strength,* ” are signified doctrines from the Word ; by cities, doctrines ; and by Judah is signified the Word. That Zion and Jerusalem are called evangelizers, because the gospel [*evangelium*] signifies the advent of the Lord, is manifest, for it is said, “ *Behold your God, behold the Lord Jehovih will come with strength.* ” That he will accomplish a judgment, and defend those who acknowledge him, is signified by, “ *his arm shall rule for him, he shall feed his flock like a shepherd.* ” Again, in the same prophet : “ *How beautiful upon the mountains are the feet of him that bringeth good tidings [evangelizeth], that publisheth peace, that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy king shall reign, when he shall see eye to eye that Jehovah shall turn again to Zion* ” (lii. 7, 8). These words also are spoken of the Lord’s advent, who is evidently understood by, “ *thy king shall reign,* ” and by, “ *when he shall see eye to eye, that Jehovah shall turn again to Zion.* ” The same thing is evident from what follows in that chapter, hence it is that mention is made of evangelizing, or bringing good tidings.^m So in Nahum : “ *Behold upon the mountains the feet of him that bringeth good tidings [evangelizeth], that publisheth peace. O Judah, keep thy solemn feasts* ” (i. 15). And in Isaiah : “ *The spirit of the Lord Jehovih is upon me ; because Jehovah hath anointed me to preach good tidings unto the poor ; he hath sent me to bind up the broken-hearted, to proclaim liberty to [the captives, and the opening of the prison to them that are bound ; to proclaim the year of the good pleasure of Jehovah, and the day of vengeance of our God ; to comfort all that mourn* ” (lxi. 1, 2).

^l As may be seen above, n. 405.

^m The rest of that verse may be seen explained above, n. 365.

That these things are said concerning the Lord and his advent, may be seen from what is said in Matthew v. 3; Luke iv. 16—22. The advent itself is understood by the acceptable year of Jehovah, and the day of vengeance of our God. By the poor, the bound and the blind, to whom the Lord is said to preach the good tidings of good, are meant the Gentiles, who are said to be poor, blind, and bound, because of their not having the Word, and thus being in ignorance of truth. The Gentiles are also understood in the following passages of the Word. Thus in Matthew: "*The poor have the gospel preached unto them*" (xi. 4, 5). And in David: "*Sing unto Jehovah, bless his name; evangelize his salvation from day to day; for he cometh, for he cometh to judge the earth: he shall judge the world with justice, and the peoples with his truth*" (Psalm xvi. 2, 3, 12, 13). The acknowledgment and celebration of the Lord with joy of heart on account of his advent, is signified by "*Sing unto Jehovah, bless his name; evangelize his salvation from day to day.*" The advent itself is described by Jehovah cometh; and inasmuch as his advent is when the last judgment takes place, it is therefore said, "*he cometh to judge the earth; he shall judge the world with justice, and the peoples with his truth.*" By the earth is understood the church; by the world are understood those in the church who are in the good of charity; and by the peoples, those who are in truths thence derived. That the advent of the Lord is when the last judgment takes place, was said above, for then the evil will be separated from the good, or the goats from the sheep, and the evil will be judged to hell, and the good to heaven, which is also signified by the words of Isaiah in the above passage, "*to proclaim the day of vengeance of our God, to comfort all that mourn.*" This is the reason that where the last judgment is treated of, mention is also made of evangelizing. The same thing is mentioned in the following passage in the Revelation: "*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and tribe, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come*" (xiv. 6, 7). That when the end of the church takes place, the advent of the Lord will be proclaimed, is predicted by the Lord himself in Matthew: "*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come*" (xxiv. 14). That the advent of the Lord is understood by evangelization or the preaching of the gospel, is very evident from the following passages. Thus in Luke: "*And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings*" (i. 19). And again, in the same Evangelist: "*And the angel said unto them, Fear not, for behold, I bring unto you good tidings of*

great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (ii. 10, 11). And again, in the same, respecting the preaching of John it is said: "And he came into all the countries about Jordan, preaching the baptism of repentance for the remission of sins. And many other things in his exhortation preached [evangelized] he unto the people" (iii. 3, 18). And again: "The law and the prophets were until John: since that time the kingdom of God is preached [evangelized]" (xvi. 16). So in Matthew it is said: "And Jesus went about all Gallilee, teaching in their synagogues, and preaching the gospel of the kingdom" (iv. 23; xi. 1; Mark i. 14, 15; Luke vii. 22; viii. 1; ix. 1—6). By the kingdom of God, in the above passages, are understood a new heaven and a new church from the Lord. Inasmuch as to preach, or to evangelize, signifies to announce the advent of the Lord, hence by the gospel, in the supreme sense, is signified the Lord himself as to his advent, as to judgment, and as to the salvation of the faithful, in the following passages in Mark: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (viii. 35; x. 29, 30). And again, in the same Evangelist: "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (xvi. 15).

613. Verses 8—10. *And the voice which I heard from heaven, spake unto me again, and said, Go, and take the little book, which is open in the hand of the angel who standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was made bitter. — "And the voice which I heard from heaven spake unto me again, and said,"* signifies exploration of the men of the church, as to the quality of the understanding of the Word still remaining with them: "Go, take the little book which is open in the hand of the angel who standeth upon the sea and upon the earth," signifies the Word manifested by the Lord to heaven and the church. "And I went unto the angel, and said unto him, Give me the little book," signifies the faculty of perceiving from the Lord the quality of the Word: "And he said unto me, Take it, and eat it up," signifies, that he should read, perceive, and explore the Word, and the quality thereof, within and without: "and it shall make thy belly bitter," signifies that it was inwardly undelightful, because adulterated: "but it shall be in thy mouth as sweet as honey," signifies, that it was delightful outwardly: "And I took the little book out of the angel's hand, and ate it up," signifies exploration: "and it was in my mouth sweet as

honey," signifies that the Word, as yet, as to its external or literal sense, was perceived as delightful, but this only because of its serving to confirm false principles, originating in the love of self and of the world: "*and as soon as I had eaten it, my belly was made bitter*," signifies, that it was explored and perceived that the Word was inwardly undelightful, because of the truth of the literal sense thereof being adulterated.

614. *And the voice which I heard from heaven, spake unto me again, and said*—That hereby is signified exploration of the men of the church as to the quality of the understanding of the Word as yet remaining with them, appears from the things which precede, and from those which follow in this chapter, for the voice from heaven which spake with him and said, involves those things; in those which precede, the subject treated of is the understanding of divine truth or the Word, as appears from verses 2—4, where by the voice with which the mighty angel coming down from heaven cried, and by the voices of the seven thunders, is signified the manifestation of the quality of the state of the church as to the understanding of the Word;" in those which follow, the subject treated of is the understanding of the Word as yet remaining with the men of the church; for by the little book which the angel had in his hand, is signified the Word, and by eating it up is signified exploration, and by its being sweet in the mouth, and bitter in the belly, is signified that in the sense of the letter it was delightful, but in the internal sense, in which are real truths, unpleasant; this will further appear from what follows. These then being the things treated of above, and which are to be yet treated of, it is plain, that by the voice, which he heard from heaven speaking to him again, and saying, is signified the exploration of the men of the church, as to the quality of the understanding of the Word as yet remaining with them. It is to be observed, that the understanding of the Word perishes in the church by degrees, as the man of the church from internal becomes external, and from internal he becomes external as he recedes from charity, consequently as he recedes from the life of faith. When the man of the church is such, he may indeed be delighted with the reading of the Word, but still he is not delighted with the truth itself, which is the interior sense thereof, for the real life of faith, which is charity, is what produces the affection of interior truth, and thence the delightfulness thereof; wherefore the Word, as to the sense of the letter, may indeed be loved, but this only because it can be drawn over to confirm the false principles which originate in the love of self and of the world, for the Word, in the letter, is of such a quality: hence flows the consequence, that in the end of the church there

ⁿ As may be seen above, n. 601, 602, 603, 604.

remains scarcely any understanding of truth ; truths from the Word are indeed spoken with the mouth, but without any idea of the real truth contained in them. That this is the case, I have been permitted to prove in the case of many in the spiritual world, and it was found, that although they spoke truths so far as they spoke from the Word, yet they had no understanding of them, so that they were as empty vessels, and as tinkling bells, sounding only from such things as they drew forth from the memory, and were entirely destitute of any perception of the understanding : when man is of such a quality he cannot inwardly possess any thing celestial and spiritual, but only what is natural, from the body and the world, which, when separated from what is celestial and spiritual, becomes infernal. From these considerations also it may be seen, what is understood in what follows, by the little book given to John to eat being in his mouth sweet as honey, but making his belly bitter.

615. *Go, take the little book, which is open in the hand of the angel who standeth upon the sea and upon the earth*—That hereby is signified the Word manifested from the Lord to the heaven and the church, appears from the signification of the little book open, as denoting the Word manifested ;^o and from the signification of the angel who had the little book in his hand, as denoting the Lord as to the Word ;^p and from the signification of the sea and the earth, as denoting heaven and church ;^q and from the signification of standing upon them, as denoting the subjection of all things in them.^r Hence it may appear, that by the little book open in the hand of the angel who stood upon the sea and upon the earth, is signified the Word manifested from the Lord to heaven and the church ; what is signified by taking it and eating it up, will be explained in what follows.

616. *And I went unto the angel, and said unto him, Give me the little book*—That hereby is signified the faculty of perceiving from the Lord the quality of the Word, appears from the signification of going to the angel and saying, Give me the book, as denoting, in the proximate sense, obedience to the command, because he was commanded to go and take it ; but, in a more remote sense, which is also the interior sense, by those words is understood the faculty of perceiving from the Lord the quality of the Word. The Lord gives to every man the faculty of perceiving this, but still no one does perceive, unless he desire as it were of himself to perceive it ; this reciprocal principle is necessary on the part of man in order that he may receive the faculty of perceiving the Word, and unless a man desire and set himself to do this as of himself, there cannot be any faculty appropriated

^o Concerning which see above, n. 599.

^p Concerning which see above, n. 593.

^q Concerning which also see above, n. 600.

^r Concerning which also see above, n. 606.

to him ; for it is necessary, in order to appropriation, that there be an active principle and a re-active ; the active is from the Lord, and also the re-active, but this appears as from man, for the Lord himself gives this re-active principle, and hence it is from the Lord and not from man ; but inasmuch as man does not know otherwise than that he lives from himself, consequently that he thinks and wills from himself, hence he ought to use the re-active principle as from the proprium of his life, and when he so uses it, then first it is implanted in him, conjoined and appropriated. He who believes that divine truths and goodnesses flow-in, without such a re-active or reciprocal principle, is much deceived, for this would be to hang down the hands, and wait for immediate influx, as is the case with those who altogether separate faith from charity, and say that the goods of charity, which are the goods of life, flow-in without any co-operation of the will of man, when notwithstanding the Lord teaches that he continually stands at the door and knocks, and that man should open the door, and that he enters in to him who opens (Rev. iii. 20). In fine, action and re-action constitute all conjunction, and action and mere passiveness, none ; for an agent or active principle, when it flows-in into a mere patient or passive principle, passes through and is dissipated, for the passive yields and recedes ; but when an agent or active principle flows into such a passive as is also a re-active principle, then they are applied, and both remain conjoined ; thus it is with the influx of divine good and divine truth into the will or into the love of man ; wherefore when the divine principle flows into the understanding alone, it passes through and is dissipated, but when it flows into the will, where the proprium of man resides, it then remains conjoined. From these considerations it may be seen what arcanum is involved in its being first said, "*Go, take the little book, which is open in the hand of the angel who standeth upon the sea and upon the earth,*" and then that he "*went unto the angel, and said unto him, Give me the little book,*" upon which the angel said unto him, "*Take it, and eat it up,*" for thus is described the re-active and reciprocal principle ; hence then it is that by those words is signified the faculty of receiving and perceiving from the Lord the quality of the Word. The reception of the divine influx is also described in like manner in other passages of the Word.

617. *And he said unto me, Take it, and eat it up*—That hereby is signified that he should read, perceive, and explore the Word, as to its quality within and without, appears from the signification of saying, "*Take the little book,*" as denoting to give the faculty of perceiving the quality of the Word, that is, the quality of the understanding of the Word now in the church ;^s and from the signification of eating up, as denoting to

^s Concerning which see the preceding article, n. 616.

conjoin or appropriate to one's self, and inasmuch as the Word is conjoined to man by reading and perception, therefore here by eating up are signified reading and perception. The reason why eating up here also signifies to explore, is, because it is afterwards said that the little book would make his belly bitter, and would be in his mouth sweet as honey, by which is understood the exploration of the quality of the Word as to the understanding thereof within and without: its quality within is signified by the belly and its bitterness, and without, by the mouth in which it was perceived to be sweet as honey: from these considerations it is plain, that by these words, "*And he said unto me, Take it, and eat it up,*" is signified, that he should read, perceive, and explore the Word, as to its quality within and without. In the Word, mention is frequently made of eating and drinking, and they who are unacquainted with the spiritual sense suppose that these expressions signify nothing more than natural eating and drinking; whereas they signify spiritual nourishment, consequently, the appropriation of good and truth, eating signifying the appropriation of good, and drinking, the appropriation of truth: any one may know, who believes in the spirituality of the Word, that by eating and drinking, as by bread, food, wine, and drink, is signified spiritual nourishment, for otherwise the Word would be merely natural, and not at the same time spiritual, thus only for the natural man, and not for the spiritual man, much less for the angels. That by bread, food, wine, and drink, in the spiritual sense, is understood the nourishment of the mind, has been frequently shewn above, and also that the Word everywhere is spiritual, although in the sense of the letter it is natural. To be spiritually nourished is to be instructed and imbued, consequently it is to know, to understand, and to be wise; unless man enjoys this nourishment together with the nourishment of the body, he is not a man, but a beast; which is the reason that they who place all delight in feastings and banquetings, and daily indulge their palates, are stupid as to things spiritual, however they may be able to reason concerning the things of the world and of the body, whence, after their departure from this world, they live rather a beastly than a human life, for instead of intelligence and wisdom they have insanity and folly. These things are mentioned, in order that it may be known, that here, by eating up the little book, is signified to read, to perceive, and to explore the Word, for by the little book, which was in the hand of the angel coming down from heaven, is understood the Word, as was said above: besides, no one can eat or devour any book, so neither the Word, naturally, from which also it is evident, that by eating is here signified to be spiritually nourished.

That by eating and drinking, in the Word, are also signified to eat and drink spiritually, which is to be instructed, and by

instruction both to imbue the life, and to appropriate to one's self good and truth, consequently intelligence and wisdom, may further appear from the following passages. Thus in Jeremiah: "*Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart*" (xv. 16). Here, by eating is evidently denoted to eat spiritually, which is to know, to perceive, and to appropriate, for it is said that the prophet did eat the words of Jehovah, and that they became the joy and rejoicing of his heart; the words of God are his precepts or divine truths. The same thing is signified by what the Lord said to the tempter, as recorded in Matthew: "*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*" (iv. 4; Luke iv. 4; Deut. viii. 3). And again: "*Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life*" (John vi. 27). And in another place: "*In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat that ye know not of. Therefore said the disciples one to another, Hath any one brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work*" (John iv. 31—34). From these passages it is also evident, that to eat, in the spiritual sense, signifies to receive in the will, and to do, whence comes conjunction; for the Lord, by doing the divine will, conjoined the divine principle which was in him with his human, so that he appropriated the divinity to his humanity. It was for the same reason also, that the Lord fed five thousand men, besides women and children, with five loaves and two fishes, and after they had eaten and were filled they took up twelve baskets of fragments (Matt. xiv. 15—21; John vi. 5, 13, 23); and that he fed four thousand men, from seven loaves and a few fishes (Matt. xv. 32, and the following verses). This miracle was performed because the Lord had before been teaching the people, and they received and appropriated to themselves his doctrine; this was what they spiritually ate, whence the natural eating followed, namely, 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, in like manner as it was turned into manna with the children of Israel every morning. The same is signified in Luke by eating bread in the kingdom of God, as in these words: "*And I appoint unto you a kingdom; that ye may eat and drink at my table in my kingdom*" (xxii. 28, 29, 30). In these words also by eating and drinking are signified to eat and drink spiritually, consequently to eat denotes to receive, perceive, and appropriate the good of heaven from the Lord, and to drink denotes to receive, perceive, and appropriate the truth of that good; for to eat is predicated of good, because bread signi-

fies the good of love, and to drink is predicated of truth, because water and wine signify the truth of that good. So again, in Luke: "*Blessed is he that shall eat bread in the kingdom of God*" (xiv. 15). Hence also it was that the Lord likened the kingdom of God to a great supper, to which those who were invited did not come, and which was attended only by those who were brought in from the streets and the lanes of the city (verses 16—24). Spiritual eating, by which the soul is nourished, is also signified by eating in the following passages of the Word. Thus in Isaiah: "*If ye be willing and obedient, ye shall eat the good of the land*" (i. 19). Here by eating the good of the land is signified spiritual good, hence it is said, "*If ye be willing and obedient,*" that is, if ye do, for spiritual food is given, conjoined, and appropriated, to man, by willing and thence doing it. And in David: "*Blessed is every one that feareth Jehovah; that walketh in his ways. For thou shalt eat the labour of thy hands: blessed art thou, and thou shalt have good*" (Psalm cxxviii. 1, 2). By eating the labour of his hands is signified the celestial good which man receives by a life according to divine truths from the Lord, and as it were acquires to himself by his own labour and study, wherefore it is said that he who feareth Jehovah and walketh in his ways shall eat the labour of his hands, that he shall be blessed, and shall have good. Again, in Isaiah: "*Say ye to the just, that it shall be well with him: for they shall eat the fruit of their doings*" (iii. 10). By eating the fruit of their doings is signified the same as by eating the labour of their hands, mentioned above. So in Ezekiel: "*Thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom*" (xvi. 13). This was spoken of Jerusalem, by which the church is signified, in the present case the ancient church, which was in truths and in spiritual good, and at the same time in natural good; by fine flour is signified truth, by honey, good natural, or of the external man, and by oil, spiritual good, or the good of the internal man; the reception, perception, and appropriation of this, is signified by eating fine flour, honey, and oil; that she became intelligent thence, is signified by her becoming exceedingly beautiful, beauty denoting intelligence; that thence she became a church, is signified by her prospering into a kingdom, a kingdom denoting a church. Again, in Isaiah: "*Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings*" (vii. 14, 15, 16). That the son whom the virgin should conceive and bring forth, and whose name should be called Immanuel, or God with us, is the Lord as to his human principle, is manifest; the appropriation of divine good, spiritual

and natural, as to the human principle, is understood by "*butter and honey shall he eat,*" divine good spiritual, by butter, and divine good natural, by honey, and appropriation, by eating; and inasmuch as it is known how to refuse evil, and choose good, in proportion as divine good, spiritual and natural, is appropriated, therefore it is said, "*that he may know to refuse the evil, and choose the good;*" that the church was deserted and vastated as to all good and truth by scientifics falsely applied, and by reasonings thence derived, is signified by, "*the land that thou abhorrest shall be forsaken of both her kings;*" the land signifies the church; the desertion and vastation thereof are understood by its being abhorred and forsaken; and the two kings, who are the king of Egypt and the king of Assyria, signify scientifics ill applied, and reasonings thence derived, the king of Egypt, those scientifics, and the king of Assyria, those reasonings; that these are the kings who are here understood, is evident from what presently follows in the same chapter (verses 17, 18), where Egypt and Assyria are mentioned; these things also are what principally vastate the church. That the Lord came into the world when there was no longer any good and truth in the church, thus when there was nothing of the church remaining, has been occasionally shewn above. Again, in the same prophet: "*And it shall come to pass for the abundance of milk that they shall give that he shall eat butter: for butter and honey shall every one eat that is left in the land*" (vii. 22). The subject here treated of is the new church to be established by the Lord; and by butter and honey is signified spiritual and natural good, and by eating is signified to appropriate, as above; by milk is signified what is spiritual from a celestial origin, from which those goods are. So again: "*Ho, every one that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy, and eat; yea, come, buy wine and milk without silver and without price. Wherefore do ye weigh silver for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness*" (lv. 1, 2). That to eat here signifies to appropriate to one's self from the Lord, is manifestly evident, for it is said, "*Ho, every one that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy, and eat;*" by which is signified, that every one who desires truth, and who had not truth before, may procure and appropriate it to himself from the Lord; to thirst signifies to desire, water denotes truth, money, or silver, the truth of good, wherefore by him that hath no silver is signified him that before had no truth of good; to come, denotes to go to the Lord, to buy denotes to procure for himself, and to eat denotes to appropriate. "*Come ye, buy wine and milk without silver and without price,*" signifies to procure divine truth spiritual and

divine truth natural without self-derived intelligence, wine denoting divine truth spiritual, and milk, divine truth spiritual-natural. "*Wherefore do ye weigh silver for that which is not bread? and your labour for that which satisfieth not?*" signifies, that it is in vain to endeavour from the proprium to procure the good of love, and that which nourishes the soul, silver here denoting truth from the proprium, or self-derived intelligence, and in like manner labour. Bread denotes the good of love, and that which satisfies denotes that which nourishes the soul, in the present case, that which does not nourish. "*Hearken diligently unto me,*" signifies, that those things are from the Lord alone, "*and eat ye that which is good, and let your soul delight itself in fatness,*" signifies, that they may appropriate to themselves celestial good, from which is all the delight of life, to delight in fatness denoting to be delighted from good, and soul signifying life. Again, in the same prophet: "*For her merchandize shall be for them that dwell before Jehovah, to eat sufficiently, and to him that covereth himself with what is ancient*" (xxiii. 18). This is spoken of Tyre, and by the merchandize of Tyre are signified the knowledges of good and truth of every kind. To dwell before Jehovah, signifies to live from the Lord; to eat sufficiently signifies to receive, perceive, and appropriate the knowledges of good sufficiently for the nourishment of the soul: "*and to him that covereth himself with what is ancient,*" signifies to imbibe the knowledges of genuine truth; for to cover, is predicated of truths, because garments signify truths, clothing, good, and ancient, is predicated of what is genuine, inasmuch as genuine truths were with the ancients. The same is signified by the following passages in Moses: "*And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full. And ye shall eat the old long stored up*" (Levit. xxvi. 5, 10). Again: "*And I will send grass in thy fields for thy cattle, that thou mayest eat and be full*" (Deut. xi. 15). And again: "*And ye shall eat, and not be satisfied*" (Levit. xxvi. 26). And in Isaiah: "*And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat*" (lxv. 21, 22). Every one knows what is signified by those words in the sense of the letter; but inasmuch as the Word in its interior is spiritual, spiritual things also are thereby understood, namely, such things as pertain to heaven and the church, for these are things spiritual. By building houses and inhabiting them, is signified to fill the interiors of the mind with the goods of heaven and the church, and thereby to enjoy celestial life, houses denoting the interiors of the mind, and to inhabit denoting celestial life thence derived. By planting vineyards and eating the fruit of them, is signified to enrich themselves

with spiritual truths, and to appropriate to themselves the goods thence derived; vineyards denoting spiritual truths, fruit the goods thence derived, and to eat denoting to receive, perceive, and appropriate, for all good is appropriated to man by truths, namely, by a life according to them. Hence it is evident what is signified by, "*they shall not build and another inhabit, they shall not plant and another eat.*" Another signifies the falsity and evil which destroy truth and good; for when truths and goods perish with man, falsities and evils enter. Thus also in Jeremiah: "*Build ye houses, and dwell in them, and plant gardens, and eat the fruit of them*" (xxix. 5, 28). These words are to be understood in the same sense as the preceding. Again, in Moses: "*To give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full*" (Deut. vi. 10, 11). By the natural man these things are understood only according to the sense of the letter, but if there were not a spiritual sense contained in every particular, the Word would be merely natural, and not spiritual, and thus it might be supposed that it is only worldly opulence and abundance which are freely given to those who live according to the divine precepts; but what would it profit a man if he were to gain the whole world, and lose his own soul? Thus what would it profit him if houses were given him full of every good, likewise wells, olive trees, and vineyards, and to eat thereof to satiety? But the case is, these worldly riches are mentioned to denote spiritual riches, from which man has life eternal. By the great and goodly cities to be given to them, are signified doctrines from genuine truths and goods; by houses full of all good things, are signified the interiors of the mind full of love and wisdom; by wells digged, are signified the interiors of the natural mind full of the knowledges of good and truth; by vineyards and olive trees, are signified all things both as to truths and goods pertaining to the church, vineyards denoting the church as to truths, and olive trees the church as to goods; for wine signifies truth, and oil good: to eat to satiety, signifies plenary reception, perception, and appropriation. Again, in Isaiah: "*Then shalt thou delight thyself in Jehovah; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob*" (lviii. 14). Here, by causing them to ride upon the high places of the earth, is signified, to give them the understanding of superior or interior truths concerning the things of the church and of heaven; and by feeding them with the heritage of Jacob, is signified to gift them with all things of heaven and the church; for by the heritage of Jacob is understood the land of Canaan, and by that land is understood the

church, and, in a superior sense, heaven. Inasmuch as eating signifies appropriation, it may readily be seen what is signified by the following words in the Revelation: "*To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God*" (ii. 7); namely, the appropriation of celestial life. From the same may be seen also what is signified by eating of the tree of the knowledge of good and evil mentioned in Genesis: "*And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof dying thou shalt die*" (ii. 16, 17). By the tree of the knowledge of good and evil, is signified the knowledge of things natural, by which it is not allowable to enter into things celestial and spiritual which pertain to heaven and the church, for this is to enter from the natural man into the spiritual, which is an inverted way, and consequently does not lead to wisdom, but destroys it. By Adam and his wife is understood the most ancient church, which was a celestial church; the men of that church being principled in love to the Lord, and divine truths inscribed upon them, and thence they knew from influx the things corresponding in the natural man, which are called scientifics; in a word, with the men of that church, spiritual influx had place, which is from the spiritual mind into the natural, and thus into the things which are therein, which things they saw according to their quality, as in a mirror, from correspondence. Spiritual things with them were altogether distinct from natural things, the former residing in their spiritual mind, and the latter in their natural mind, and hence they did not immerse any thing spiritual in their natural mind, as is the case with men who are spiritual-natural; if therefore they had committed spiritual things to the natural memory, and in that manner had appropriated them to themselves, what was implanted with them would have perished, and they would have begun to reason from the natural man concerning spiritual subjects, and thence have formed their conclusions, which the celestial never do; this also would have been to desire to be wise from self-derived intelligence, and not from divine intelligence, as before, by which they would have extinguished all their celestial life, and have conceived natural ideas also concerning things spiritual. This therefore is what is signified by its being said, that they should not eat of the tree of the knowledge of good and evil, and if they did eat, that they should surely die. The case was similar with the most ancient people, who are understood by Adam, to what it is with those who are in the celestial kingdom of the Lord, who, if they imbue the natural man and its memory with the knowledges of spiritual truth and good,

and desire to be wise from them, become stupid, although they are the most wise of all in heaven.⁴ Again, it is said in David : “ *Yea, mine own familiar friend, which did eat of my bread, hath lifted up his heel against me* ” (Psalm xli. 9). This is spoken concerning the Jews, who were in possession of divine truths because they had the Word, as is evident from the following passage in John : “ *He that eateth bread with me hath lifted up his heel against me* ” (xiii. 18). From this application of the above words it is plain that by eating the bread of the Lord, is signified the appropriation of divine truth, but here the communication thereof, inasmuch as it could not be really appropriated to the Jews, the bread signifying the Word, from which spiritual nourishment is derived. To lift up the heel against him, signifies to pervert the literal sense of the Word even to the denial of the Lord, and to the falsification of every truth ; for the divine truth is exhibited in an image as a man ; whence heaven in its whole compass is called the grand man, and corresponds to all things pertaining to man ; for heaven is formed according to divine truth proceeding from the Lord ; and inasmuch as the Word is divine truth, therefore this also, before the Lord, is in an image as a divine man ; hence the ultimate sense thereof, which is the mere sense of the letter, corresponds to the heel. The perversion of the Word, or of the divine truth, by the application of the sense of the letter to falsities, such as were the traditions of the Jews, is signified by lifting up the heel against the Lord.” Thus also in Luke : “ *Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity* ” (xiii. 26, 27). By their saying, when presented to judgment, that they had eaten and drunk in the presence of the Lord, is signified that they had read the Word, and imbibed thence the knowledges of good and truth, supposing that they should thereby be saved, wherefore it follows ; “ *and thou hast taught in our streets,* ” denoting that they were instructed in truths from the Word, thus from the Lord ; but that to read the Word and be instructed from it could avail them nothing as to salvation, without a life according to it, is signified by the Lord’s answer to them, “ *I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity ;* ” for it is of no avail to salvation to enrich the memory from the Word, and from the doctrines of the

⁴ On this subject more may be seen in the work concerning *Heaven and Hell*, n. 20—23, where the two kingdoms, called celestial and spiritual, into which heaven is in general distinguished, are treated of.

⁵ That the universal heaven is in an image as a man, and thence corresponds to all things of man, and that heaven is such by reason of its being created and formed from the Lord by divine truth proceeding from him, which is the Word, from which all things were made (John i. 1, 2, 3), may be seen in the work concerning *Heaven and Hell*, n. 59, 102, likewise n. 200—212.

church, unless they are committed to life. Again, in Matthew : *“ Then shall the King say unto them on his right hand, I was an hungered, and ye gave me meat ; I was thirsty, and ye gave me drink. Then shall he say also unto them on the left hand, I was an hungered, and ye gave me no meat ; I was thirsty, and ye gave me no drink ”* (xxv. 34—42). By these words also are signified spiritual hunger and thirst, likewise, spiritual eating and drinking. Spiritual hunger and thirst are the affection and desire for good and truth, and spiritual eating and drinking are instruction, reception, and appropriation. It is here said concerning the Lord, that he hungered and thirsted, because from his divine love he desires the salvation of all ; and concerning men it is said that they gave him to eat and to drink ; which is the case when, from affection, they receive and perceive good and truth from the Lord, and appropriate them to themselves by a life according to them. In like manner it will be said of the man who, from his heart, loves to instruct his fellow-men, and desires their salvation ; wherefore it is charity, or the spiritual affection of truth, which is described by these words and those which follow.

From what has been said it may now be seen what is signified by eating bread and drinking wine, in the spiritual sense, in the holy supper (Matthew xxvi. 26 ; Mark xiv. 22) ; where it is also said, that the bread is the Lord’s body, and the wine his blood.^v That such things are signified by bread and wine, and by body and blood, as likewise by eating, may still more evidently appear from the following words of the Lord in John : *“ Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven : if any man eat of this bread, he shall live for ever ; and the bread that I will give is my flesh, which I will give for the life of the world. Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. This is that bread which came down from heaven. He that eateth of this bread shall live for ever ”* (vi. 49—58). That neither flesh and blood, nor bread and wine, are here meant, but the divine proceeding from the Lord, must be evident to every one who enjoys the faculty of thinking inwardly ; for it is the divine proceeding, which is divine good and divine truth, which gives eternal life to man, and causes the Lord to be in man, and man to abide in the Lord ;

^v That by bread is there signified the good of love, and by wine the truth from that good, which is also the good of faith, and that the same is signified by flesh and blood, likewise that by eating are signified appropriation and conjunction with the Lord, may appear from what is said and shewn in the *Doctrine of the New Jerusalem*, n. 210—222.

for the Lord is in man in his own divine principle, and not in the proprium of man, this being nothing but evil; and the Lord is in man, and man in the Lord, when the divine proceeding is appropriated to man, by a right reception thereof. The appropriation itself is signified by eating, the divine good proceeding, by flesh and by bread, and the divine truth proceeding, by blood and by wine. In like manner as in the sacrifices, in which the flesh and the meat offering, which was bread, signified the good of love, and the blood and the wine, which were the drink offering, signified the truth from that good, both from the Lord. Since by flesh and bread is signified the divine good proceeding, and by blood and wine, the divine truth proceeding, therefore, by bread and flesh is understood the Lord himself as to divine good, and by blood and wine the Lord himself as to divine truth. The reason why the Lord himself is understood by those things, is, because the divine proceeding is the Lord himself in heaven and in the church; wherefore the Lord says concerning himself, "*This is the bread which cometh down from heaven;*" likewise, "*He who eateth my flesh and drinketh my blood, dwelleth in me, and I in him.*" Forasmuch as bread signifies the Lord as to divine good, and to eat signifies appropriation and conjunction, therefore it is said when he manifested himself to his disciples, that "*it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him*" (Luke xxiv. 30, 31). From this circumstance it is also evident that to eat bread given by the Lord, signifies conjunction with him, by virtue of which the disciples, being enlightened, immediately knew him; for eyes in the Word correspond to the understanding, and thence signify it, and this is what is enlightened; hence it is said their eyes were opened: by breaking bread, in the Word, is signified to communicate good with another. The reason why the Lord ate with publicans and sinners, at which the Jews murmured and were offended (Mark ii. 15, 16; Luke v. 29, 30; vii. 33—35), was, because the gentiles, or nations, which are understood by the publicans and sinners, received the Lord, imbibed his precepts, and lived according to them, whereby the Lord appropriated to them the good things of heaven, which is signified in the spiritual sense by eating with them. Inasmuch as by eating was signified to appropriate, therefore it was granted to the sons of Israel to eat of the sanctified things, or of the sacrifices, for by the sacrifices were signified divine celestial and spiritual things, and hence by eating of them was signified the appropriation of them; hence various laws were given concerning what and where they should eat, and of what sacrifices. Thus it was commanded that Aaron and his sons should eat the flesh of the ram, and the bread that was in the basket, by the door of the tabernacle (Exod. xxix. 32, 33; Levit. vi. 9—11; vii. 6, 7;

viii. 31—33; x. 13—15); that they should eat the shew-bread in the holy place) Levit. xxiv. 9); that the daughter of a priest, being married to a stranger, should not eat of the holy things, but that the daughter of a priest, being a widow, or divorced, who had no offspring, but was returned to her father as in her youth, might eat of them (Levit. xxii. 12, 13); that certain descriptions of the people should eat (Numb. xviii. 10—19); that a stranger, a lodger or hired servant of a priest should not eat of them, but that he who was bought with money should eat (Levit. xxii. 10, 11, 12); that the unclean should not eat (Levit. vii. 19, 20, 21; xxi. 16 to end; xxii. 2—8); that they should not eat any part of the burnt offerings, but of the eucharistic sacrifices, and should rejoice before Jehovah (Deut. xii. 27; xxvii. 7). In these and many other statutes and laws concerning the eating of things sanctified, are contained areana concerning the appropriation of divine good and divine truth, and thence of conjunction with the Lord; but it is not necessary to unfold the particulars in this place, only that it may be known from the passages adduced, that to eat signifies to be appropriated and conjoined. Hence also it was that when the sons of Israel were conjoined to the Lord by the blood of the covenant, and after Moses had read the book of the law before them, and they presently saw the god of Israel, it is said, "*They did eat and drink*" (Exod. xxiv. 6—11). That to eat flesh and drink blood signifies the appropriation of spiritual good and truth, may also be seen from the following passages in Ezekiel: "*Thus saith the Lord Jehorih, Gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I sacrifice for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war. And I will set my glory among the nations*" (xxxix. 17—21). The subject here treated of is the convocation of all to the kingdom of the Lord, and specifically concerning the establishment of the church with the gentiles or nations, for it is said, "*And I will set my glory among the nations.*" By eating flesh and drinking blood, is understood that they should appropriate to themselves divine good and divine truth, flesh denoting the good of love, and blood the truth of that good: by the mighty, or oxen, are signified the affections of good: by the princes of the earth, the affections of truth, and the plenary fruition thereof is signified by eating fat to satiety, and drinking blood to drunkenness. By fat are signified interior goods, and by blood, interior truths, which were manifested from the Lord when he came into the world, and appropriated by those who received him. Before the advent of the Lord the

Israelites were prohibited from eating fat, and from drinking blood, because they were only in externals, for they were natural sensual men, and not at all in things internal or spiritual, wherefore if it had been allowed them to eat fat and drink blood, by which the appropriation of interior goods and truths was signified, they would have profaned them, and therefore by eating those things was signified profanation. Similar things are signified by being filled at the table of the Lord with horses and chariots, with mighty men, and all men of war; by horse is signified the understanding of the Word, by chariot, doctrine from the Word, by the mighty and the man of war are meant, good and truth combating with evil and falsity, and destroying them; by the mountains of Israel, upon which they should eat, is signified the spiritual church, in which the good of charity is the essential principle. From these considerations it is manifest, that by eating is signified to appropriate, and that by flesh, blood, the mighty, the princes of the earth, the horse, the chariot, and the man of war, are signified things spiritual, which are to be appropriated, and by no means natural things, for to eat such things naturally would be wicked and diabolical. Similar things are signified in the Revelation by, "*Come, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of horses, and of them that sit on them, both free and bond*" (xix. 17, 18).

Forasmuch as most things in the Word have also an opposite sense so likewise have eating and drinking, and in that sense they signify to appropriate what is evil and false, and thence to be conjoined to hell; as may be seen from the following passages. Thus in Isaiah: "*And in that day did the Lord Jehovih of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and, behold, joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink, for to-morrow we die*" (xxii. 12, 13). The vastation of the church, and lamentation over it, are signified by being called in that day to weeping, mourning, baldness, and putting on sackcloth; lamentation for the destruction of truth is signified by weeping; lamentation for the destruction of good, by mourning; for the destruction of all the affection of good, by baldness, and for the destruction of all the affection of truth, by sackcloth; by slaying the oxen and killing the sheep, is signified, to extinguish natural good and spiritual good; by eating flesh and drinking wine, is signified to appropriate what is evil and false, flesh, in this place, denoting evil, and wine, the falsity of evil; and to eat and drink thereof signify to appropriate them. Again, in Ezekiel: "*And thy meat which thou shalt eat shall be by weight; thou shalt drink also water by measure. And thou shalt eat it as barley cakes, and thou shalt bake it with dung. Even thus shall the sons of Israel eat their defiled bread among the Gentiles, whither I will drive them: and they shall eat bread by weight,*

and with care; and they shall drink water by measure, and with astonishment: That they may want bread and water, and be desolated a man and his brother, and consume away for their iniquity" (iv. 10—17). By these words in the prophet was represented the adulteration of divine truth, or the Word, in the Jewish nation; the barley cakes made with dung signifies that adulteration, the barley cakes denoting good and truth natural, such as is the Word in the sense of the letter, and dung denoting infernal evil; wherefore it is said, "*Even thus shall the sons of Israel eat their defiled bread,*" bread defiled denoting good defiled with evil, or adulterated: that they should want bread and water amongst the nations whither they were driven signifies, that they would no longer have any good and truth because of their being in evils and falsities, nations denoting evils and falsities, and to be driven thither denoting to be delivered up to them; by their being desolated a man and his brother, are signified faith and charity, man denoting the truth of faith, and his brother, the good of charity, and to be desolated denoting the plenary extinction of both; inasmuch as such things are signified by eating bread, and drinking water, therefore it is said that they shall consume away for their iniquity; to consume away is predicated of spiritual life, when it perishes.

Forasmuch as beasts signify the affections, some of them good affections, and some evil affections, therefore laws were promulgated for the sons of Israel, with whom was the representative church, what beasts should be eaten, and what should not be eaten (Levit. xi. 1—47); by which was signified what beasts represented good affections, which should be appropriated, and what evil affections, which should not be appropriated, inasmuch as good affections render a man clean, but evil affections render him unclean: all things contained in that chapter, as to the particular beasts and birds, and as to their hoofs, feet, and cud, by which the clean are distinguished from the unclean, are significative. Again, in Isaiah: *And though he cut on the right hand, he shall yet be hungry, and though he eat on the left hand, they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh*" (ix. 20, 21). By these words are described the extinction of good by falsity, and the extinction of truth by evil; the extinction of all good and truth, however they may be inquired into, is signified by, "*though he cut on the right hand, he shall yet be hungry, and though he eat on the left hand, they shall not be satisfied,*" to cut and to eat here denoting to inquire, and to eat and not be satisfied, denoting their not being found, and if found, that still they cannot be received; "*they shall eat every man the flesh of his own arm,*" signifies, that what is false shall consume the good, and that evil shall consume the truths in the natural man; "*Manasseh, Ephraim, and Ephraim, Manasseh,*" signifies, that the will of

evil shall consume the understanding of truth, and that the understanding of what is false shall consume the will of good.¹⁰ The consumption of all truth and of all good is signified by the following words in Moses : “ *And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat* ” (Levit. xxvi. 29). And again, by those words in Ezekiel : “ *Therefore the fathers shall eat the sons, and the sons shall eat the fathers* ” (v. 10). Here the fathers signify the goods of the church, and in the opposite sense, the evils thereof; sons signify the truths of the church, and in the opposite sense, falsities; by daughters are signified the affections of truth and good, and in the opposite sense, the cupidities of what is false and evil; their mutual consumption and extinction are signified by their eating each other; hence it is evident that these things are otherwise to be understood than according to the sense of the letter. Again, in Matthew : “ *For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be* ” (xxiv. 38, 39; Luke xvii. 26—30). These words are not to be understood literally, but spiritually; thus by eating is to be understood, the appropriation of evil, by drinking, the appropriation of what is false; by marrying and giving in marriage, the conjunction of falsity with evils, and of evils with falsity; for the subject there treated of is the state of the church when the last judgment takes place; for this is signified by the coming of the Son of man; and it must be evident to every one, that there is nothing of evil in eating and drinking, and consequently, that both the good and the evil will then eat and drink, in like manner as before the deluge; hence it is not on account of these things that they perish, but on account of their appropriating to themselves evil and what is false, and conjoining them in themselves, which are the things there signified by eating and drinking, and by marrying and giving in marriage. Again, in Luke, the rich man in the parable is represented as thus speaking : “ *And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry* ” (xii. 19). And again : “ *But and if that servant say in his heart, my Lord delayeth his coming; and shall begin to beat the men servants and maidens, and to eat and drink, and to be drunken* ” (xii. 45). And again, in the same Evangelist, Jesus says : “ *And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness* ” (xxi. 34). In these passages it appears as if by eating and drinking were understood luxury and intemperance in those who indulge their

¹⁰ This may be seen explained above, n. 386—600.

inclinations, but this is only the natural literal sense of the words, whereas, in the spiritual sense, they denote the appropriation of what is evil and false, as may appear from the passages above adduced, where eating and drinking have such a signification, also from this consideration, that the Word in the letter is natural, but inwardly spiritual, the latter sense being for angels, and the former for man. Besides these, many other passages might be adduced from the Word, to testify and confirm the signification of eating, as denoting the reception, perception, and appropriation, of such things as serve for the nourishment of the soul; for, to eat spiritually is nothing else but to imbue the mind with its own food, which is the desire of knowing, understanding, and becoming wise in things pertaining to eternal life: this may also appear from the signification of bread and meat, of hunger and thirst, of wine and water, which have been treated of above in their proper places. Forasmuch as to eat signifies to perceive the quality of a thing, and this is perceived by its savour, hence it is from correspondence, that in human language savour [*sapor*] is predicated of the perception of a thing, and thence also is derived the word *sapientia* or wisdom.

618. *And it shall make thy belly bitter*—That hereby is signified that inwardly it was unpleasant, because outwardly adulterated, appears from the signification of being bitter, or of bitterness, as denoting unpleasantness from adulterated truth, of which we shall speak presently; and from the signification of the belly, as denoting what is interior. The reason why the belly denotes what is interior, is, because there follow immediately these words, that in the mouth it shall be sweet as honey, and by the mouth is understood what is exterior, for what is taken in by the mouth, is masticated and passed into the belly, thus goes from the exterior to the interior, for it enters into the bowels of the man; but concerning the signification of belly, we shall speak further presently. The reason why bitter or bitterness signifies what is unpleasant from adulterated truth, and that hence to make bitter signifies to render unpleasant, is, because what is sweet becomes bitter, and hence unpleasant, by mixture with anything foul or unpalatable, whence comes the bitterness of wormwood, gall, and myrrh; now inasmuch as sweet signifies what is delightful from the good of truth, and the truth of good, hence bitter signifies what is unpleasant from adulterated truth. This unpleasantness is not perceived and felt by any man in the natural world as bitter, but by spirits and angels in the spiritual world, for all good of truth adulterated, when it is turned with them into savour, is sensitively perceived as bitter; for spirits and angels have tastes equally as men, but the taste of spirits and angels flows from a spiritual origin, whereas that of men is from a natural origin; the taste of bitterness with spirits, is from

the truth of good adulterated, but, with men, it is from the commixture of a sweet quality with what is foul and unpalatable; the sensation of bitterness with John was also from a spiritual origin, for he was then in the spirit, otherwise he could not have eaten the little book. By truth adulterated is signified the truth of good applied to evil and commixed with its falsity, which is the case when the truths of the literal sense of the Word are applied to filthy loves, and are thus commixed with evils: this is the unpleasantness which is here signified by the bitterness of the belly. It shall also be briefly explained, what is signified by what is interior in the Word, that is, by the interior things of the Word. The interior things of the Word are those which are contained in its internal or spiritual sense, and which are genuine truths: to these correspond the exterior truths of the Word, which are those in the external or natural sense, called the sense of the letter: when the exterior things of the Word, or the truths of the literal sense are falsified and adulterated, then the interior truths of the Word are falsified and adulterated; wherefore when man applies the Word in the sense of the letter to the evils of his earthly loves, he causes it to be unpleasant to the angels, who are in the internal or spiritual sense, and this unpleasantness is as that of bitterness: from these considerations it may appear, that by its being said that the little book would make his belly bitter, and did make it bitter, is signified, that the Word was inwardly unpleasant. But the unpleasantness of which we have now treated is of a spiritual nature, whereas that which is merely spiritual-natural, and which is also here signified by bitterness, is that which arises from the truth of doctrine, which is collected inwardly from the literal sense of the Word, being unpleasant to those who are in the falsities of evil; for the subject here treated of is the understanding of the Word by the men of the church at its end, when they are, for the most part, in falsities from evil; and in this case the falsities of evil, confirmed from the literal sense of the Word, are delightful to them, but truths confirmed from the same are undelightful; this also is what is signified by the little book being in the mouth sweet as honey, but making the belly bitter.

That bitter signifies the truth of good adulterated, is evident from those parts of the Word in which it is mentioned. Thus in Isaiah: "*Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink*" (v. 20, 22). That good and truth adulterated are here signified by bitter, is evident, for it is said, "*Woe unto to them that call evil good, and good evil; that put darkness for light and light for darkness,*" by which are signified the adulteration of good, and the falsification of truth; for good is adulterated when good is

called evil and evil good, and truth is falsified when darkness is put for light and light for darkness, darkness denoting falsities, and light denoting truths; hence it is evident that similar things are signified by putting sweet for bitter and bitter for sweet, also by its being said "*Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink;*" by them that are mighty to drink wine are signified those who adulterate the truth of the Word, and by men of strength to mingle strong drink, are signified those who falsify it, wine and strong drink denoting the truths of the Word, and mighty men, and men of strength, those who excel in ingenuity and subtlety in adulterating them. Again, in the same prophet: "*The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. They shall not drink wine with a song; strong drink shall be bitter to them that drink it*" (xxiv. 7, 9). Here, by the new wine, which is said to mourn, and by the vine which is said to languish, is signified the truth of the Word of the church, which is destroyed, new wine denoting the truth of the Word, and the vine, the truth of the doctrine of the church; by "*all the merry-hearted do sigh,*" and by, "*they shall not drink wine with a song,*" are signified, that internal blessedness of mind, and felicity of heart will perish, because of the truth of spiritual good being destroyed; "*strong drink shall be bitter to them that drink it,*" signifies, that the truth of good will be undelightful from the falsification and adulteration thereof. It is written also in Moses: "*They could not drink of the waters of Marah, for they were bitter: and Jehovah shewed him a tree, which when he had cast into the waters, the waters were made sweet*" (Exod. xv. 24, 25). By the bitter waters of Marah were represented truths adulterated; for waters signify truths, and bitterness signifies adulteration. The healing of the waters by the tree which was cast into them, represented the good of love and of life shaking off what is false, and opening truth, and thus restoring it; for all truth is adulterated from evil of the life and love, wherefore by the good of love and of life it is opened and restored, because all truth is of good, and the good of love is like fire, from which truth appears in the light. The same thing was signified by the pottage into which the sons of the prophets cast bitter gourds, or grapes of the field, which Elisha healed by casting in fine flour (2 Kings iv. 38—41). By the pottage into which they cast bitter gourds, is signified the Word falsified; and by the fine flour which was cast in, by which it was healed, is signified truth from good; for truth which is from good dissipates the falsities which produce falsification. Forasmuch as the sons of Jacob perverted all the truths of the Word, and by application to themselves and to their earthly loves, falsified and adulterated them, therefore it is said of them in the song of Moses, that their vine was as the vine of Sodom and of the fields

of Gomorrah, and their grapes, grapes of gall, and clusters of bitterness (Deut. xxxii. 32). By a vine is signified the church as to truth, consequently also the truth of the church; and by grapes are signified goods thence derived, which are the goods of charity, and by clusters, the goods of faith; hence it is evident that by clusters of bitterness are signified the goods of faith adulterated. Again, mention is made in Moses of "*the bitter water that causeth the curse.*" This water was given by the priest to every woman accused by her husband of adultery. If the woman was guilty, the water entered into her and became bitter, causing her belly to swell, and her thigh to rot (Numb. v. 12—29). The reason of this law, which is called, "*the law of jealousies,*" was, that by the marriage of man and wife is signified the marriage of truth and good, for love truly conjugal descends from that spiritual marriage; hence by adultery is signified the conjunction of falsity and evil, and this was the reason why, in case of guilt, the water became bitter, by which is signified the adulteration of good; and whereas the belly signified conjugal love, in like manner as the womb, and also the thigh, hence it was that the belly swelled and the thigh rotted, by which, in the spiritual sense, was signified that the conjugal principle perished, or conjugal love itself spiritual and natural, the womb or belly signifying that love spiritual, and the thigh the same love natural. From these considerations it is evident that by bitter and bitterness, in general, are signified the falsification and adulteration of truth and good, and that the various species thereof are signified by gall, wormwood, myrrh, wild grapes, gourds, and the like.

619. *But it shall be in thy mouth sweet as honey*—That hereby is signified exterior delight, appears from the signification of the mouth, as denoting what is exterior; for the subjects here treated of are the little book, and the eating of it up. By the little book is signified the Word, and by eating it up are signified perception and exploration; whence by the mouth, which first receives, is understood the external of the Word; and from the signification of "*sweet as honey,*" as denoting the delight of natural good. The reason that the external of the Word was sweet as honey, that is thus delightful, was, because the external of the Word is of such a nature that it can be applied to any love whatever, and to any principle thence conceived, which may also be thereby confirmed; the reason of this is, because in the external of the Word, which is the sense of the letter, many things are written according to appearances before the natural man, and many appearances, if they are not inwardly understood, are fallacies, such as are the fallacies of the sense; wherefore by those who love to live to the body and to the world, the external of the Word is drawn, by those appearances, to confirm evils of life and falsities of faith. This was

especially the ease with the sons of Jacob, who applied all things of the Word to themselves, and, from the sense of the letter, maintained it as a principle of their faith, which they also retain at this day, such as, that they were elected in preference to others, and hence were a holy nation; also that their Jerusalem, the temple there, the ark, the altar, the sacrifices, with innumerable other things, were holy of themselves, not knowing or being willing to know, that the holiness of all those things consisted solely in their representing things divine proceeding from the Lord, which are called celestial and spiritual, and are the holy things of heaven and the church, and that to think them to be holy of themselves, and not from the divine things which they represented, was to adulterate and falsify the Word by applications thereof to themselves and their own loves. The case was similar with respect to their faith concerning the Messiah, which was, that he should be king of the world, and raise them above all the nations and people in the world; not to mention other things which they collected from the mere literal sense of the Word, and which to them were in the mouth sweet as honey. Hence it is, that those things which are in the spiritual sense of the Word are undelightful, for in this sense are essential truths, which are not according to appearances; as for instance, that that nation was not holy, but worse than every other nation, consequently that they were not elect; that the city of Jerusalem only signifies the church of the Lord, and doctrine concerning him and concerning the holy things of heaven and the church; and that the temple, the ark, the altar, and the sacrifices, represented the Lord and the holy things proceeding from him, and that hence, and from no other source, was their holiness derived. These are the truths which are stored up inwardly in the literal sense of the Word, that is, in its internal spiritual sense, which truths they deny, in consequence, as was said, of their falsifying and adulterating the literal sense, and which therefore are to them undelightful as food that is bitter in the belly.

The reason of its being said that the little book should be in the mouth sweet as honey, is, because honey signifies the delight of natural good, which signification may appear from the following passages. Thus, in Ezekiel: "*But thou, son of man, hear what I say unto thee; Open thy mouth, and eat that I give thee. And when I looked, behold, a hand was sent unto me; and lo, a roll of a book was therein. And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in*

my mouth as honey for sweetness. And he said unto me, Go, get thee unto the house of Israel, and speak my words unto them" (ii. 8—10; iii. 1—4). Similar things are involved in these words, as in those of which we are now treating in the Revelation. The prophet Ezekiel's being commanded to eat the roll of the book, involves the same thing as John's being commanded to eat the little book, namely, exploration as to how the divine truth which is in the Word is as yet received, perceived, and appropriated, by those who are of the church; for by the prophet Ezekiel, and by John, are represented the doctrine of truth and the Word, hence exploration was made with them. The reason why it was made by eating a book is, because to eat signifies to perceive, and thus to appropriate, as was shewn above; and when this was explored, namely, in what manner the Word was as yet perceived, it is then said to the prophet Ezekiel, that he should go unto the house of Israel and speak the words of God unto them; also to the prophet John, that he must as yet prophesy, that is, teach the Word in the church; and this because the book was perceived to be in his mouth sweet as honey, that is, because the Word, as to the sense of the letter, is as yet delightful, though only so because this sense can be applied in favour of any false principles whatever, and of any loves of evil whatever, and thus may serve for confirming the delights of the natural life separate from the delights of the spiritual life, which, when they are separated, are merely delights of the loves of the body and of the world, whence arise principles of what is false originating in fallacies. Again, in Isaiah: "*Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good*" (vii. 14, 15). That these words are spoken of the Lord may be seen confirmed in Matt. i. 23. Any one may see that by butter and honey there mentioned are not meant butter and honey, but something divine corresponding to them, for it follows, "*that he may know to refuse the evil and choose the good,*" which is not known by eating butter and honey; but by butter is signified the delight of spiritual good, and by honey, the delight of natural good, consequently the divine-spiritual and the divine-natural of the Lord are thereby signified, and thus his human principle interior and exterior. That the Lord's human principle is what is understood, may appear from its being said that a virgin shall conceive and bear a son; and that this son is divine, is evident from his name being called "*God with us,*" name denoting quality, here therefore that it was divine. By butter and honey also is signified the delight of spiritual and natural good, in these words in the same chapter: "*Butter and honey shall every one eat that is left in the land*" (ver. 22). By them that are left in the land are understood those that are inwardly and also outwardly good

from the Lord, consequently who receive the good proceeding from the Lord in truths; the blessedness thence of the internal or spiritual man, and likewise of the external or natural, is signified by butter and honey. Thus also in Job: "*He shall suck the poison of asps: the viper's tongue shall slay him. He shall not see the rivers, the flowings of the streams of honey and butter*" (xx. 16, 17). These things are said concerning hypocrites, who speak well and smoothly concerning God, concerning their neighbour, also concerning heaven and the church, when notwithstanding they think altogether otherwise, and because they can thus cunningly devise how to captivate the minds of others, while in their heart they harbour what is infernal, it is said, "*He shall suck the poison of asps, the tongue of the viper shall slay him.*" That such possess not any delight of natural good nor of spiritual good, is understood by, "*He shall not see the rivers, the flowings of the streams of honey and butter,*" rivers denoting those things that pertain to intelligence, and the flowings of the streams of honey and butter, the things pertaining thence to the affection and love, which are the very delights of heavenly life. All the delight of life which remains to eternity is the delight of spiritual good and truth, and of natural good and truth thence derived, whereas hypocritical delight is a natural delight separate from spiritual, but this delight, in another life, is turned into what is direfully infernal. That by butter and honey in this passage also are not understood butter and honey, is manifest, for in what part of the world are there found floods, and streams of honey and butter? The same as is signified by butter and honey, is also signified by milk and honey. And inasmuch as by milk is signified the delight of spiritual good, and by honey, the delight of natural good, and these delights are given to those who are of the church of the Lord, therefore the land of Canaan, by which the church is signified, was called "*a land flowing with milk and honey*" (Exod. iii. 8, 17; Levit. xx. 24; Numb. xiii. 27; xiv. 8; Deut. vi. 3; xi. 9; xxvi. 9, 15; xxvii. 3; xxxi. 20; Joshua v. 6; Jer. xi. 5; xxxii. 22; Ezek. xx. 6).^x And the church is with those only who are in spiritual good and at the same time in natural good, for in these the church is formed by the Lord; for the church is in man, and not without him, consequently, not with those in whom those goods are not; these goods with their delights are signified by milk and honey. That in the land of Canaan there was also much honey at that time, on account of the church of the Lord being there, appears from the first book of Samuel, where it is said, "*And all they of the land came to a wood, and there was honey upon the face of the ground. Then said Jonathan, Mine eyes have been enlightened,*

^x That by the land of Canaan, in the Word, is understood the church, was shewn above, n. 29, 304, 417.

because I tasted a little of this honey" (xiv. 25, 29). The reason of Jonathan's eyes being enlightened by his tasting the honey was, because honey corresponds to natural good and its delight, and this good gives intelligence and enlightens, whence Jonathan knew that he had done evil. This is also agreeable to what is said in Isaiah, that the child should eat butter and honey, that he might know to refuse the evil and choose the good; for correspondences at that time exhibited their effects outwardly, inasmuch as all things of the Israelitish church existed from correspondences, by which were represented and signified things celestial and spiritual. The same as is signified by butter and honey is also signified by oil and honey in the following passages. Thus in Moses: "*He made him to ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the stone of the rock*" (Deut. xxxii. 13). These words occur in the song of Moses, in which the subject treated of is the church in its beginning, and afterwards in its progression, and at length in its end; they who constituted the ancient church are described by these words, and not they who constituted the Israelitish church, for the latter were evil from the beginning even to the end, as is evident from their fathers in Egypt, and afterwards in the wilderness; but the ancient church, the men of which are understood by their fathers, was that which the Lord caused to ride upon the high places of the earth, and fed with the increase of the fields. That the good of natural love and the good of spiritual love, with their delights, were given to them by means of truths, from which their intelligence was derived, and according to which they lived, is signified by, he made him to suck honey out of the rock, and oil out of the stone of the rock, honey denoting the delight of natural love, oil the delight of spiritual love, and the rock, and the stone of the rock, truth from the Lord.^y So in David: "*He should have fed them also with the fat of wheat, and with honey out of the rock should I have satisfied thee*" (Psalm lxxxii. 16). Here by the fat of wheat is also signified the delight of spiritual good, and by honey out of the rock, the delight of natural good by truths from the Lord, as above. It is to be observed, that natural good is not good, unless it be also spiritual good; for all good flows-in by the spiritual man or mind into the natural man or mind, and in proportion as the natural man or mind receives the good of the spiritual man or mind, in the same proportion he receives good; it is necessary that there be both, or in both principles, in order to constitute good; wherefore natural good separate from spiritual good is in

^y That oil signifies the good of love and charity, may be seen above, n. 375, and that a rock signifies truth from the Lord, n. 443.

itself evil, which nevertheless is perceived by man as good; inasmuch as the spiritual and natural must be together in order that there may be good, therefore in the passages which have been adduced, and in those still to be adduced, mention is made of butter and honey, milk and honey, fat and honey, likewise oil and honey; and by butter, milk, fat and oil, is signified the good of spiritual love, and by honey, the good of natural love, together with their delights. Again, in Ezekiel: "*Thus wast thou decked with gold and silver; and thy raiment was of fine linen and silk, and needlework; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom. My bread also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for an odour of rest*" (xvi. 13, 19). These things are said concerning Jerusalem, by which is signified the church, first the ancient church, and afterwards the Israelitish church: concerning the ancient church, it is said, that she was decked with gold and silver, by which is signified, the love of good and truth with the men of the church; the raiment of fine linen, silk, and needlework, signifies the knowledges of celestial, spiritual, and natural truth; fine linen signifies truth from a celestial origin, silk, truth from a spiritual origin, and needlework, truth from a natural origin, which is called scientific truth. By eating fine flour, honey, and oil, are signified the perception of truth and good natural and spiritual, and the appropriation of the same; to eat denoting to appropriate, fine flour denoting truth, honey, natural good, and oil spiritual good, which were appropriated to them by a life according to the truths above mentioned. By becoming exceedingly beautiful and prospering into a kingdom, is signified, to become intelligent and wise, so as to constitute a church beauty denoting intelligence and wisdom, and a kingdom signifying a church. But concerning the Israelitish church, which was only in the externals without internals, whence the men of that church were idolatrous, it is said, that they set the fine flour, honey, and oil, before images of men, or idols, for an odour of rest, that is, that they perverted the truths and goods of the church into falsities and evils, and thus profaned them. Again, in the same prophet: "*Judah, and the land of Israel, they were thy traders: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm*" (xxvii. 17). This is spoken of Tyrus, by which is signified the church as to the knowledges of truth and good, whence also by Tyrus are signified the knowledges of truth and good themselves pertaining to the church; by oil and honey are signified spiritual and natural good, as above. What is understood in the spiritual sense by Judah, and the land of Israel, likewise by wheat, Minnith and Pannag, and by balsam, also by

the tradings of Tyrus, may be seen explained above.² Again, in Moses: "*A land of brooks of water, of fountains and depths that spring out of the valley and mountain; a land of wheat and barley, and vines, and fig-trees, and pomegranates; a land of oil, olive, and honey*" (Deut. viii. 7, 8). These things are said concerning the land of Canaan, by which is understood the church which is in celestial, spiritual, and natural good, and thence in truths; but the particulars of this verse are explained above,^a where it is shewn, that oil and honey signify the good of love in the internal or spiritual man and in the external or natural man. So in David: "*The judgments of Jehovah are truth, they are just altogether. More to be desired are they than gold, yea, than much pure gold: sweeter also than honey and the dropping of the honeycombs*" (Psalm xix. 9, 10). By the judgments of Jehovah are signified the truths and goods of worship; wherefore it is said, "*the judgments of Jehovah are truth, they are just altogether;*" justice being predicated of the good of life and worship thence derived; and as good is also signified by gold and pure gold, it is therefore said, that they are more desirable than gold and than much pure gold, gold denoting celestial good, pure gold, spiritual good, and desirable denoting what is of the affection and love; inasmuch as the goods with which a man is affected are also delightful, therefore it is said, that they are sweeter than honey and the dropping of the honeycombs, sweet denoting what is delightful, honey, natural good, the dropping of the honeycombs, natural truth. So again: "*I have not departed from thy judgments: for thou hast taught me. How sweet are thy words to my taste! yea, sweeter than honey to my mouth*" (Psalm cxix. 102, 103). Here the mouth denotes the external, the same as where it is said in the Revelation, that the little book was sweet as honey in the mouth. So in Luke: Jesus, addressing his disciples, who were terrified on seeing him, and supposed that they had seen a spirit, said, "*Behold, my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat it before them*" (xxiv. 39, 43). From the series of these words viewed in their spiritual sense it manifestly appears, that by honeycomb, or by honey, is signified natural good, for the Lord disclosed to his disciples that he had glorified or made divine his whole humanity, even as to the natural and sensual principle thereof; this is signified by the hand and feet, and by the flesh and bones, which they saw and felt; by the hands and feet, is signified the ultimate principle of man, which is called

² N. 433.^a N. 374, 403.

the natural, by the flesh the good thereof, and by bones, the truth thereof; for all things pertaining to the human body correspond to things spiritual, and the flesh corresponds to the good of the natural man, and the bones to the truths thereof.^b The Lord also confirmed the same by eating before the disciples of a broiled fish and a honeycomb, the broiled fish signifying the truth of good of the natural and sensual man, and the honeycomb, the good of truth of the same, wherefore by eating of these things, and by the disciples feeling him, the Lord shewed and confirmed that his whole humanity, even to the ultimates thereof, was glorified, that is, was made divine.

Forasmuch as honey signifies the good of the natural man, therefore also it is said of John the Baptist, "*And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey*" (Matt. iii. 4; Mark i. 6). The reason of this was, because John the Baptist represented the same as Elias, wherefore also it was said, that Elias should come, by whom was understood John; Elias represented the Lord as to the Word, or the Word which is from the Lord, and in like manner did John; and inasmuch as the Word teaches that the Messiah or the Lord was about to come, therefore John was sent before to preach concerning the advent of the Lord, according to the predictions of the Word: and inasmuch as John represented the Word, therefore the ultimates of the Word, which are natural, were represented by John, by his clothing, and also by his food, namely, by having his raiment of camel's hair, and the leathern girdle about his loins, the camel's hair signifying the ultimates of the natural man, such as are the exteriors of the Word, and the leathern girdle about his loins, the external bond or connexion thereof with the interior things of the Word, which are spiritual; similar things are signified by locust and wild honey, by locust, is signified the truth of the natural man, and by wild honey, its good; whether we speak of the truth and good of the natural man, or of natural truth and good, such as the Word is in its ultimate sense, which is called the sense of the letter, or natural sense, it amounts to the same, for this was what John represented by his clothing and food. The reason why no leaven, nor any honey, should be used in the offerings made by fire to Jehovah (Levit. ii. 11), was, because leaven signifies the falsity of the natural man, and honey, the delight of the good of the natural man, and, in the opposite sense, the delight of his evil, which also is like leaven when it is mixed with such things as signify things of a holy and interior nature, for natural delight derives its all from the delights of the love of self and of the world; and inasmuch as the Israelitish

^b Concerning this correspondence more may be seen in the work concerning *Heaven and Hell*, n. 87—102.

nation was in those delights more than other nations, therefore it was forbidden them to use honey in their sacrifices.^c It is recorded of Samson, that after he had rent the young lion, and returned to take a wife from the nation of the Philistines, "*he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees, and honey in the carcase of the lion*" (Judges xiv. 8, 9). By this circumstance was signified the dissipation of the faith which is separate from charity, which the Philistines represented; it was on this account that the Philistines were called the uncircumcised, by which name is signified, that they were without spiritual love and charity, and only in natural love, which is the love of self and of the world; such faith, inasmuch as it destroys the good of charity, was represented by the young lion, which assaulted Samson with intent to tear him in pieces, but Samson, inasmuch as he was a Nazarite, and by his Nazariteship represented the Lord as to his ultimate natural principle, rent the lion in pieces, and afterwards found in his carcase a swarm of bees and honey, by which was signified, that after that faith is dissipated, the good of charity succeeds in its place. Similar things were represented and signified by the other circumstances related of Samson in the book of Judges; for there is nothing written in the Word which does not represent and signify something pertaining to heaven and the church, which can only be known from the science of correspondences, and thence from the spiritual sense of the Word.

620. *And I took the little book out of the angel's hand, and ate it up*—That hereby is signified exploration, appears from things which precede, namely, that by the little book is understood the Word, by the angel, the Lord as to the Word, and by eating it up, reception, perception, and appropriation thereof, consequently also exploration, in this case as to the quality of the understanding of the Word as yet remaining in the church, which exploration takes place from what is perceived, and according to perception; hence exploration took place with the prophet John, because by a prophet is signified the doctrine of the church, and in a universal sense the Word.

621. *And it was in my mouth sweet as honey*—That hereby is signified that the Word, as to its external or literal sense, was as yet perceived as the delight of good, but this only because of its serving to confirm false principles and loves of evil, or principles originating in the love of self and of the world, all which are falsities, as may be seen in what was said above.

622. *And as soon as I had eaten it, my belly was made bitter*—That hereby is signified that it was perceived and explored that the Word was inwardly undelightful from the adulterated

^c Concerning the signification of honey, as denoting the delight of the good of the natural man, more may be seen in the *Arcana Coelestia*, n. 5620, 6856, 8056, 10,137, 10,530.

truth of the literal sense thereof, appears from those things which are explained above,^d where similar words occur. The reason why the belly here signifies the interiors of the Word, which are called spiritual, is, because exploration was represented by eating up the little book, by which is understood the Word, and by its savour, which signifies perception; hence the first perception is signified by the savour in the mouth, where the little book was sweet as honey, and is the perception of the quality of the literal sense thereof, thus of the quality of the Word outwardly; but the other perception is signified by its savour when it comes into the belly, which is said to be made bitter, and this other perception is that of the quality of the spiritual sense thereof, thus of the quality of the Word inwardly: hence it is, that as by the mouth is signified the Word outwardly, therefore here by the belly, is signified the Word inwardly, because inwardly received and explored. The reason why the belly signifies the interiors, is, because the belly stores up the food inwardly, and by food is signified every thing which nourishes the soul, and because the belly, as well as the rest of the bowels, is within, or in the midst of the body, hence it is that by the belly, and also by the bowels, in the Word, are signified the interiors.

This will be still more evident from the following passages of the Word. Thus in Ezekiel: "*Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee*" (iii. 3). By these words similar things are signified as are now explained in the Revelation; for by the roll is signified the same as by the little book, namely, the Word, and by causing the belly to eat, and filling the bowels with the roll, is signified, to explore how the Word is understood in the church, which is done by the reading and perception thereof. Again, in David: "*Whose belly thou fillest with thy treasure: the sons are fed to the full, and they leave their residue to their infants*" (Psalm xvii. 14). By the treasure here mentioned is signified the truth of the Word, by the belly, the interior understanding, whence by filling their belly with treasure is signified to instruct their interior understanding in the truths of the Word; that they who are affected with the truths and thence fully instructed, is signified by, "*the sons are fed to the full,*" sons denoting those who are in the affection of truth; the infants of the sons signify truths springing up, or in the birth, whence it is said that they leave their residue to their infants;—it is here said, the interior understanding, for there is with man an exterior understanding and an interior; the exterior understanding is of the natural mind, and the interior understanding is of the spiritual mind; the interior is signified by the belly. Again, in John: "*Jesus*

^d N. 617, 618.

stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they who believe on him should receive" (vii. 37—39). After this manner the Lord describes the divine truth inwardly perceived by those who are in the spiritual affection of truth, who are understood by them that thirst, and come to the Lord and drink; that with such there shall be understanding of divine truth, is signified by, "*out of his belly shall flow rivers of living water;*" rivers flowing out of the belly denoting the interior understanding or intelligence, and living water denoting divine truth from the Lord; and inasmuch as by the holy spirit is signified the divine truth proceeding from the Lord, it is therefore added, "*this spake he of the Spirit, which they who believe on him should receive.*" Again, in Mark: "*Whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats: that which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceeds evil*" (vii. 18—21; Matt. xv. 17—20). These words are to be understood thus, that all things, whether falsities or evils, which, either from the sight or hearing, flow into the thought of the understanding, and not into the affection of the will, do not affect or infect the man, inasmuch as the thought of the man, so far as it does not proceed from the affection of his will, is not in the man, but without him, wherefore it is not appropriated to him; the case is the same with respect to truth and good. These things the Lord teaches by correspondences, when he says, that that which enters by the mouth into the belly does not render a man unclean, because it enters not into the heart, for that which enters into the belly is cast out into the draught; by which is understood, that whatever is from without, whether it be from objects of the sight, or from objects of the speech, or from objects of the memory, and enters the thought of the understanding of man, does not render him unclean, but that so far as it is not of his affection or will, it is separated and cast out, as what is taken into the belly is cast out into the draught. These spiritual things the Lord expounded by natural things, inasmuch as the meats which are taken into the mouth, and thus passed into the belly, signify such things as man spiritually imbibes, and with which he nourishes his soul, and hence it is that the belly corresponds to the thought of the understanding, and is likewise significative of it. That the heart signifies the affection of the will of man was shewn above; likewise, that that alone is appropriated to man which becomes of his affection or will. That spiritual things, and not natural things, are understood, is evident, for the Lord declares that, from within, out of the heart

of men proceed evil thoughts, adulteries, fornications, murders, thefts, and blasphemies. Forasmuch as the falsities and evils which enter from without into the thoughts, enter from the hells, and, if they are not received by man in the affection of the will, are rejected into the hells, it is therefore said that they are cast out into the draught; for by the draught is signified hell, because in the hells all things are unclean, and they who are there are ejected out of heaven, which in form is as a man, whence it is called the Grand Man, and also corresponds to all things of man, whereas the hells correspond to the ejections from the belly of the Grand Man or of heaven, whence it is that in the spiritual sense hell is understood by the draught. The reason why the belly is said to purge all meats, is, because by the belly is signified the thought of the understanding, as was said above, and by meats are signified all spiritual nourishments, and the thought of the understanding is what separates the unclean from the clean, and so purges. Again, in Jeremiah: "*Nebuchadnezzar the king of Babylon hath disturbed me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up as a whale, he hath filled his belly with my delicacies, he hath driven me away*" (li. 34). Here by Nebuchadnezzar the king of Babylon is signified the profanation of divine truth; and because they who profane it imbibe it more than others and apply it to filthy loves, especially to the love of rule, even to the transferring of all divine power to themselves, this is signified by its being said, "*he hath swallowed me up as a whale, he hath filled his belly with my delicacies,*" the whale signifying the ultimate natural principle, in which they are who are in the love of self, and delicacies denoting the knowledges of truth and good from the Word, wherefore to fill the belly with them denotes here to imbibe and profane them. Again, in David: "*Have mercy upon me, O Jehovah, for I am in distress: mine eye is consumed with grief, yea my soul and my belly*" (Psalm xxxi. 9). By the eye, the soul, and the belly, are here signified the understanding, and thence the thought of truth, interior and exterior; thus by the belly are signified the interiors of the understanding, which are said to be consumed with grief when they perish by falsities. Again: "*For our soul is bowed down to the dust: our belly cleaveth unto the earth*" (Psalm xlv. 25). Here also by the soul and the belly in the spiritual sense is signified the thought of the understanding; and by being bowed down to the dust, and cleaving to the earth, is signified the being imbued with falsities, for by dust and earth is here signified what is infernal and accursed. The same is also signified by going upon the belly and by eating dust, as it was said to the serpent: "*Thou art cursed above every beast, and above every wild beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life*" (Gen. iii. 14). Hence also it was that it was

altogether forbidden to eat "*whatsoever goeth upon the belly, for it was an abomination*" (Levit. xi. 42). The reason why by dust, and by the cleaving of the belly to the earth, is signified the infernal and accursed false principle, is, because the hells are under the earths in the spiritual world, and through the earths in that world falsities of evil are exhaled from the hells; and because the belly from its correspondence signifies the interiors of the understanding and thought, which are infected and imbued with the falsities of evil if they adhere to those earths. Hence also in the spiritual world no one lies with the belly upon the earth; moreover to walk there upon the earth with the feet, denotes to touch and imbibe what is exhaled from the hells with the corporeal natural principle, which corresponds with the soles of the feet, and this part of the natural principle has no communication with the thoughts of the understanding, except with those who are in evils as to life and in falsities as to doctrine. Again, in Job: "*Their belly prepareth deceit*" (xv. 35). And again, in the same: "*For I am full of words, the spirit of my belly constraineth me. Behold, my belly is as wine which hath no vent*" (xxxii. 18, 19). By these words is meant that he could not open the thoughts of the understanding. Again, in Jeremiah: "*O Jerusalem, wash thy heart from wickedness, that thou mayest be saved. How long shall thoughts of iniquity abide in thy belly?*" (iv. 14). In these words thoughts are manifestly attributed to the belly, for it is said, "*How long shall thoughts of iniquity abide in thy belly?*" wickedness also is attributed to the heart, because the heart corresponds to the will, in which wickedness resides. And in David: "*For there is nothing right in their mouth; their belly is perdition; their throat is an open sepulchre; with their tongue they speak smoothly*" (Psalm v. 9). Here also perditions, that is, evil thoughts, are attributed to the belly. Again: "*The belly of man and the heart is deep*" (Psalm lxiv. 6). Here by the belly of a man are signified the thoughts of what is false, and by the heart, the affections of evil, the latter pertaining to the will, the former to the understanding. So in Habakkuk: "*My belly trembled; my lips quivered at the voice*" (iii. 16). By the belly trembling is here signified grief of thought, wherefore it is also said, "*My lips quivered at the voice,*" denoting a stammering thence of the speech. By the belly of the whale, in which Jonah was three days and three nights (Jonah ii. 1), are signified the hells where are the most dire falsities, with which he was encompassed, consequently grievous temptations, as may appear from the prophecy of Jonah in the same chapter, where it is said: "*Out of the belly of hell cried I, and thou heardest my voice*" (verse 2). That the bowels have a similar signification may be seen from the following passages. Thus in Isaiah:—"Wherefore my bowels shall sound like a harp for Moub, and my inward parts

for *Kir-haresh*" (xvi. 11). And in David: "*Bless Jehovah, O my soul: and all my inward parts, bless his holy name*" (Psalm ciii. 1). And again: "*I delight to do thy will, O my God, yea thy law is in my bowels*" (Psalm xl. 9). So in Ezekiel: "*Their silver and their gold shall not be able to deliver them in the day of the wrath of Jehovah: they shall not satisfy their souls, neither fill their bowels*" (vii. 19). By their silver and gold are signified the falsities and evils of the religion which is from self-intelligence and self-will; that from these there is not any spiritual nourishment, or intelligence and affection of good, is signified by, "*they shall not satisfy their souls, neither fill their bowels.*" Inasmuch as by the bowels are signified the interiors of the thought, and these are what are affected with grief, therefore such grief is expressed in the Word by the moving of the bowels; as in Isaiah lxiii. 15; Jer. xxxi. 20; Lam. i. 20; Matt. ix. 36; Mark vi. 34; viii. 2; Luke i. 78; vii. 12, 13; x. 33, 34; xv. 20.

Whereas by the belly are signified the interiors of the thought or of the understanding, therefore by the fruit of the belly in the spiritual sense, are signified the goods of the understanding, and by sons the truths thereof. Thus in David: "*Lo, sons are the heritage of Jehovah, and the fruit of the belly is his reward*" (Psalm cxxvii. 3). And in Isaiah: "*They shall have no pity on the fruit of the belly; their eye shall not spare the sons*" (xiii. 18). And in Job: "*Pitying I mourn for the sons of my belly*" (xix. 17). And in Moses: "*He will also bless the fruit of thy belly, and the fruit of thy land*" (Deut. vii. 13). And in Hosea: "*Yea, though they bring forth, yet will I slay the desires of their belly*" (ix. 11, 16). The fruit of the belly, and the desires of the belly, signify in the literal sense natural offspring, but in the spiritual sense they signify spiritual offspring, which is science, intelligence, and wisdom, for into these man is re-born when he is regenerated; hence it is that by births, by sons and daughters, and other names pertaining to nativity, are signified such things as pertain to spiritual nativity, that is to regeneration; for the angels, who perceive the Word spiritually, are unacquainted with any other birth or fruit of the belly. Hence also it is, that by the womb and the belly are signified similar things in the following passages. Thus in Isaiah: "*O that thou hadst hearkened to my commandments! Thy seed had then been as the sand, and the offspring of thy bowels like the gravel thereof*" (xlviii. 18, 19). And in David: "*I was cast upon thee from the womb: thou art my God from my mother's belly*" (Psalm xxii. 10). And again: "*For thou hast possessed my reins: thou hast covered me in my mother's belly*" (Psalm exxxix. 13). And again: "*The wicked are estranged from the womb: they go astray from the belly, speaking lies*" (Psalm lviii. 3). The same may be seen from numerous

other passages of the Word. The reason why the belly or the bowels signify the interiors of the thought or of the understanding, is, because there are two lives with man, namely, the life of the understanding, and the life of the will; to those two fountains of life correspond all things of the body, wherefore also the latter are acted upon, and act at the disposal of the former, insomuch that whatever part of the body does not suffer itself to be actuated by the understanding and the will, is not alive; hence it is that the whole body is subject to the government of those two lives, for all things in the body which are moved, and so far as they are moved by the respiration of the lungs, are subject to the government of the life of the understanding, and all things in the body which are acted upon by the pulsation of the heart, and so far as they are acted upon, are subject to the government of the life of the will: it is hence that in the Word mention is frequently made of the soul and heart, and that the soul signifies the life of the understanding, likewise the life of faith, for the soul is predicated of respiration, and that the heart signifies the life of the will, likewise the life of the love: it is hence also that the belly and the bowels are predicated of thought which is of the understanding, and that the heart is predicated of affection which is of the will.

623. Verse 11. *And he said unto me, Thou must prophesy again upon peoples, and nations, and tongues, and many kings—* “*And he said unto me, Thou must prophesy again,*” signifies the divine command that the Word may as yet be taught: “*upon peoples, and nations, and tongues, and many kings,*” signifies with all who are in truths and goods as to life, and at the same time in goods and truths as to doctrine, consequently, that the Word may be taught as to goods of life, and as to truths of doctrine.

624. *And he said unto me, Thou must prophesy again—* That hereby is signified the divine command that the Word may as yet be taught, appears from the signification of saying, when by an angel, by whom in this chapter the Lord is represented as to the Word, as denoting command, for what the Lord says, the same is a command; and from the signification of prophesying, as denoting to teach the Word, concerning which we shall speak presently. The reason of its being said that he must as yet teach the Word, was, because the quality of the understanding of the Word as yet remaining in the church was explored, and it was found that the Word was delightful as to the sense of the letter, for this is signified by the little book being in the mouth sweet as honey, the little book denoting the Word. It was commanded that the Word should be yet taught in the church, because the end thereof was not yet come, for the end of the church is described by the sounding of the seventh angel; but here the state proximately before the end is described by the

sounding of the sixth angel, which state of the church is the subject now treated of. Moreover, before the end is fully come, the Word, when it is taught, is as yet delightful to some, but not so in the last state or end of the church, for then the Lord opens the interior things of the Word, which are undelightful, as was said above in treating concerning the eating up of the little book, and its making the belly bitter. The reason that the Word is still to be taught, although the interior truths thereof are undelightful, and that the last judgment does not take place before there is a consummation, that is, when there is no longer any good and truth remaining with the men of the church, is altogether unknown in the world, but is known in heaven, and is this; there are two kinds of men upon whom judgment takes place; one kind consists of those who are upright, and the other of those who are not upright: those who are upright are angels in the ultimate heaven, who, for the most part, are simple, because of their not having cultivated their understanding with interior truths, but only with exterior truths from the literal sense of the Word, according to which they have lived; hence it is that their spiritual mind, which is the interior mind, was not indeed shut, but neither was it opened, as with those who received interior truths in doctrine and in life, wherefore as to spiritual things they became simple, and are called the upright; but the non-upright are those, who have lived outwardly as Christians, but inwardly admitted evils of every kind into the thought and into the will, so that in the external form they appeared as angels, although in the internal form they were devils. These, when they come into the other life, are, for the most part, consociated with the upright, that is, with the simple good who are in the ultimate heaven, for the exteriors consociate, and the simple good are such that they believe every thing to be good which appears good in the external form, their thought not penetrating farther. But the non-upright are to be separated from the upright or simple good, before the coming of judgment, and after it, and this separation can only be effected successively. This therefore is the reason that before the time of the last judgment the Word is still to be taught, although inwardly it is undelightful, that is, as to its interior things, which therefore they do not receive, but only such things from the letter as favour their own loves, and the principles thence conceived, on account of which the Word, as to the literal sense, is still delightful to them: hence it may appear how the upright are separated from the non-upright. That on account of this reason the time is protracted after the last judgment before the new church is fully established, is an arcanum from heaven which at this day can only enter the understanding of a few; and yet this is what the Lord teaches in the following passages in Matthew: "*So the servants*

of the householder came and said unto him, Sir, didst not thou sow good seed in thy field; from whence then hath it tares? The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and at the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. He that soweth the good seed is the Son of Man. The field is the world: the good seed are the sons of the kingdom; the harvest is the consummation of the age. As therefore the tares are gathered and burned in the fire; so shall it be in the consummation of the age" (xiii. 27—30, 37—40). By the consummation of the age, here mentioned, is signified the last time of the church; that before this, the upright are not to be separated from the non-upright, because they are consociated by exteriors, is signified by not gathering the tares lest the wheat be rooted up with them.^e

The reason why to prophesy signifies to teach the Word, is, because by a prophet, in the supreme sense, is understood the Lord as to the Word, and in the respective sense one who teaches the Word, but in the abstract sense are signified the Word itself, and also doctrine from the Word; these things being signified by a prophet, hence by prophesying is signified to teach the Word, and doctrine from the Word. This signification may appear from the passages in the Word where prophets and prophesying are mentioned, when understood as to the spiritual sense. Thus in Matthew: "*Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity*" (vii. 22, 23). The subject here treated of is salvation, namely, that no one is saved by knowing the Word and teaching it, but by doing it; for in the verse preceding, it is said, that those only shall enter the kingdom of heaven who do the will of God (verse 21); and in the subsequent verses, that he who heareth the words of the Lord and doeth them is the wise man, but he who heareth and doeth them not is the foolish man (verses 24—27); hence it is evident, what is understood by the words of the Lord in the above passage; namely, that by, "*Many will say to me in that day, Lord, Lord,*" is understood the worship of the Lord by prayers, and by words of the mouth only; by, "*have we not prophesied in thy name,*" is understood, to teach the Word, and doctrines from the Word, to prophesy denoting to teach, and the name of the Lord denoting according to doctrine from the Word; by

^e Concerning this circumstance see also what is said in the work concerning *The Last Judgment*, n. 70.

casting out devils is signified, to liberate from falsities of religion, devils denoting falsities of religion; by doing many wonderful works, is signified, to convert many; but inasmuch as they did these things not for the sake of the Lord, nor for the sake of truth and good, neither for the sake of the salvation of souls, but for the sake of themselves and the world, thus only that they might appear in the external form, therefore with respect to themselves they did not do good but evil; this is understood by the Lord's saying to them, "*I never knew you: depart from me, ye that work iniquity;*" it may seem as if they could not work iniquity in doing such things, but nevertheless all is iniquity which a man does for the sake of himself and of the world, inasmuch as there is not any love of the Lord and of his neighbour therein, but only the love of self and the world, and every one after death remains his own love. Again, speaking of the consummation of the ages, Jesus saith: "*And many false prophets shall rise, and shall deceive many. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch, that if it were possible, they shall deceive the very elect*" (Matt. xxiv. 11, 24; Mark xiii. 22). In these passages, by false prophets and false Christs are not understood prophets, in the common acceptation of the term, but all those who pervert the Word and teach falsities; such are also false Christs, for Christ signifies the Lord as to divine truth, whence false Christs signify divine truths falsified; to shew great signs and wonders, signifies the efficacy and power of falsities by confirmations from the literal sense of the Word, by these also signs and wonders are produced in the spiritual world, for the literal sense of the Word, however it may be falsified, has power, concerning which many wonderful circumstances might here be related, if it were needful; by the elect are signified those who are in spiritual good, that is, who are in the good of charity. Again: "*He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a just man in the name of a just man, shall receive a just man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward*" (Matt. x. 41, 42). No one can understand these things unless he know what is signified by a prophet, by a just man, by a disciple, and by the little ones, likewise what is meant by receiving them in their own name. By a prophet, in the abstract sense, is signified the truth of doctrine, by a disciple, the good of doctrine, by a just man, the good of life, and by receiving them in their own name is signified to receive those things from the love of them; thus by receiving a prophet in the name of a prophet, is signified, to love the truth of doctrine because it is truth, or to receive truth for its own sake; by receiving a just man in the name of a just man, is signified to love good,

and to do it because it is good, thus from the love or affection of the heart to receive it from the Lord; for he who loves truth and good for their own sakes, loves them from themselves, thus, from the Lord, from whom they proceed, and inasmuch as he does not love them for the sake of self and the world, he loves them spiritually, and all spiritual love remains with man after death, and gives life eternal; to receive a reward signifies to bear in himself, or carry with him, that love, and thence to receive the blessing of heaven; to give to drink to one of the little ones a cup of cold water only in the name of a disciple, signifies, from innocence to love innocence, and by virtue thereof to love good and truth from the Word, and to teach them, to give to drink a cup of cold water signifying to love and teach from a small degree of innocence, little ones signifying the innocent, and, abstractedly, innocence itself, to give to drink a cup of cold water signifying to teach from a little innocence, and disciple signifying the good of doctrine from the Lord; hence by giving water to the little ones to drink, is signified, to teach truth from spiritual innocence, and also to instruct the innocent in truths. This is the spiritual interpretation of the above words, which, unless it be known, no one can understand what is signified by receiving a prophet, and a just man in the name of a prophet and a just man, and that they should receive the reward of a prophet and a just man; reward signifies love with its delights enduring to eternity. Again, in the same Evangelist: "*Many prophets and just men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them*" (xiii. 17). Here also by prophets and just men in the spiritual sense, are understood all who are in the truths of doctrine and in the good of life according to them; and by seeing and hearing are signified to understand and perceive, in this case, the interior truths proceeding from the Lord, for the understanding and perception of these reform man, when he also lives according to them. The reason why interior truths proceeding from the Lord, are here understood, is, because the Lord, when he was in the world, opened those truths. In the literal sense are understood to see and hear the Lord, but inasmuch as the Lord is the divine truth itself in heaven and in the church, consequently inasmuch as all divine truths are from the Lord, and the Lord himself taught them, and continually teaches them by the Word, therefore the understanding and perception thereof are signified by seeing and hearing the Lord. So in Joel: "*I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions*" (ii. 28). These things are said concerning the advent of the Lord and the perception of divine truth by those who receive the Lord and believe in him; by the spirit which shall be

poured out upon all flesh, is signified the divine truth proceeding from the Lord, for this is understood in the Word by the holy spirit; by the prophesying are signified to understand and to teach the truths of doctrine; by dreaming dreams is signified to receive revelation, and by seeing visions is signified to perceive revelation; by sons and daughters are signified those who are in the spiritual affection of truth and good; by old men are signified those who are in wisdom, and by young men, those who are in intelligence. So in Amos: "*The Lord Jehovah doeth not a word without revealing his secret unto his servants the prophets. The lion roareth, who will not fear? The Lord Jehovah hath spoken, who can but prophesy?*" (iii. 7, 8). Here also by prophesying are signified to receive divine truth and to teach it; but this passage may be seen explained above.^f Similar things are signified by prophesying, and by prophets, in the following passages in the Revelation: "*And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth*" (xi. 3). And again: "*The time of the dead is come, that they should be judged, and that thou shouldest give reward unto thy servants the prophets*" (xi. 18). Again: "*The testimony of Jesus is the spirit of prophecy*" (xix. 10). And again: "*Rejoice over her, O heaven, and ye holy apostles and prophets; for God hath avenged you on her*" (xviii. 20). That in these passages by prophets are understood those who are in truths of doctrine, and in the abstract sense, the truths of doctrine, and that by prophesying is understood to receive and teach them, especially to teach the Lord himself, will be seen when we come to explain them. Again, in Amos: "*Then answered Amos, and said to Amaziah, Jehovah took me as I followed the flock, and Jehovah said unto me, Go, prophesy against my people Israel. Thou sayest, Prophesy not against Israel, and drop not a word against the house of Isaac. Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line*" (vii. 14—17). By prophesying against Israel, and dropping a word against the house of Isaac, is signified, to reprove those of the church who are in the falsities of evil, to prophesy denoting to teach and reprove, and Israel and the house of Isaac denoting the church; inasmuch as it is the falsities of evil for which they are reprov'd, therefore this is said to Amaziah, by whom the perverted church was represented; that his wife shall be a harlot, signifies the falsification and adulteration of the Word; that his sons and daughters shall fall by the sword, signifies, that the truths and goods of the church shall perish by the falsities of evil; and that the land shall be divided by line, signifies, that the church, and every thing belonging to it, shall be

^f N. 601.

dissipated. So in Hosea: "*And by a prophet Jehovah caused Israel to ascend out of Egypt, and by a prophet was he guarded. Ephraim provoked him to anger with bitterness: therefore shall he leave his bloods upon him*" (xii. 13, 14). By the prophet here mentioned, in the proximate sense, is understood Moses, by whom Israel was led out of Egypt, and afterwards guarded; but, in the spiritual sense, by the prophet is understood the Lord as to the Word, and by Israel are understood all of the church who are in truths from good, and by Egypt is understood the natural man, which, separate from the spiritual man, is damned. Hence by Jehovah causing Israel to ascend out of Egypt by a prophet, is signified that the Lord leads out of damnation those who are in truths from good by means of divine truth which is the Word, and that by this he guards them; by Ephraim provoking him to anger with bitterness, is signified that they perverted the Word as to the understanding thereof, Ephraim denoting the understanding of the Word, and bitterness denoting the perversions and thence falsities from which it becomes undelightful; "*therefore shall he leave his bloods upon him,*" signifies damnation, on account of the adulteration of the truth which is in the Word. Again, in the same prophet: "*The days of visitation are come, the days of retribution are come; Israel, the foolish prophet, and the man insane in spirit, shall know, this is for the multitude of iniquity, and the great hatred. Ephraim is a watchman with my God, but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God*" (ix. 7, 8). Here, by the days of visitation and retribution, are signified the days of the last judgment, when the evil suffer punishment, which is signified by retribution, and is always preceded by visitation; by Israel, the prophet, and the man insane in spirit, are not understood Israel, the prophet, and a man insane in spirit, but all those of the church who are in falsities of evil, and in evils of falsity, and who teach and confirm them from the literal sense of the Word; the falsities of evil are signified by the multitude of iniquity, and the evils of falsity by great hatred; by Ephraim, who is called a watchman with God, is signified the understanding of the Word, on which account he is so called; but inasmuch as they who are in falsities of evil, and in evils of falsities pervert the understanding of the Word, and thus seduce craftily, therefore it is said, "*the prophet is a snare of a fowler, and hatred in the house of his God.*" So by Ezekiel: "*Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of Jehovah; Thus saith the Lord Jehovah, Woe unto the foolish prophets that follow their own spirit, and see not near! And my hand shall be against the prophets that see vanity, and that divine lies*" (xiii. 2, 3, 8). By the prophets mentioned here and in other parts of the Word, in the

proximate sense, are understood prophets such as are mentioned in the Old Testament, and by whom the Lord spake; but in the spiritual sense those prophets are not understood, but all who are led by the Lord; for with them also the Lord flows-in, and reveals to them the arcana of the Word, whether they teach them or not, wherefore such are signified by prophets in the spiritual sense: but by the prophets who prophesy out of their own heart, and follow their own spirit, and who see vanity and divine lies, are understood all who are not taught and led by the Lord, but by themselves, whence they have the love of self instead of love for God, and the love of the world instead of love towards their neighbour, and consequently insanity instead of intelligence, and folly instead of wisdom, for from those loves falsities continually flow: hence it is evident, what the above words signify in their series. So in Micah: "*Therefore night shall be unto you for vision, and darkness shall arise unto you for divination; and the sun shall go down upon the prophets, and the day shall grow black upon them*" (iii. 6). Here, by "*night shall be unto you for vision,*" is signified their having the understanding of what is false, instead of the understanding of truth; darkness for divination, signifies falsities for revealed truths; "*the sun shall go down on the prophets, and the day grow black upon them,*" signifies, that there shall be no more any light from the Lord, flowing-in out of heaven and enlightening, but thick darkness from the hells darkening the understanding. Mention is made of prophets in many passages of the Word, and no other idea has hitherto been entertained concerning them than as of the prophets of the Old Testament, by whom the Lord spake unto the people, and by whom he dictated the Word; but whereas the Word has in all its parts even in the most minute, a spiritual sense also, therefore, in this sense, by prophets are understood all whom the Lord teaches, thus all who are in the spiritual affection of truth, that is, who love truth because it is truth, for these, the Lord teaches, flows into their understanding, and enlightens; with such also this is more the case than it was with the prophets of the Old Testament, for they were not enlightened as to the understanding, but only received by hearing the words which they were to say or write, neither did they at all understand their interior spiritual sense. From these considerations it may appear that by prophets, in the spiritual sense, are understood all who are wise from the Lord, whether they also teach or not; and inasmuch as every truly spiritual sense is abstracted from the idea of persons, places, and times, therefore by prophet is also signified, in the supreme sense, the Lord as to the Word, and as to doctrine from the Word, and likewise the Word itself, and doctrine: and in the opposite sense by the prophets are signified the perversions and falsifications of the Word, and falsities of doctrine.

Such then being the signification of prophets in the Word, in both senses, we shall now adduce a few passages wherein they are mentioned, from which it will be more evident, that they signify all who receive and teach the Word and doctrine from it, and, in a sense separate from persons, the Word itself and doctrine; and, in the opposite sense, those who pervert the Word, and teach falsities of doctrine, and, abstractedly, the perversion of the Word and the falsities of doctrine. Thus in Isaiah: "*Therefore Jehovah will cut off from Israel head and tail in one day. The ancient and honoured he is the head; and the prophet that teacheth lies, he is the tail*" (ix. 14, 15). Again, in the same prophet: "*For Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your heads, the seers hath he covered*" (xxix. 10). And in Jeremiah: "*They have denied Jehovah, and said, He is not, neither shall evil come upon us; neither shall we see sword nor famine. And the prophets shall become wind, and the word is not in them*" (v. 12, 13). And again: "*I have even sent unto you all my servants the prophets, daily rising up early and sending them*" (vii. 25). And again, in the same prophet: "*Therefore thus saith Jehovah of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is hypocrisy gone forth into all the land. Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of Jehovah*" (xxiii. 15, 16). And again: "*The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that Jehovah hath truly sent him*" (xxviii. 8, 9). So in Matthew: "*Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the just, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the sons of them who killed the prophets. Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; that upon you may come all the just blood shed upon the earth, from the blood of the just Abel unto the blood of Zecharias, son of Barachias, whom ye slew between the temple and the altar. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee*" (xxiii. 29—37; Luke xi. 47—51). In these passages it appears as if by prophets were only understood the prophets by whom Jehovah, that is, the Lord, spake, when yet by killing the prophets the Lord did not understand the murdering of

them only, but at the same time the slaughter and extinction of divine truth, arising from the falsification and adulteration of the Word; for by a person and his function, in the spiritual sense, is understood the thing itself which the functionary performs or speaks, and thus by a prophet are understood divine truth or the Word, and doctrine thence derived; and inasmuch as the function of a person makes one in act with the person, therefore that thing in particular, which a prophet teaches, is understood by him: by shedding blood is also understood to adulterate the truths of the Word; and whereas this was done by the Jewish nation, therefore it is said, "*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee;*" by which words, in the spiritual sense, is understood, that they extinguish all divine truth which is with them from the Word. Inasmuch as by a prophet is understood the divine truth which is the Word, and which is from the Word in the church, and this cannot be extinguished except by those with whom divine truth or the Word is, therefore the Lord saith, "*For it cannot be that a prophet perish out of Jerusalem*" (Luke xiii. 33); for by Jerusalem is understood the church as to the doctrine of truth. In the Word also frequent mention is made of priest and prophet, and by priest is here understood one who leads to a life according to divine truth, and by prophet, he who teaches it. In this sense priest and prophet are mentioned in the following passages of the Word. Thus in Jeremiah: "*For the law shall not perish from the priest, nor counsel from the wise, nor the Word from the prophet*" (xviii. 18). Again, in the same prophet: "*And it shall come to pass at that day that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder*" (iv. 9). So in Ezekiel: "*Then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancient. The king shall mourn, and the prince shall be clothed with desolation*" (vii. 26, 27). Here by a vision from the prophet is meant the understanding of the Word; by the law from the priest are meant the precepts of life; by counsel from the ancients is meant wisdom thence derived; by the king and the princes is meant intelligence by truths from good: this is the spiritual principle of these words. And in Isaiah: "*The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment*" (xxviii. 7). Again, in Jeremiah: "*A wonderful and horrible thing is committed in the land; the prophets prophesy a lie, and the priests bear rule by their hands; and my people love to have it so*" (v. 30, 31). Again: "*From the prophet even unto the priest every one maketh a lie*" (viii. 10). And again, in the same prophet: "*And when this people, or the prophet, or a priest, shall ask thee,*

saying, *What is the prophetic saying of Jehovah? thou shalt then say unto them, I will even forsake you, saith Jehovah, both the prophet, and the priest*" (xxiii. 33, 34). And in Zephaniah: *Her prophets are light and treacherous persons: her priests profane what is holy, they have done violence to the law*" (iii. 4). Again, in Jeremiah: "*The priests said not, Where is Jehovah? and they that handle the law have not acknowledged Me: the prophet prophesied by Baal, and walked after things that do not profit. The house of Israel is ashamed; they, their kings, their princes, and their priests, and their prophets*" (ii. 8, 26). Besides the above there are many other passages, where prophets and priests are mentioned together, and by priests are understood those who teach life, and who lead to good, and by prophets, those who teach truths by which they are to be led; but, in the abstract sense, by priests, and by the priesthood, is understood the good of love, consequently also the good of life, and by prophets is understood the truth of doctrine, consequently, the truth which leads to good of life: in a word, prophets are to teach, and priests to lead. Again, in Zechariah: "*And it shall come to pass in that day, saith Jehovah of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of Jehovah: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they put on a coat of hair that they may lie. But he shall say, I am no prophet, I am a man that tilleth the earth, for a man sold me from my boyhood*" (xiii. 2—5). The subjects here treated of are the advent of the Lord into the world, and the abolition of representative worship, likewise the falsities with which the doctrine of the church then abounded; for the Jewish nation, with which that church was, placed all worship in externals, and nothing in internals, that is, they placed all in sacrifices and such things as were external, and nothing in charity and faith, which are things internal, whence their worship and doctrine consisted of mere falsities, and the nation itself, viewed internally, was idolatrous. The abolition of such things by the Lord is described by these words of the prophet: thus by, "*I will cut off the names of the idols out of the land, and they shall no more be remembered,*" is signified the abolition of idolatrous worship, that is, of worship merely external without being internal. By, "*I will cause the prophets and the unclean spirit to pass out of the land,*" is signified the abolition of the falsities of doctrine; by, "*when any shall yet prophesy, then his father and his*

mother that begat him shall say unto him, *Thou shalt not live,*" is signified, that the church to be instituted by the Lord, which should be an internal church, should altogether extinguish the falsities of doctrines, if any one should teach them; by prophesying is signified to teach falsities of doctrine; by father and mother is signified the church as to good and as to truth; by father, the church as to good, and by mother, the church as to truth; and by, "*thou shalt not live,*" is signified to extinguish; this is also signified by, "*his father and his mother that begat him shall thrust him through.*" The abolition of the falsities of doctrine is also understood by, "*the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they put on a coat of hair that they may lie,*" the prophets and their vision denoting falsities of doctrine, and wearing a coat of hair, to deceive, denoting to pervert the external things of the Word, such as are in its literal sense, for the coat of hair with the prophets represented the ultimate sense of the Word, in like manner as the clothing of John the Baptist, which was of camel's hair. By his saying, "*I am a man that tilleth the earth, for a man sold me from boyhood,*" is signified, that this is the case with them of the Jewish church, which was only external, not internal, because born therein, and consequently thereto addicted. So in Daniel: "*Seventy weeks are determined upon thy people and upon thy city of holiness, to consummate the prevarication, and to seal up sins, and to expiate iniquity, and to bring in the justice of the ages, and to seal up the vision and the prophet, and to anoint the holy of holies*" (ix. 24). These words are spoken concerning the advent of the Lord, when iniquity is consummated, or when there is no more any good and truth remaining in the church. "*Upon thy people and upon thy city of holiness,*" signifies, upon the church and its doctrine, which are then altogether vastated and extinguished. "*To consummate the prevarication, and to seal up sins,*" signifies, when all in the church are in falsities of doctrine, and in evils as to life, for, as was shewn in what was premised to this article, the advent of the Lord and the last judgment do not take place until there is no longer any truth of doctrine and good of life remaining in the church, and this for the reason above mentioned, namely, that the upright may be separated from the non-upright. "*To bring in the justice of the ages,*" signifies the last judgment, when every one is rewarded according to his deeds. "*To seal up the vision and the prophet,*" signifies the end of the former church, and the beginning of a new church, or the end of the external church, which was representative of things spiritual, and the beginning of the internal church, which is itself spiritual, the vision and the prophet denoting the falsities of doctrine; by the same words also is signified, that the Lord would fulfill all things which were predicted of him in the Word; "*to anoint the holy*

of holies," signifies the glorification of the Lord's human principle by union with the essential divinity, and also all worship of him afterwards originating in love for him. Thus also in Moses: "*And Jehovah said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet*" (Exod. vii. 1). The reason why the Lord said to Moses, "*I have made thee a God to Pharaoh,*" was, because Moses represented the Law, by which is understood the divine truth, which is likewise signified by God in the spiritual sense; for Moses received from the mouth of the Lord the words which he was to say unto Pharaoh, and he who thus receives is called god, whence it is that the angels likewise are called gods, and hence also they signify divine truths; that Aaron should be his prophet, signifies, that he should teach the truth received by Moses and declare it to Pharaoh, for by a prophet, as was said above, is signified one that teaches truth, and, abstractedly, the doctrine of truth.^g Hence it is that the prophets of the Old Testament represented the Lord as to the doctrine of divine truth, and that the chief of them represented the Lord as to the Word itself from which the doctrine of divine truth is derived, as Moses, Elias, Elisha, and John the Baptist; and whereas the Lord is the Word, that is, the divine truth, therefore he himself, in the supreme sense of the Word, is called a prophet. Forasmuch as Moses, Elias, and John the Baptist, represented the Lord as to the Word, therefore Moses and Elias appeared speaking with the Lord, when he was transfigured (Matt. xvii. 3, 4; Mark ix. 4, 5; Luke ix. 30); by Moses and Elias is there understood the Word both historical and prophetic, by Moses, the historical Word, and by Elias, the prophetic, and this because the Lord, when he was transfigured, presented himself in the form in which the divine truth appears in heaven. That Elias represented the Lord as to the Word appears from the miracles recorded of him, which were also significative of such things as pertain to divine truth or the Word; and whereas John the Baptist in like manner represented the Lord as to the Word, therefore he was called Elias; as appears in Malachi: "*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Jehovah: and he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers, lest I come and smite the earth with a curse*" (iv. 5, 6). And it is plainly declared by the Lord himself that John was the Elias here spoken of (Matt. xi. 14; xvii. 10, 11, 12; Mark ix. 11, 12, 13); not that he was Elias, but that he represented the same as Elias, namely the Word; and inasmuch as the Word teaches that the Lord would come into the world, and in all its particulars, even the most minute, treats concerning him in the inmost sense, therefore

^g These things may be seen more fully explained in the *Arcana Cœlestia*, n. 7268, 7269.

John was sent before him to teach concerning his advent, as may be seen (Matt. xi. 9, 10; Luke i. 76; vii. 26). From these considerations it may now be seen, whence it is that the Lord is called a prophet, namely, because he was the Word, that is the divine truth itself, as may appear from John i. 1, 2, 14. That the Lord is called a prophet on account of his being the Word, appears also in Moses: "*Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. I will put my words in his mouth; and he shall speak unto them all that I command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him*" (Deut. xviii. 15—19). The reason of its being said that Jehovah would raise up a prophet like unto Moses, was, because Moses represented the Lord as to the law, that is, as to the Word, as was said above, wherefore it is also said concerning Moses, that Jehovah would speak with him mouth to mouth, even apparently, and not in dark speeches (Numb. xii. 8); by which also the representative of the Lord by Moses is described; for the Lord spake with himself from Jehovah, that is, from the Essential Divine principle which was in him from conception, and this is what is understood, in the passage above cited, by, "*I will put my words in his mouth; and he shall speak unto them all that I command him,*" and was also represented by Jehovah speaking with Moses mouth to mouth, and not as with the other prophets. Hence then it is that the Lord is also called a prophet in Matt. xxi. 11; Luke vii. 16; John vi. 40, 41; ix. 17.

625. *Upon peoples, and nations, and tongues, and many kings*—That hereby is signified, with all who are in truths and goods as to life, and at the same time in goods and truths as to doctrine according to every one's religion, consequently that the Word may be taught as to goods of life and as to truths of doctrine, appears from the signification of peoples and nations, as denoting those who are of the spiritual church, and those who are of the celestial church; they who are of the spiritual church are called in the Word peoples, but they who are of the celestial church are called nations. They who are of the spiritual church, and are called peoples, are those who are principled in truths as to doctrine and as to life; and they who are of the celestial church, and are called nations, are those who are principled in the good of love to the Lord, and thence in good as to life:^h and from the signification of tongues, and many kings, as denoting those who are in goods and truths as to life and as to doctrine, but according to every one's religion; for tongues signify the goods of truth, and confession thereof, according to

^h Concerning this signification of people and nations in the Word, see above, n. 175, 331.

every one's religion;ⁱ and kings signify truths which are from good, and many kings, various truths from good, but also according to every one's religion.^j The reason why many kings signify various truths which are from good, is, because the peoples and nations out of the church were, for the most part, in falsities as to doctrine, but still, inasmuch as they lived in love to God and in charity towards their neighbour, the falsities of their religion were accepted by the Lord as truths, because inwardly in their falsities there was the good of love, and the good of love qualifies all truth, and in such case qualifies the falsity which is believed by such to be truth; the good also, which lies concealed within, causes such, when they come into the other life, to perceive genuine truths, and to receive them. Moreover there are truths which are only appearances of truth, such as are those of the literal sense of the Word, which are also accepted by the Lord as genuine truths when there is in them the good of love to the Lord, and the good of love towards the neighbour, or charity; in the other life also the good which is inwardly hid with them dissipates the appearances, and makes bare the spiritual or genuine truths. From these considerations it may appear what is here understood by many kings.^k From what has been said and shewn in this and the preceding article, it is plain, that by its being said to John that he must prophesy again upon peoples, and nations, and tongues, and many kings, is signified that the Word is as yet to be taught to those who are in goods and truths as to doctrine, and thence as to life; but whereas it is said, "*upon peoples, and nations, and tongues, and many kings,*" therefore by those words is also signified, that the Word is to be taught as to goods of life and as to truths of doctrine, for these are the two essentials which the Word contains in its whole compass. This then is the sense of those words abstracted from persons, which is the truly spiritual sense; the sense of the letter in most places has respect to persons, and also mentions them, but the truly spiritual sense is altogether without respect to persons; for the angels, who are in the spiritual sense of the Word, in every thing which they think and speak, have not any idea of person or of place, inasmuch as the idea of person or of place limits and confines the thoughts, and thereby renders them natural; but it is otherwise when the idea is abstracted from persons and places; and hence it is that they have intelligence and wisdom, and that angelic intelligence and wisdom are ineffable; for man, so long as he lives in the world, is in natural thought, and natural thought derives its ideas from persons, places, times, and things material, which, if they were taken

ⁱ As may be seen above, n. 330, 455.

^j Concerning this signification of kings, see above, n. 31, 553.

^k Concerning the falsities with the Gentiles or nations in which there may be good, see the *Doctrine of the New Jerusalem*, n. 21.

away from man, his thought which comes to perception would perish, for he comprehends nothing without those things; but angelic thought is without ideas derived from persons, places, times, and things material; hence it is that angelic thought and speech are ineffable, and also incomprehensible to man. The man, however, who has lived in the world a life of love to the Lord and of charity towards his neighbour, after his departure out of the world comes into that ineffable intelligence and wisdom, for his interior mind, which is the mind itself of his spirit, is then opened, and in such case the man, when he becomes an angel, thinks and speaks from the mind, and consequently thinks and speaks such things as he could not utter or comprehend in the world: every man has such a spiritual mind, which is like to the angelic mind: but in the world, inasmuch as he there speaks, sees, hears, and perceives by the material body, it lies hid within the natural mind, or lives above that mind, and what man therein thinks, he is altogether ignorant of; for the thought of that mind then flows into the natural mind, and there limits itself, closes, and presents itself to be seen and perceived. Man knows not, whilst he continues in the body in this world, that he possesses inwardly such a mind, in which are contained angelic wisdom and intelligence, because, as was said, all things which there engage attention flow into the natural mind, and thus become natural according to correspondences. These things are said in order that it may be known what is the quality of the Word in the spiritual sense, when that sense is altogether abstracted from persons and places, that is, from such things as derive their quality from what is material pertaining to the body and the world.

END OF THE TENTH CHAPTER AND THIRD VOLUME.

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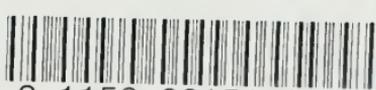
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