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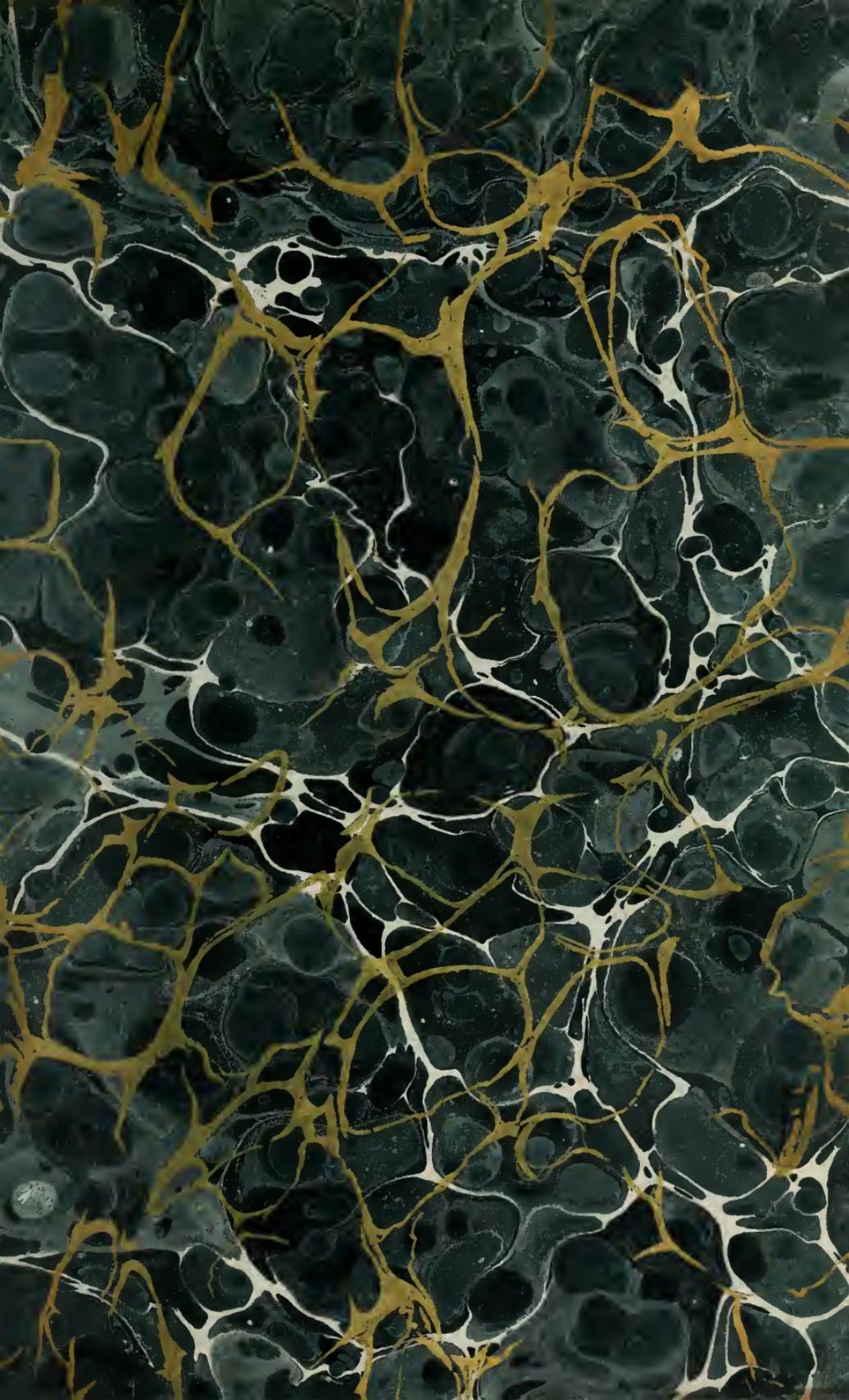


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ARCANA CŒLESTIA

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ARCANA CÆLESTIA

THE HEAVENLY MYSTERIES

CONTAINED IN
THE HOLY SCRIPTURE, OR WORD OF THE LORD
UNFOLDED

IN AN EXPOSITION OF GENESIS AND EXODUS

TOGETHER WITH A RELATION OF
WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS AND
IN THE HEAVEN OF ANGELS

BY
EMANUEL SWEDENBORG

BEING A TRANSLATION OF HIS WORK ENTITLED
“ARCANA CÆLESTIA QUÆ IN SCRIPTURA SACRA, SEU VERBO DOMINI, SUNT DETECTA; HIC
PRIMUM QUÆ IN GENESI. UNA CUM MIRABILIBUS QUÆ VISA SUNT IN MUNDO SPIRITUM
ET IN CÆLO ANGELORUM.” LONDINI, 1749-1756.

IN TWELVE VOLUMES

VOLUME II.

GENESIS, CHAPTER X. TO CHAPTER XVII.

SWEDENBORG SOCIETY, BRITISH AND FOREIGN

(INSTITUTED 1810)

36 BLOOMSBURY STREET, LONDON

1878

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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1854

GENESIS.

CHAPTER THE TENTH.

OF THE MOST ANCIENT CHURCH, WHICH WAS CALLED MAN, OR ADAM.

1114. *ANGELS and spirits, or men after death, whenever they desire it and the Lord permits, meet with all whom they had known in the world, or of whom they had heard, so as to see them and converse with them: and what is wonderful, they are with them in an instant, in their immediate presence. Such communication is not only granted with friends who usually find each other, but with others whom they have esteemed and honoured. By the divine mercy of the Lord it has been permitted me to converse, not only with those whom I had known during their life in the body, but also with those who in the Word are distinguished above others. I have thus conversed with those who belonged to the Most Ancient Church, which was called Man or Adam; and also with some who belonged to the succeeding churches; so that I might know that by the names in the first chapters of Genesis are only meant churches; and also that I might know what was the character of the men who formed the churches at that time. I proceed to relate what I thus have learned respecting the Most Ancient Churches. They are the things which follow.*

1115. *Those who belonged to the Most Ancient Church, called Man or Adam, were celestial men, and are above the head at a great height, where they dwell together in the utmost happiness. They told me that others rarely come to them, except, at times, some who are not from this earth, but, as they expressed it, from the universe. They said, also, that the reason of their dwelling thus high above the head was not because they were high-minded, but that they might govern those who are there.*

1116. *I was permitted to see the habitations of those who belonged to the second and third generation of this Most Ancient Church. They are magnificent, extending to a great length, and variegated with beautiful colours, purple and blue. For the angels have habitations of such extraordinary magnificence as to exceed description; and these I have frequently seen, they being as really apparent to*

the eyes of the beholder as it is possible anything can be. But the true origin of such lively appearances shall, by the divine mercy of the Lord, be shown elsewhere. They live in an aura of light, of what I may call a brilliant pearly and sometimes diamond-like lustre; for in the other life there are wonderful auras in numberless variety. It is a false imagination to suppose that such things do not there exist, and, in fact, infinitely more than it is possible for any one ever to conceive. Such things are, indeed, representatives, like those which were sometimes seen by the prophets; but still they are so real that they who are in the other life regard them as real existences, whilst the things existing in this world they consider as comparatively not real.

1117. *They live in the highest degree of light, with which the light of this world will scarcely admit of any comparison. It was exhibited to me by means of a bright flaming light, which, as it were, beamed forth before my eyes; and they who belonged to the Most Ancient Church said that such, and still more intense, is the light in which they live.*

1118. *The nature of their speech when they lived in the world was shown me by a kind of influx which I cannot describe. It was not articulate, like that of our time, but tacit, being produced, not by external, but by internal, respiration. It was also given me to perceive the nature of their internal respiration; it proceeded from the navel towards the heart, and so through the lips without sound, and it did not enter the ear of another by an external way, and strike what is called the drum of the ear, but by a way within the mouth—indeed, by what is at this day called the Eustachian tube. It was further shown me, that by such speech they were enabled to express more fully the sentiments of the mind and the ideas of thought than can be done by articulate sounds or sonorous words, which in like manner are directed by the respiration, but external: for all spoken words are entirely directed by various applications of respiration; but this, with the antediluvians, was directed much more perfectly, it being done by internal respiration, and this, as being interior, is also more perfect, and more applicable and conformable to the ideas of thought. Moreover, they were able to express the mind's meaning by slight motions of the lips, and by corresponding changes of the countenance: for being celestial men, whatsoever was the object of their thought shone forth and manifested itself from the face and eyes, which underwent a conformable variation. It was utterly impossible for them to assume an expression in the countenance which was not in agreement with their thoughts. In their days simulation, and much more deceit, was considered a crime of the greatest enormity.*

1119. *It was shown me to the life, how the internal respiration of the most ancient people flowed tacitly into a kind of external respiration, and thus into a tacit speech, perceived by another in his interior man. They said that such respiration, with them,*

underwent variations according to the state of their love and faith towards the Lord; the reason of which they stated to be, that they had communication with heaven, and therefore it could not be otherwise, for they respired with the angels in whose company they were. The angels have a respiration to which internal respiration corresponds, and this with them undergoes variations in a similar manner. For when anything contrary to love and faith towards the Lord presents itself to them, their respiration is straitened; but when they are in the felicity of love and faith, their respiration is free and full. Something of this sort is also the case with every man; but with him it is according to his corporeal and worldly loves, and according to his principles, which when anything opposes cause a straitness of respiration, but when things are favourable to them, his respiration is free and full. But these are variations of the external respiration. Concerning the respiration of angels more will be said, by the divine mercy of the Lord, in the following pages.

1120. *It was further shown me that the internal respiration of the men of the Most Ancient Church, which proceeded from the navel towards the interior region of the breast, in process of time, or in their posterity, was changed, and retired more towards the region of the back, and towards the abdomen, and thus proceeded in a more outward and downward direction; and that at length, in the last posterity of that church, which was immediately before the flood, there remained scarcely anything of internal respiration; and when at last it was annihilated in the breast, they were of themselves choked or suffocated; but that, in some, external respiration then began, and with it articulate sound or speech by vocal expressions. Thus respiration, with the people before the flood, was according to the state of their love and faith: at length, when there remained no love and no faith, but the persuasion of what is false, internal respiration ceased, and with it immediate communication with angels, and likewise all perception.*

1121. *I was informed by the immediate descendants of the Most Ancient Church concerning the state of perception which they enjoyed. They had a perception of all things relative to faith, almost like the angels, with whom they had communication, by reason that their interior man, or spirit, through internal respiration, was joined with heaven; and that this was a consequence of their possessing love towards the Lord and love to the neighbour, for thus man is joined with the angels as to their veriest life, which consists in such love. They said further, that they had the law written in themselves, because they were principled in love to the Lord and to their neighbour; and hence whatever the laws enjoin was agreeable to their perceptions, and whatever the laws forbid was contrary to them; nor had they any doubt but that all human laws, as well as Divine, are founded in love to the Lord and neighbourly love, and respect such love as their fundamental principle: wherefore, since they possessed in themselves this funda-*

mental principle from the Lord, they could not but have perfect knowledge of all things thence derived. They believe, also, that all mankind at this day, who love the Lord and their neighbour, likewise have the law written in themselves, and are accepted as good citizens in all places throughout the earth, as they are in the other life.

1122. I was further informed that the men of the Most Ancient Church had the most delightful dreams, and likewise visions, and that what they signified was at the same time insinuated into their minds. Hence came their paradisiacal representations, and many other things of the like nature. Thus the objects of the outward senses, such as terrestrial and worldly things, were to them as nothing, nor did they perceive anything of delight in them, but only in the things which they signified and represented; wherefore, when they saw terrestrial objects, they did not think at all about them, but only about those which they signified and represented; which to them were most delightful, being such things as exist in heaven, by virtue whereof they saw the Lord Himself.

1123. I have conversed with the third generation of the Most Ancient Church, who said that in their time, when they lived in the world, they expected the Lord, who was to save the whole race of mankind; and that it was then a common saying amongst them, that the seed of the woman should tread upon the serpent's head. They further said, that from that time it was the greatest enjoyment of their lives to have children, and their highest delight to love their partners in the married state; for the sake of offspring calling those delights the greatest enjoyments, and those enjoyments the greatest delights. They added that their perception of these enjoyments and delights was received by influx from heaven, because the Lord was to be born.

1124. Some of the generation which lived immediately before the flood, not of those who perished, but of those who were somewhat better, were present with me. At first their influx was tolerably soft and insensible; but it was given me to perceive that they were inwardly wicked, and that they inwardly acted in opposition to love. There exhaled from them a fetid sphere like that of a dead body, so that the spirits who were about me fled away. They imagined themselves to be so subtle that no one would perceive what they thought. I conversed with them concerning the Lord, asking them whether they expected him as their fathers did. They replied, that they represented the Lord to themselves as an old man with a grey beard, who was holy, and that by a connection with him they should become holy, and in like manner bearded: hence arose the superstitious notions concerning beards, which prevailed amongst their posterity. They added, that now also they were able to adore him, but that they did it from themselves. An angel, however, approaching at that instant, they were not able to endure his presence.

1125. It was also given me to converse with those who were of the church called Enos, spoken of in Genesis iv. 26: their influx

was soft, and their speech unassuming. They told me that they live in charity with each other, and perform offices of friendship to others who come amongst them; but it appeared that their charity was the charity of friendship. They live in tranquility, and, like good citizens, cause no disturbance or molestation to any one.

1126. *There appeared to me a narrow apartment, and the door being opened, there was presented a tall man, clothed in raiment of intense whiteness. I wondered who he was, and I was informed that a man clothed in white signified those who were called Noah, or who were the first of the Ancient Church, which was the church after the flood; and that they were thus represented because they were few.*

1127. *It was granted me to converse with those who, in the Ancient Church, or the church after the flood, were called Shem. Their influx was soft, through the region of the head into the region of the breast towards the heart, but it did not extend to the heart: by their influx it might be known what was their nature and quality.*

1128. *There appeared a certain spirit veiled as with a cloud, and around his face several wandering stars, which signify falsities; and I was informed, that such was the posterity of the Ancient Church when it began to perish, especially among those who instituted worship by sacrifices and by images.*

1129. *An account of the antediluvians who perished will be given at the end of this chapter.*

CHAPTER X.

1. AND these *are* the generations of the sons of Noah: Shem, Ham, and Japheth; and unto them were sons born after the flood.

2. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3. And the sons of Gomer; Ashkenas, and Riphath, and Togarmah.

4. And the sons of Javan; Elishah, and Tarshish, Chittim, and Dodanin.

5. From these were spread abroad the islands of the Gentiles in their lands, every one according to his tongue, according to their families, as to their nations.

6. And the sons of Ham; Cush, and Mizraim, and Phut, and Caanan.

7. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabteka. And the sons of Raamah; Sheba, and Dedan.

8. And Cush begat Nimrod. He began to be a mighty one in the earth.

9. He was mighty in hunting before JEHOVAH; wherefore it was said, As Nimrod, mighty in hunting before JEHOVAH.

10. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11. And out of that land went forth Ashur, and built Nineveh, and the city of Rehoboth, and Calah.

12. And Resen between Nineveh and Calah; the same is a great city.

13. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim.

14. And Pathrusim, and Casluhim, of whom came forth Philisthim, and Caphtorim.

15. And Canaan begat Sidon his firstborn, and Heth,

16. And the Jebusite, and the Amorite, and the Girgasite,

17. And the Hivite, and the Arkite, and the Sinite,

18. And the Arvadite, and the Zemorite, and the Hamathite. And afterwards were the families of the Canaanites spread abroad.

19. And the border of the Canaanites was from Sidon, in coming to Gerar, unto Azzah, in coming to Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20. These are the sons of Ham, according to their families, according to their tongues, in their countries, in their nations.

21. And there were born also unto Shem: he is the father of all the sons of Heber; and the elder brother of Japheth.

22. The sons of Shem: Elam, and Ashur, and Arphaxad, and Lud, and Aram.

23. And the sons of Aram: Uz, and Hul, and Gether, and Mash.

24. And Arphaxad begat Shelah; and Shelah begat Heber.

25. And unto Heber were born two sons: the name of the one was Peleg, for in his days was the earth divided; and the name of his brother was Joktan.

26. And Joktan begat Almodad, and Shelaph, and Hazarmaveth, and Jerah.

27. And Hadoram, and Uzal, and Diklah,

28. And Obal, and Abimael, and Shebah,

29. And Ophir and Havilah, and Jobab. All these were the sons of Joktan.

30. And their dwelling was from Mesha, in coming into Sepher, a mountain of the East.

31. These are the sons of Shem, according to their families according to their tongues, in their countries, according to their nations.

32. These are the families of the sons of Noah, according to their generations, in their nations; and from these were spread abroad the nations in the earth after the flood.

THE CONTENTS.

1130. This whole chapter treats throughout of the ancient church and its propagation, verse 1.

1131. Those who maintained external worship corresponding to internal, are the sons of Japheth, verse 2. And they who maintained external worship more remote from internal, are the sons of Gomer and Javan, verses 3 and 4. They who maintained worship still more remote, are the islands of the Gentiles, verse 5.

1132. Those who cultivated knowledges, scientifics and rituals, and separated them from things internal, are the sons of Ham, verse 6. Those who cultivated the knowledges of spiritual things are the sons of Cush; and those who cultivated the knowledges of celestial things are the sons of Raamah, verse 7.

1133. The subject next treated of is concerning those who maintained external worship, whilst interior evils and falses had possession within. Nimrod is such worship, verses 8, 9. The evils in such worship are described, verse 10. The falses therein are described, verses 11, 12.

1134. Next concerning those who form to themselves new kinds of worship, out of things scientific; by means of reasonings, verses 13, 14. And of those who make a mere science of the knowledges of faith, verse 14.

1135. Concerning external worship without internal, which is Canaan, and concerning the derivations of that worship, verses 15-18. Concerning its extension, verses 19, 20.

1136. Concerning internal worship, which is Shem, and its extension, even to another ancient church, verse 21. Concerning internal worship and its derivations, which, as being grounded in charity, have relation to wisdom, intelligence, science, and knowledges; which things are signified by the nations mentioned, verses 22-24.

1137. Concerning a certain church which existed in Syria, instituted by Heber, which may be called another ancient church. The internal worship of this church is Peleg, the external is Joktan, verse 25. Its rituals are the nations which are named, verses 26-29. The extension of this church is described, verse 30.

1138. That there were divers kinds of worship in the ancient church, according to the genius, or temper, of each nation, verses 31, 32.

THE INTERNAL SENSE.

1139. IT was before observed, that there are four different styles in the Word. The first is that of the Most Ancient Church, which is such as is used from the first chapter of Genesis to this chapter. The second is historical, such as is used in the following portions of the books of Moses and in the other historical books. The third is prophetic. The fourth is a middle style, between the prophetic and that of common discourse. Concerning these styles, see n. 66.

1140. In this chapter and in the next, as far as the account of Heber, the most ancient style is continued; but it here becomes a middle style between the style which consists of relations constructed in the historical form and the true historical style. For by Noah, and his sons, Shem, Ham, Japheth, and Canaan, nothing else was or is meant, than the Ancient Church, abstractedly, as to its worship. By Shem is meant internal worship; by Japheth, corresponding external worship; by Ham, internal worship corrupted; by Canaan, external worship separate from internal. There never were such persons, but those kinds of worship were so named, because all other different kinds, or all specific differences, might be reduced to those as fundamentals. By Noah, then, nothing else was meant but the Ancient Church in general, comprehending, as a parent, all the rest. But by the names in this chapter, exclusive of Heber and his posterity, are meant so many nations; and there actually were so many nations that constituted the Ancient Church; which church was widely spread in and around the land of Canaan.

1141. They who are here called the sons of Japheth, were all such as had external worship corresponding with internal, that is, who lived in simplicity, in friendship, and in mutual charity, and knew no other doctrinals than external rites. They who are called the sons of Ham were such as had a corrupt internal worship. They who are called the sons of Canaan were such as were in external worship separate from internal. They who are called the sons of Shem were internal men, and worshipped the Lord and loved their neighbour; whose church was nearly such as our true Christian Church.

1142. Their specific quality is not mentioned in this chapter, for they are only recounted as to their names; but it appears from the writings of the prophets, where the names of these nations frequently occur, and always with the same signification; though sometimes in their genuine and at other times in an opposite sense.

1143. Although these were the names of nations which constituted the Ancient Church, still, in the internal sense, they

signify things, namely, different kinds of worship. Names, countries, nations, and the like, are entirely unknown in heaven, nor have the heavenly inhabitants any idea of such things, but of the realities signified by them. It is by virtue of the internal sense that the Word of the Lord lives. This sense is as the soul, of which the external sense is as the body. It is with it as it is with man. When his body dies his soul lives, and when the soul lives he no longer knows the things that relate to the body: thus when he enters the society of angels he knows not what the Word is in its literal sense, but only what it is in its soul. Such was the man of the Most Ancient Church, that were he living at this day, and read the Word, he would not remain in the sense of the letter, but it would be to him as if he did not see it. He would perceive only the internal sense abstracted from the letter, and this in such a manner as if the letter had no existence; thus he would perceive the life or soul of the Word. The case is the same with every part of the Word, even with the historical parts, the particulars recorded in which actually occurred just as they are related; notwithstanding which they do not contain the minutest word, which does not, in the internal sense, involve arcana which never become apparent to those who keep their attention fixed only on the historical composition. Thus in the present chapter, the names mentioned in the literal or historical sense signify the people who constituted the Ancient Church, but in the internal sense are meant their doctrinals.

1144. Verse 1. *And these are the generations of the sons of Noah: Shem, Ham, and Japheth: and unto them were sons born after the flood.* These are the generations of the sons of Noah, signifies the derivations of the doctrines and worship of the Ancient Church, which in general is Noah: *Shem, Ham, and Japheth*, have the same signification here as above; *Shem* signifies true internal worship; *Ham* signifies corrupt internal worship; *Japheth* signifies external worship corresponding with internal: by *sons being born to them* are signified doctrinals thence derived: *after the flood* signifies from the time that this new church existed.

1145. That by *the generations of the sons of Noah* are signified the derivations of the doctrinals and worship of the Ancient Church, which in general is Noah, appears from the signification of generations or nativities, spoken of above. Generations, in the external or literal sense, are descents of one person from another, as is commonly known; but in the internal sense, they all have relation to things celestial and spiritual, or to such as belong to charity and faith. Consequently, generations in this passage have relation to the things of the church, and therefore to doctrinals, as will better appear from what follows.

1146. That *Shem, Ham, and Japheth* signify here as above,

namely *Shem* true internal worship, *Ham* corrupt internal worship, and *Japheth* external worship corresponding with internal, appears from what was said above concerning them, where it was not only shown that *Shem*, *Ham*, and *Japheth*, signify those kinds of worship, but also what is meant by true internal worship or *Shem*; what by corrupt internal worship or *Ham*; and likewise what by external worship corresponding with internal or *Japheth*; wherefore it is needless to dwell longer on the subject.

1147. That by *sons being born unto them* are signified doctrinals thence derived, appears from the signification of sons in the internal sense, as denoting the truths of faith, and also falses, consequently doctrinals, by which are signified both truths and falses, for such are the doctrinals of churches; that sons have this signification, may be seen above, n. 264, 489, 491, 533.

1148. That *after the flood*, signifies from the time that this new church existed, appears in like manner from what was said in the preceding chapters; for the end of the Most Ancient Church is described by the flood, and also the beginning of the Ancient Church. It is to be observed, that the church before the flood is called the Most Ancient Church, but the church after the flood is called the Ancient Church.

1149. Verse 2. *The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.* The sons of *Japheth* signify those who maintained external worship corresponding with internal: *Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras*, were so many several nations who maintained such worship; by which nations, in the internal sense, are signified so many several doctrinals, which were the same as rituals, which they observed as holy.

1150. That *the sons of Japheth* signify those who had external worship corresponding with internal, was said above. External worship is said to correspond with internal, when what is essential is contained within it. The essential of worship is adoration of the Lord from the heart; this cannot exist, unless the heart be in charity or neighbourly love; in charity or neighbourly love the Lord is present and can then be adored from the heart: thus adoration is from the Lord, for the Lord gives all ability and all the real life in adoration. Hence it follows, that the quality of adoration or worship is according to the quality of the charity in a man. All worship is adoration, because, to be worship, adoration of the Lord must be in it. The sons of *Japheth*, or the nations and people who were called the sons of *Japheth*, lived together in mutual charity, in friendship, in civility, and in simplicity, wherefore the Lord was present in their worship; for when the Lord is present in external worship, internal worship is contained within it, or it is external worship corresponding to internal. There were

many nations of old, as there are some at this day, who place worship in externals, not knowing what internal things mean, who, if they know, do not think about them. If they acknowledge the Lord and love their neighbour, the Lord is in their worship, and they are the sons of Japheth; but if they deny the Lord and love only themselves, and are unconcerned about their neighbour, especially if they bear hatred to him, their worship is external separate from internal, and they are the sons of Canaan, or Canaanites.

1151. That *Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras*, were so many several nations, who were principled in such worship, and that by them, in the internal sense, are signified so many doctrinals, which were the same as rituals, which they observed as holy, appears manifestly from the Word, where those nations are frequently mentioned; for they signify external worship; sometimes external worship corresponding to internal, sometimes opposite to it: the reason of their opposite signification is, because all Churches, wherever they were planted, in process of time became changed, till at length their state was opposite to that at their first establishment. That the nations here mentioned signify nothing else but external worship, consequently the doctrinals received among them, which were ritual observances, may appear, as just observed, from other parts of the Word, especially from the prophets. Concerning Magog, Meshech, Tubal, and Gomer, it is thus written in Ezekiel: "Son of man, set thy face against *Gog*, the land of *Magog*, the chief prince of *Meshech*, and *Tubal*; and prophesy against him, and say, Thus saith the Lord Jehovah: Behold, I am against thee, *O Gog*, the chief prince of *Meshech* and *Tubal*; and I will bring thee back, and put hooks into thy jaws, and will bring thee forth, and all thine army, horses, and horsemen, all of them completely equipped, a great congregation, with buckler and shield, all of them handling swords; Persia, Cush, and Phut, with them, all of them with shield and helmet; *Gomer*, and all his bands; the house of *Togarmah*, the sides of the north, and all his bands; and many people with thee. In the latter years thou shalt come upon the land that is brought back from the sword, gathered from many people, upon the mountains of Israel, which were made a waste" (xxxviii. 2-6, 8). The whole of this chapter treats of the church as having become perverted, till at length it placed all worship in externals or in ritual observances, to the extinction of charity; which charity is signified by the mountains of Israel. *Gog*, and the land of *Magog*, the chief prince of *Meshech* and of *Tubal*, signifies worship in externals. Any one may see that the subject here treated of is not *Gog* and *Magog*; the Word of the Lord does not treat of worldly things, but involves in it things divine.

Again, in the same prophet: "Prophesy against *Gog*, and say, Thus saith the Lord Jehovah; Behold, I am against thee, *O Gog*, the chief prince of *Meshech* and *Tubal*; and I will bring thee back and leave but a sixth part of thee, and will cause thee to come up from the sides of the north, and will bring thee upon the mountains of Israel. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee" (xxxix. 1, 2, 4). This chapter also treats throughout of external worship which has separated from internal, and become idolatrous, which is here signified by *Gog*, *Meshech*, and *Tubal*; by them also are meant the doctrinals which such adopt, and which they afterwards confirm by the literal sense of the Word, and so falsify truths and destroy internal worship; for, as was observed, those nations have also an opposite signification. So in John: "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations, which are in the four corners of the earth, *Gog* and *Magog*, to gather them together to battle;—they went up on the plain of the earth, and compassed the camp of the saints about, and the beloved city" (Rev. xx. 7-9); where *Gog* and *Magog* have a similar signification as above. External worship separate from internal, that is, separate from love to the Lord and from neighbourly love, is merely idolatrous, and compasses the camp of the saints and the beloved city. Concerning *Meshech* and *Tubal* it is thus written in Ezekiel: "There is *Meshech* and *Tubal*, and all her multitude: her graves are around about him: all of them uncircumcised, slain with the sword, because they caused their terror in the land of the living" (xxxii. 26); speaking of Egypt, or things of science, by which such are desirous to investigate spiritual subjects. *Meshech* and *Tubal* signify doctrinals which are ritual observances, and which are called uncircumcised when uninfluenced by love: hence they are said to be slain with the sword, and to be a terror in the land of the living. Of *Javan* it is thus written in Joel: "The sons of Judah and the sons of Jerusalem, ye have sold to the sons of the *Javanites*, that ye may remove them far from their border" (iii. 6): the sons of Judah signify the celestial things of faith, and the sons of Jerusalem the spiritual things of faith, thus things internal: the sons of the *Javanite* signify worship in externals separate from what is internal: and because such worship is so far removed from what is internal, therefore it is said, that they removed them far from their border.

Javan and *Tubal* denote true external worship itself in Isaiah: "It shall come that I will gather all nations and tongues, and they shall come and see my glory. And I will set a sign among them, and will send those that escape of them to the nations, *Turshish*, *Phut*, and *Lud*, that draw the bow, *Tubal* and *Javan*, the isles afar off, that have not heard my fame, neither have seen my

glory: and they shall declare my glory amongst the Gentiles" (lxvi. 18, 19); speaking of the Lord's kingdom, and of his advent. Tubal and Javan denote those who are principled in external worship corresponding with internal, who were to be instructed concerning things internal.

1152. Verses 3, 4. *And the sons of Gomer; Ashkenas, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Chittim, and Dodanim.* By the sons of Gomer are also signified those who maintained external worship, but derived from that which prevailed in the nation called Gomer. *Ashkenas, Riphath, and Togarmah*, were so many nations, amongst which such worship prevailed; and they also signify so many several doctrinals which respected ritual observances, derived from such external worship as prevailed with Gomer: *the sons of Javan* signify others still, who maintained external worship derived from the worship which prevailed in the nation called Javan: *Elishah, Tarshish, Chittim, and Dodanim*, were so many nations amongst which such worship prevailed; and by them are also signified so many several doctrinals, which respected ritual observances, derived from such external worship as prevailed with Javan.

1153. That by the sons of Gomer are also signified those who maintained external worship, but derived from that which prevailed with the nation called Gomer, follows from what was said and shown above concerning the signification of sons; and also from the circumstance, that Gomer was one of those nations whose external worship corresponded with internal. Seven nations which maintained such worship are named in the foregoing verse; and here again seven nations are named which are called the sons of Gomer and Javan: but what was the specific difference between one and the other cannot be explained, since nothing respecting them is here mentioned beyond their names. The differences, however, may appear from the prophets, where the various specific kinds of worship are treated of.

In general, all the differences of external worship, as also of internal, are to be estimated according to the adoration of the Lord in them; and adoration is according to love to the Lord and neighbourly love included in it; for the Lord is present in love; thus in worship; the differences of which, among the nations here named, were hereby determined.

That it may yet more clearly appear what are the differences of worship and what they were amongst the various nations in the Ancient Church, it is to be observed, that all true worship consists in adoration of the Lord in humiliation, and humiliation consists in man's acknowledgment that in himself there is nothing alive and nothing good, but that in himself all is dead, yea, like a carcase; and in the further acknowledgment that everything that lives and is good is from the Lord. The more a man is in

this acknowledgment, not with the lips only but with the heart, so much the more is he in humiliation, consequently so much the more in adoration, that is, in true worship, and so much the more in love and charity, and so much the more in happiness; the one being in the other, as things joined together and inseparable. Hence it may appear what are the differences of worship with their respective qualities.

They who are here named, and called the sons of Gomer and Javan, are they who had external worship corresponding to internal, but such as was somewhat more remote than that of those who are named in the preceding verse, whence they are called their sons. The generations successively descending, or derivations, here proceed from what is interior to what is exterior. The more sensual a man becomes, so much the more is he exterior; consequently, so much the more is he removed from the true worship of the Lord; His worship partakes more of the world, the body, and the earth, and less of the spirit, consequently is more remote. These who are called the sons of Gomer and Javan, as being more sensual, placed worship in externals more than they who are described as their parents and cousins, wherefore here they constitute another class.

1154. That Ashkenas, Riphath, and Togarmah, were so many several nations, which cultivated such worship, and that they signify so many several doctrinals, which respected ritual observances derived from the external worship prevailing with Gomer, appears from the prophetic writings, where the same nations are mentioned. They signify doctrinals, or rituals, in both senses, sometimes in the genuine sense, sometimes in the opposite, as is usual with the prophets. Ashkenas is spoken of in Jeremiah: "Lift up a standard in the land, sound the trumpet among the nations, consecrate the nations against her, cause to hear against her the kingdoms of Ararath, Minni and *Ashkenas*" (li. 27); speaking of the destruction of Babel; where Ashkenas denotes idolatrous worship, or external worship separate from internal, which destroyed Babel; in particular, it denotes false doctrinals. Thus in the opposite sense Togarmah is mentioned in Ezekiel: "Javan, Tubal, and Meshech, these were thy traders; they traded in the soul of man, and in vessels of brass, in thy market. They of the house of *Togarmah* traded in thy fairs with horses, and horsemen, and mules" (xxvii. 13, 14); speaking of Tyre, which represented those who possessed the knowledges of things celestial and spiritual. Javan, Tubal, and Meshech, signify, as above, various representative or corresponding rites. Togarmah has a like signification. The external rites of the former nations have respect to things celestial, but of the latter or Togarmah, to things spiritual, as appears from the signification of the things in which they traded: here Togarmah is used in a genuine sense. Again in the same prophet: "*Gomer*

and all his bands, the house of *Togarmah*; the sides of the north with all their bands" (xxxviii. 6); denoting perverted doctrinals, which are also the sides of the north: here it is used in an opposite sense.

1155. That by the sons of Javan are signified others still, who cultivated external worship derived from that which prevailed in the nation called Javan, is equally apparent from the writings of the prophets, where they occur as part of a series in which the things themselves are mentioned, and in which they bear their proper signification, just as the things do. The reason why the sons of Gomer and of Javan are alone mentioned, and not the sons of the other five who are named in the second verse, is, because the sons of the one have relation to the class of things spiritual, and the sons of the other to the class of things celestial. That the sons of Gomer have relation to the class of things spiritual, appears from the passages in the prophets just above quoted; and that the sons of Javan have relation to the class of things celestial, will appear from what follows. The class of things spiritual is distinguished from the class of things celestial by this; that the former regard the truths of faith, and the latter the goods of faith, which relate to charity. Although these distinctions are entirely unknown in the world, yet they are most perfectly known in heaven, not only as to the differences in general, but also as to the differences in particular; for in heaven there is not the least assignable difference but what is distinguished by the most orderly arrangement. In the world it is barely known that different kinds of worship exist, and nothing more of them is known than differences in externals; but in heaven, the exact differences, which are innumerable, appear to the life, and are seen, indeed, as to their qualities in internals.

1156. That Elishah, Tarshish, Chittim, and Dodanim, were so many nations which cultivated such worship, and that they signify so many doctrinals of the nature of rituals, derived from the external worship prevailing with Javan, may appear from the following passages in the prophets. Concerning Elishah it is thus written in Ezekiel: "Fine linen, with brodered work from Egypt, was that which thou spreadest forth, to be thy ensign: blue and purple from the isles of *Elishah* were thy covering" (xxvii. 7); speaking of Tyre, which signifies those who possess celestial and spiritual riches, or knowledges: brodered work from Egypt denotes scientifics, and consequently rituals representative of things spiritual: blue and purple from the isles of Elishah denote rituals corresponding with internal worship, consequently those representative of things celestial. Here they are mentioned in a genuine sense. Concerning Tarshish it is thus written in Isaiah: "I will send those that escape of them to the nations, to *Tarshish*, Phut, and Lud, that

draw the bow, to *Tubal* and *Javan*, the isles afar off" (lxvi. 19). Again, in the same prophet: "Howl, ye ships of *Tarshish*, because Tyre is laid waste, so that there is no house for entering in; from the land of *Chittim*, this is manifest to them" (xxiii. 1); concerning *Tarshish*, see also Isa. lx. 9; Jer. x. 9; Ezek. xxvii. 12; Ps. xlviii. 7; where it is mentioned to signify rituals or doctrinals. Concerning *Chittim* it is thus written in Jeremiah: "Pass to the isles of *Chittim* and see; and to Arabia, and consider well whether there be such a thing" (ii. 10). And in Isaiah: "And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon; arise, pass over to *Chittim*; there also shalt thou have no rest" (xxiii. 12); where *Chittim* denotes rituals. So in Ezekiel: "Of the oaks of Bashan have they made thy oars,—they have made thy beam of ivory from the isles of *Chittim*" (xxvii. 6); speaking of Tyre: the beam of a ship from the isles of *Chittim* denotes the externals of worship, consequently rituals, which respect the class of things celestial. So in Moses: "Ships shall come from the coast of *Chittim*, and shall afflict Ashur, and shall afflict Heber" (Numb. xxiv. 24); denoting also external worship or rituals. Hence it may appear that by all these names, in an internal sense, are signified things, which things are arranged in their series.

1157. Verse 5. *From these were spread abroad the islands of the Gentiles in their lands, every one according to his tongue, according to their families, as to their nations.* By *these were spread abroad the islands of the Gentiles*, is signified that the different kinds of worship prevailing in many nations had their rise from these; islands are particular tracts, consequently particular kinds of worship, which were still more remote: *lands* signify the general aspects thereof: *every one according to his tongue, according to their families, as to their nations*, signifies that those kinds of worship were according to the genius of each; *according to his tongue* is according to the opinion of each; *according to their families* is according to their probity or uprightness; *as to their nations* means as to both opinion and probity in general.

1158. *From these were spread abroad the islands of the Gentiles in their lands.*—That these words signify that the different kinds of worship prevailing in many nations had their rise from these, and that islands are particular tracts, consequently particular kinds of worship, still more remote, and that lands signify the general principles or parts thereof, appears from the signification of islands in the Word. The subject heretofore treated of is concerning those who cultivated external worship corresponding with internal. The seven sons of Japheth signify those who approached nearer to true internal worship; the seven sons of Gomer, and at the same time of Javan, signify those who were more remote from true internal

worship. The islands of the Gentiles signify those who were still more remote, and properly those who lived together in mutual charity, but still in ignorance, not knowing anything of the Lord, of the doctrinals of faith belonging to the church, or of internal worship, but who yet had a kind of external worship which they religiously observed. In the Word such are called islands; wherefore in an internal sense islands signify worship which is more remote from true internal worship. They who are in the internal sense of the Word, as the angels are, know not what islands are, for they have no longer any idea of such places, but instead of them they have a perception of more remote worship, such as prevails amongst the Gentiles that are out of the church. In like manner, also, by islands they have a perception of those things within the church itself, which are somewhat more remote from charity; such as friendship and courtesy. Friendship is not charity, still less is courtesy, but they are degrees beneath charity; being, however, as they more and more partake of charity, the more sincere.

That such things are signified by islands, may appear from the following passages in the Word: "Keep silence before me, *O islands*, and let the people renew their strength; let them come near.—The *islands* saw, and feared, the ends of the earth trembled, drew near, and came" (Isa. xli. 1, 5); where islands denote the upright Gentiles out of the church, who have religiously observed their external worship: the last boundaries, where the church is, are called the ends of the earth. Again, in the same prophet: "He shall not fail nor be discouraged, till he set judgment in the earth, and the *islands* wait for his law.—Sing unto Jehovah a new song, his praise from the *end of the earth*, ye that go down to the sea, and the fulness thereof, the *islands* and the inhabitants thereof.—They shall give glory to Jehovah, and shall show his praise in the *islands*" (xlii. 4, 10, 12); islands here also signify the Gentiles out of the church who have lived in ignorance, simplicity, and probity. Again, in the same prophet: "Listen, *O islands*, unto me, and hearken ye people *from afar*" (xlix. 1); denoting, in like manner, those Gentiles who were more remote from the worship of the Lord and from the knowledges of faith, wherefore it is said *from afar*. Again, in the same prophet: "The *islands* shall hope in me, and on mine arm shall they trust" (li. 5); denoting the same Gentiles; and because they live in probity, it is therefore said, "They shall hope in me, and on mine arm shall they trust." So in Jeremiah: "Hear the word of Jehovah, O ye nations, and declare it in the *islands afar off*" (xxxix. 10); denoting the same. So in Zephaniah: "Jehovah will be terrible unto them, for he will famish all the gods of the earth; and they shall bow themselves down, every one from his place, all the *islands of the Gentiles*" (ii. 11); the islands of the Gentiles signify the

nations more remote from the knowledges of faith. So in David: "Jehovah reigneth, let the earth rejoice, let the many *islands* be glad; clouds and darkness are round about him" (Ps. xcvii. 1, 2); again denoting the Gentiles. Their ignorance is here expressed representatively by clouds and darkness, but because they are in simplicity and probity, it is said, "round about him." Since islands signify things more remote, therefore also Tarshish, Phut, Lud, Tubal, and Javan, by whom are signified different kinds of external worship, are called islands (Isa. lxvi. 19): Chittim, likewise, is so called (Jer. ii. 10; Ezek. xxvii. 6). Islands, also, when they are opposed to land or mountains, signify the truths of faith, by reason of their being in the sea; thus they signify doctrinals, which respect ritual observances.

1159. *Every one according to his tongue, according to their families, as to their nations.* These words signify according to the disposition of each. According to his tongue means according to the opinion of each. According to their families means according to the probity of each; as to their nations means as to both opinion and probity in general. This may appear from the signification of a tongue, and of families, and nations, as mentioned in the Word; concerning which, by the divine mercy of the Lord, more will be said elsewhere. The reason why tongues, in the internal sense, signify opinions, and consequently principles and persuasions, is, because the correspondence of the tongue with the intellectual part of man, or with his thought, is like that of the effect with its cause; such also is the influx of man's thoughts into the motions of the tongue in discourse, and such also is the influx of heaven; concerning which, by the divine mercy of the Lord, some experimental testimony will be given hereafter. That families, in the internal sense, signify probity, and also charity and love, is a truth grounded in this circumstance, that all things relating to mutual love are regarded in the heavens as consanguinities and relationships, consequently as families; concerning which, see n. 685; wherefore, in the Word, such things as relate to love and charity are expressed by houses, and also by families, though we need not confirm it at present. That a house is used according to such signification, may be seen, n. 710. That nations signify both opinion and probity in general, appears from the signification of a nation or nations in the Word. Nations, in a good sense, signify things new relating to will and understanding, consequently, the goods of love and the truths of faith; but, in an opposite sense, they signify evils and falses.

The case is similar in respect to the signification of houses, families, and tongues, as might be proved by many passages from the Word. The reason of their having this signification is, because the Most Ancient Church was distinguished into

houses, into families, and into nations. A house consisted of the husband and wife, with their children and their men-servants and maid-servants; a family consisted of several houses not far distant from each other in relationship; but a nation consisted of several families: hence, nations signified all the families combined. It is similar in heaven, but there all relationships are regarded according to love and faith towards the Lord; see n. 685. Hence then comes the signification of nations in the internal sense, as being a general term comprising both what relates to the will and to the understanding, or, what amounts to the same, both the things of love and the things of faith, respectively considered as to the families and houses of which they are formed. See on this subject what was said above, n. 470, 471, 483. Hence it appears, that nations signify both opinion and probity in general; and that each according to his tongue, according to their families, as to their nations, signifies the disposition of every man, family, and nation, to which worship was derived from the Ancient Church.

1160. Verse 6. *And the sons of Ham: Cush, and Mizraim, and Phut, and Canaan.* By *Ham* is here signified, as before, faith separate from charity: by *the sons of Ham* are signified the offspring of such separate faith: *Cush, Mizraim, Phut, and Canaan*, were so many nations, by which, in the internal sense, are signified knowledges, sciences, and modes of worship, which are of faith separate from charity.

1161. That by *Ham* is signified faith separate from charity, appears from what was said and shown concerning him in the foregoing chapter.

1162. Hence it follows, that by the sons of *Ham* are signified the things which belong to such a separate faith. In order to know what is meant by *Ham*, and thence what by the sons of *Ham*, it must first be known what faith separate from charity is. Faith separate from charity is no faith; and where there is no faith there is no worship, neither internal nor external; or if there be any worship, it is corrupt; wherefore, by *Ham*, in like manner, is signified internal worship corrupted. It is a false notion to suppose that faith consists in the mere knowledge of things celestial and spiritual separate from charity; for sometimes the very worst of men are most eminently distinguished for such knowledge, who live in continual habits of hatred, revenge, and adultery, consequently who are infernal, and after the life of the body become devils. Hence it may appear that knowledge is not faith. But faith is an acknowledgment of the things that belong to faith; and acknowledgment is by no means external, but internal, and is the operation of the Lord alone, by charity, in man: acknowledgment belongs not to the lips, but to the life, and by the life of every one it may be known what is the nature and quality of his acknowledgment

The sons of Ham are all those who are scientifically skilled in the knowledges of faith, and have not charity. Such persons, whether they are scientifically skilled in the interior knowledges of the Word, and in its very mysteries; or in the science of all things contained in the literal sense of the Word; or in the science of other truths, by whatever name they may be called, from which the former may be viewed; or in the knowledge of all the rituals of external worship; if they have not charity, they are the sons of Ham. That they who are called the sons of Ham are such persons, appears from the nations, concerning whom we now proceed to treat.

1163. That Cush, Mizraim, Phut, and Canaan, were so many several nations, by which, in the internal sense, are signified knowledges, sciences, and rituals, which relate to faith separate from charity, may appear from the Word, where those nations are frequently mentioned. Wherever they occur they signified such things; as for example: by Cush, or Ethiopia, are signified the interior knowledges of the Word applied to confirm false principles; by Mizraim, or Egypt, are signified sciences, or various scientifics, applied to explore the mysteries of faith, and thence to confirm false principles; by Phut, or Lybia, are signified knowledges acquired out of the literal sense of the Word, and applied in like manner to confirm false principles: by Canaan, or the Canaanites, are signified rituals, or observances of external worship, separate from internal. All these when they are separate from charity are called the sons of Ham. By the same nations are also signified simply knowledges and sciences; by Cush the interior knowledges of the Word; by Egypt sciences; by Phut knowledges derived from the literal sense of the Word: this is the reason why they are taken both in a good and bad sense, as may appear from the following passages.

1164. That by Cush, or Ethiopia, are signified the interior knowledges of the Word, applied to confirm false principles, appears from Jeremiah: "*Egypt* riseth up like a flood, and his waters are moved like the rivers; and he said, I will go up, I will cover the earth, I will destroy the city and them that dwell therein. Come up, ye horses, and rage, ye chariots, and let the mighty ones come forth, *Cush* and *Phut*, that handle the shield" (xlv. 8, 9). Here Egypt denotes those who believe nothing but what they can apprehend by scientifics, whence all things are involved in doubt, denial, and falsehood; which is signified by his coming up, covering the earth, and destroying the city. Cush here denotes the more universal and interior knowledges of the Word, applied to confirm preconceived principles of what is false. Phut denotes knowledges taken from the literal sense of the Word, which are according to the appearances of the senses. So in Ezekiel: "The sword shall come upon *Egypt*, and there shall be pain in Cush, when the slain

shall fall in *Egypt*, and they shall take her multitude, and her foundations shall be destroyed. *Cush*, and *Phut*, and *Lud*, and all *Ereb*, and *Chub*, and the sons of the land that is in league with them, shall fall with them by the sword" (xxx. 4-6). It is impossible for any one to know what is here meant except by the internal sense; and unless the names here mentioned were significative of things, there would hardly be any sense at all. By *Egypt* is here signified sciences, applied to explore and gain admission to the mysteries of faith: *Cush* and *Phut* are called the foundations thereof because they signify knowledges collected from the Word. Again, in the same prophet: "In that day shall messengers go forth from me in ships to terrify the confident *Cush*, and there shall be pain upon them as in the day of *Egypt*" (xxx. 9); where *Cush* denotes knowledges collected from the Word, and applied to confirm falsities originating in scientifics. Again, in the same prophet: "I will make the land of *Egypt* a waste, a waste of desolation, from the tower of *Syene*, even to the border of *Cush*" (xxix. 10); where *Egypt* denotes scientifics, and *Cush* the knowledges of the interior things of the Word, which are the borders or boundaries whither sciences reach. So in *Isaiah*: "The king of *Ashur* shall lead the captivity of *Egypt*, and the captivity of *Cush*, boys and old men, naked and barefoot, even with their buttocks uncovered, the nakedness of *Egypt*: and they shall be afraid and ashamed on account of *Cush*, their hope, and of *Egypt*, their glory" (xx. 4, 5); where *Cush* denotes knowledges collected from the Word, whereby falsities formed by scientifics are confirmed: *Ashur* is reasoning, which leads them captive. So in *Nahum*: "*Cush* and *Egypt* were her strength, and there was no end; *Phut* and *Lubin* were thy helpers" (iii. 9); speaking of the church vastated; where, in like manner, *Egypt* signifies scientifics, and *Cush* knowledges. *Cush* and *Egypt* are also mentioned, simply to denote knowledges and sciences, which are truths, useful to those who are in faith from charity: thus they are used in a good sense, as in *Isaiah*: "Thus saith *Jehovah*, The labour of *Egypt*, and merchandise of *Cush* and of the *Sabeans*, men of stature, shall come over unto thee, and shall be thine: they shall come after thee in chains; they shall pass over, and shall bow themselves down unto thee; they shall make supplication unto thee, saying, Surely *God* is in thee, and there is none else, there is no other *God*" (xlv. 14); the labour of *Egypt* denotes science; the merchandise of *Cush* and of the *Sabeans* denotes the knowledges of things spiritual, which render service to those who acknowledge the Lord, for all science and knowledge are theirs. So in *Daniel*: "He [the king of the north] shall have power over the stores of gold and of silver, and over all the desirable things of *Egypt*; and the *Lybians*, *Phut*, and the *Cushites*, shall be at thy steps" (xi. 43); where *Phut* and *Cush* signify knowledges col-

lected from the Word, Egypt signifies scientific. So in Zephaniah: "From beyond the rivers of *Cush*, my worshippers, the daughters of my dispersed, shall bring my offering" (iii. 10); denoting those who are without knowledges, consequently the Gentiles. So in David: "Princes shall come out of *Egypt*, *Cush* shall soon stretch out her hands unto God" (Ps. lxxviii. 31); where Egypt denotes sciences, and Cush knowledges. So again: "I will make mention of Rahab and Babylon amongst them that know me: behold Philistea and Tyre, with *Cush*; this (man) was born there" (in the city of God—Ps. lxxxvii. 4); Cush signifies knowledges collected from the Word, wherefore he is said to be born in the city of God. Since Cush signifies the interior knowledges of the Word, and intelligence thence derived, therefore it is said that the second river going forth from the garden of Eden encompassed the whole land of Cush: concerning which see above, n. 117.

1165. That by Mizraim, or Egypt, are in the Word signified sciences or various scientifics, applied to investigate the arcana of faith, and to confirm false principles thence accepted, and that it also signifies simply sciences, and thus such as are useful, appears not only from the passages already quoted, but also from very many others, which would fill many pages were they to be all adduced. See Isa. xix. 1, to the end; xxx. 1-3; xxxi. 1-3; Jer. ii. 18, 36; xlii. 14, to the end; xlvi. 1, to the end; Ezek. xvi. 26; xxiii. 5; xxix. 1, to the end; xxx. 1, to the end; Hosea vii. 11; ix. 3, 6; xi. 1, 5, 11; Micah vii. 12; Zech. x. 10, 11; Ps. lxxx. 9, and the following verses.

1166. That by Phut, or Lybia, are in the Word signified knowledges from the literal sense, applied in like manner to confirm false principles, and also simply such knowledges, appears from the passages already quoted concerning Cush; for by Cush, in like manner, are signified knowledges, but of an interior nature; therefore in the Word Phut and Cush are mentioned together; as may be seen in the passages above, Jer. xlvi. 8; Ezek. xxx. 4-6; Nahum iii. 9; Dan. xi. 43.

1167. That by Canaan, or the Canaanite, are in the Word signified rituals, or the externals of worship, separate from the internal, appears from very many passages, especially in the historical parts of the Word. Such being the character of the Canaanites at the time when the sons of Jacob were introduced into their land, it was thence permitted that they should be extirpated. But in the internal sense of the Word, all those are meant by Canaanites who are in external worship separate from internal: and because the Jews and Israelites were of such a character above all other people in the prophetic parts of the Word they are in particular signified by Canaanites; as may appear from these two passages only: "They shed innocent blood, even the blood of their sons and daughters, whom they

sacrificed to the idols of *Canaan*; and the land was profaned with blood, and they were defiled by their own works, and committed adultery with their own deeds" (Ps. cvi. 38, 39); where shedding the blood of sons and daughters, in the internal sense, signifies that they extinguished all the truths of faith and the good things of charity; by sacrificing sons and daughters to the idols of *Canaan* is signified the profanation of the things relating to faith and charity by external worship separate from internal, which is merely idolatrous; thus they were rendered unclean by their works, and committed adultery with their deeds. So in Ezekiel: "Thus saith the Lord Jehovah to Jerusalem, Thy birth and thy nativity are of the land of *Canaan*; thy father was an Amorite, and thy mother an Hittite" (xvi. 3); where they are plainly said to be of the land of *Canaan*. That *Canaan* signifies external worship separate from internal, see above, n. 1078, 1094.

1168. Verse 7. *And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtekah. And the sons of Raamah; Sheba and Dedan.* By the sons of *Cush* are signified those who did not cultivate internal worship, but the knowledges of faith, in the possession of which they made religion to consist. *Seba, Havilah, Sabtah, Raamah, and Sabtekah*, were so many nations who cultivated such knowledges; and in the internal sense the same nations signify those knowledges themselves. *The sons of Raamah*, in like manner, signify those who did not cultivate internal worship, but the knowledges of faith, in the possession of which they made all religion to consist. *Sheba* and *Dedan* are the nations who cultivated such knowledges. In the internal sense by the same nations are signified those knowledges themselves. But with this difference, that by the sons of *Cush* are signified the knowledges of things spiritual, and by the sons of *Raamah* the knowledges of things celestial.

1169. That by the sons of *Cush* are signified those who did not cultivate internal worship, but the knowledges of faith in the possession of which they made all religion to consist, appears from the signification of *Cush*, whose sons they are, as denoting the interior knowledges of things spiritual, according to what was shown above. It also appears from the Word where those nations are mentioned.

1170. That *Seba, Havilah, Sabtah, Raamah, and Sabtekah*, are so many nations who cultivated such knowledges; and that, in an internal sense, by the same nations are signified those knowledges themselves; may appear from those passages of the Word which will be adduced below.

1171. That by the sons of *Raamah*, in like manner, are signified those who did not cultivate internal worship, but the knowledges of faith, in the possession of which they made all religion to consist; and that *Sheba* and *Dedan* are the nations

which did so; and that, in the internal sense, by the same nations are signified those knowledges themselves; appears from the following passages in the prophets, concerning Seba, Sheba, and Raamah: "The kings of Tarshish and of the isles shall bring presents; the kings of *Sheba* and *Seba* shall offer gifts; yea, all kings shall bow down unto him" (Ps. lxxii. 10, 11); speaking of the Lord, his kingdom, and the church celestial. That by presents and gifts are here signified different kinds of worship, must be plain to every one; but it is impossible to know the quality of such worship, unless it be known what is meant by Tarshish and the isles, and by Sheba and Seba. That by Tarshish and the isles are meant different kinds of external worship corresponding with internal, was shown above; whence it follows, that Sheba and Seba signify the internal things of worship, namely, Sheba the celestial things of worship, and Seba the spiritual things of worship. So in Isaiah: "I gave Egypt for thy ransom, *Cush* and *Seba* for thee" (xliii. 3); where *Cush* and *Seba* signify the spiritual things of faith. Again, in the same prophet: "The labour of Egypt, and merchandise of *Cush* and of the *Sabeans*, men of stature, shall come over to thee" (xlv. 14); where the labour of Egypt signifies sciences; and the merchandise of *Cush* and of the *Sabeans* signifies the knowledges of things spiritual, which render service to those who believe on the Lord.

Again, in the same prophet: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah: all they from *Sheba* shall come; they shall bring gold and incense, and shall proclaim the praises of Jehovah: all the flocks of *Arabia* shall be gathered together unto thee" (lx. 6, 7); where by *Sheba* are meant things celestial, and thence things spiritual; which are gold and incense, and are declared to be the praise of Jehovah, that is, internal worship. So in Ezekiel: "The merchants of *Sheba* and *Raamah*, these were thy merchants: they occupied in thy fairs with the chief of all spices, and with all precious stones and gold" (xxvii. 22, 23); speaking of Tyre; where the signification of *Sheba* and *Raamah* is evident from their merchandise, which is said to be spice, precious stones, and gold; spice, in the internal sense, is charity, precious stones are faith originating in charity, and gold is love towards the Lord; all which are celestial things signified by *Sheba*. The knowledges of such things are properly *Sheba*, wherefore they are here called merchandise: and in these all are instructed who become members of the church; for no one can become a member of the church without knowledges. Similar things were represented by the queen of *Sheba*, who came to Solomon, and brought with her spices, gold, and precious stones (1 Kings x. 1-3); and also by the wise men from the east, who came to Jesus at his birth, and fell down

and worshipped him, and opened their treasures, and offered him gifts, gold, frankincense, and myrrh (Matt. ii. 1, 11); which signified celestial, spiritual, and natural good. So in Jeremiah: "To what purpose cometh there to me incense from *Sheba*, and the sweet cane from a far country? your burnt-offerings are not acceptable (vi. 20): here also it is evident, that by *Sheba* are signified knowledges and acts of worship, which are incense and the cane, but which, in the present case, were not grateful, being without charity.

1172. That by *Dedan* are signified the knowledges of celestial things of an inferior order, which consist in ritual observances, appears from the following passages in the Word: "The sons of *Dedan* were thy merchants; many isles were the merchants of thy hand: they brought thee for a present horns of ivory and ebony" (Ezek. xxvii. 15): horns of ivory and ebony, in the internal sense, signify exterior good things, such as relate to worship or rituals. Again, in the same prophet: "*Dedan* was thy merchant in clothes of freedom for chariots; Arabia, and all the princes of *Kedar*" (xxvii. 20, 21); where clothes of freedom for chariots in like manner denote exterior goods or those of worship or of rituals. So in Jeremiah: "Flee ye; the inhabitants of *Dedan* have turned themselves back, they have let themselves down to dwell in the deep" (xlix. 8); here *Dedan* in a proper sense signifies rituals, in which is no internal worship, or adoration of the Lord from the heart; of which it is predicated, that they turn themselves back, and let themselves down to dwell in the deep. Hence then it appears, that by the sons of *Cush* are signified the knowledges of things spiritual, and by the sons of *Raamah* the knowledges of things celestial.

1173. Verses 8, 9. *And Cush begat Nimrod: he began to be a mighty one in the earth. He was mighty in hunting before Jehovah; wherefore it was said, As Nimrod, mighty in hunting before Jehovah.* By *Cush* are signified here, as above, the interior knowledges of things spiritual and celestial: by *Nimrod* are signified those who made internal worship external; thus by *Nimrod* is signified such external worship: that *Cush begat Nimrod*, denotes that they who had the knowledges of things interior established such worship: by his being *a mighty one in the earth* is signified that such religion prevailed in the church; the earth is the church, as above: by his being *mighty in hunting before Jehovah*, is signified that he persuaded many: by *its being therefore said, As Nimrod, mighty in hunting before Jehovah*, is signified that by reason of so many being persuaded, such a form of speech became customary; and it signifies further that such religion easily engages the minds of men.

1174. That by *Cush* are signified the interior knowledges of things spiritual and celestial, appears from what was said and shown concerning him above.

1175. That by Nimrod are signified those who made internal worship external, and that thus by Nimrod is signified such external worship, may appear from what follows. It may first be stated what is meant by making internal worship external. It was said and shown above, that internal worship, which is from love and charity, is real worship, or worship itself, and that external worship, without this internal, is no worship: but to make internal worship external, is to make external worship more essential than internal, which is to invert this true order; as by saying, that without external worship there is no internal worship, when yet the truth of the case is, that without internal worship there is no external worship. The religion of those who separate faith from charity is of this kind. They give a preference to the things of faith above the things of charity, or to the things which respect the knowledges of faith above the things which respect life: thus they prefer forms to essentials. All external worship is a form of internal worship; for internal worship is the essential thing itself; and to make worship consist of that which is formal, without that which is essential, is to make internal worship external. For example; supposing a person to live where there is no church, no preaching, no sacraments, no priesthood; to say that such a person cannot be saved, or that he cannot exercise any worship, when yet he may worship the Lord from what is internal.

It does not, however, follow from this that there should be no external worship. To make this clearer, let us take another example. There are persons who place the very essential of worship in frequenting churches, attending the sacraments, hearing sermons, repeating prayers, observing the festivals, and performing other external and ceremonial acts, talking also occasionally about faith; and who persuade themselves that these things, which all relate to the formal part of worship, are sufficient. Now those who make essential worship to be that which proceeds from love and charity, do like the others; they go to church, attend the sacraments, hear sermons, repeat prayers, observe the festivals, and perform other acts of a like nature, and they do them very diligently and carefully, but still they do not place in them the essential of worship. In the external worship of these, because it has internal worship within it, there is something holy and living; whereas in the external worship of the former there is nothing holy and living; for it is the essential itself which sanctifies and vivifies what is formal or ceremonial; but faith separate from charity cannot sanctify and vivify worship, because it is destitute of essence and life. Such worship is called Nimrod; and it is produced from the knowledges which are called Cush, as these are from faith separate from charity, which is called Ham. No other kind of worship can possibly have birth from Ham, or from faith separate from

charity, by means of the knowledges which belong to such separate faith. These are the things which are signified by Nimrod.

1176. That by its being said that Cush begat Nimrod, is meant, that they who possessed the knowledges of interior things established such worship, appears from what has just been stated. The knowledges of interior things are those which are called doctrinals, and which are also distinguished from rituals. For example: it was a chief doctrinal of theirs that faith alone saves; not knowing that love to the Lord and love to the neighbour are faith itself, and that the knowledges which they call faith have no other end than that love to the Lord and love to the neighbour; and that this is the faith which is saving. They who make faith to consist in mere knowledges are they who beget and establish such worship as has been spoken of above.

1177. That by his being a mighty one on the earth, is signified, that such religion grew strong and prevailed in the church, may appear from what presently follows. That the earth is the church, was shown above, n. 620, 636, 662, and in other places.

1178. That by his being mighty in hunting before Jehovah, is signified, that he persuaded many, appears from the nature of faith separate from charity, which is thus persuasive; and also from the signification of hunting in the Word. Faith separate from charity is such that it easily persuades. The generality of mankind do not know what is meant by things internal, but only by things external, and live immersed in the things of sense, such as sensual pleasures and lusts, regarding only themselves and the world; so that they are easily caught by such a religion. It further appears from the signification of hunting in the Word. To hunt, signifies, in general, to persuade, in particular, to captivate minds by flattering them in the pursuit of the things of sense, such as sensual pleasures and lusts, employing such doctrinals as are suited for this purpose, which they explain at their pleasure according to their own tempers, or those of others, with a view to their own self-exaltation, or their aggrandizement in wealth. This appears from Ezekiel: "Woe unto them that sew pillows to all arm-holes, and that make kerchiefs upon the head of every stature, to *hunt* souls! Will ye *hunt* the souls of my people, and will ye make souls alive unto you? and will ye profane me among my people for handfuls of barley, and for pieces of bread, to slay the souls that should not die, and to make the souls alive that should not live, by your lying to my people that hear your lies? Wherefore thus saith the Lord Jehovah: Behold, I am against your pillows, with which ye there *hunt* souls to make them fly: and I will tear them from off your arms, and will let go the souls which ye

hunt, even the souls to make them fly: your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be *hunted*” (xiii. 18-21). It is here explained what is meant by hunting, namely, that it is to deceive by persuasions and by knowledges, which a man perverts and explains in favour of himself, and according to the genius and temper of others. So in Micah: “The merciful is perished out of the earth, and there is none upright among men: they all lie in wait for blood; they *hunt* every man his brother with a net, when they do evil with their hands instead of doing good; the prince asketh, and the judge, for a reward, and the great one uttereth the perversity of his soul, and they wrest it” (vii. 2, 3): here, in like manner, is explained what is meant by hunting, that it is to lie in wait for some selfish end, or to call that true which is false, and to utter perversity and wrest it, with a view thereby to persuade. So in David: “A man of tongue shall not be established on the earth; as for the man of violence, evil *hunteth* him to his overthrow” (Ps. cxl. 11); speaking of the wicked who persuade by what is false, who think evil, and whose words are soft and smooth with a view to deceive: the tongue is mentioned in this passage to signify lying.

1179. *Wherefore it is said, As Nimrod, mighty in hunting before Jehovah.* That these words signify that, by reason of so many being persuaded, such a form of speaking became customary; they further signify that such a religion easily engages men’s minds; it may appear from what has been said above, and even from the literal sense itself. Moreover, as in old times, they gave personal names to things, so here they gave a name to this worship, calling it Nimrod, that is, mighty in hunting, or such as captivated men’s minds. The reason of adding the expression *before Jehovah* was, because they who were in such worship called faith separate from charity Jehovah, or Man-Jehovah, as appears from what was said above concerning Cain, n. 340, by whom, in like manner, is signified faith separate from charity. But the difference between Cain and Ham is this: the former was in the celestial church, which had perception, but the latter was in the spiritual church, which had no perception, wherefore the former was more enormous than the latter. Such were called of old mighty ones; as in Isaiah: “All the glory of Kedar shall be consumed, and the residue of the number, the bows of the *mighty ones* of the sons of Kedar, shall be diminished” (xxi. 17). And in Hosea: “Ye have ploughed wickedness, ye have reaped iniquity, ye have eaten the fruit of a lie: because thou didst trust in thy way, in the multitude of thy *mighty ones*” (x. 13); and in other places. They called themselves men (*vir*), and mighty ones, by reason of faith; for the term used in the original tongue to denote a mighty one means also a man, and it is

a term which in the Word is predicated of faith, and indeed in both senses.

1180. Verse 10. *And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.* By *the beginning of his kingdom* is signified that such worship hence began: *Babel, Erech, Accad, and Calneh, in the land of Shinar*, signify that such worship prevailed in those places; and, at the same time, by those places are signified the kinds of worship themselves, the externals of which appear holy, but the interiors of which are profane.

1181. That by the beginning of his kingdom is signified that such worship hence begun, appears from the signification of Babel in the land of Shinar, spoken of hereafter.

1182. That Babel, Erech, Accad, and Calneh, in the land of Shinar, signify that such worship prevailed in those places; and that by the same are signified the kinds of worship themselves, whose externals appear holy, whilst their internals are profane; appears from the signification of Babel in the land of Shinar. Babel is much treated of in the Word, and by it is constantly signified that kind of worship, of which the externals appear holy, whilst the internals are profane: but as Babel is particularly treated of in the following chapter, it will there be shown that such is its signification; as also, that such worship was not so profane in the beginning as it afterwards became. For external worship always takes its quality from the state of man's interiors. In proportion as man's interiors are free from defilements, so is his external worship; but in proportion as his interiors are defiled, his external worship is so likewise. And in proportion as his interiors are profane, his external worship is so also. In a word, in proportion as man is influenced by self-love and the love of the world, there is less of life and sanctity in his worship; in proportion as his selfish and worldly love is filled with hatred towards his neighbour, there is profaneness in his worship; in proportion as his hatred is filled with malice, there is more profaneness in his worship; and in proportion as his malice is filled with deceit, there is in his worship more profaneness still. The interiors of the kind of external worship which is signified by Babel, and which is treated of in the subsequent chapter, fall under the description here given.

1183. What is signified in particular by Erech, Accad, and Calneh, in the land of Shinar, cannot be made so clear because they do not occur in other parts of the Word, except Calneh, in Amos vi. 2; they express, however, the differences of such worship. But in regard to the land of Shinar, where these kinds of worship prevailed, it signifies external worship from a profane internal, as appears from its signification in chap. xi. 2; as also in Zechariah v. 11; and particularly in Daniel, where

it is thus written: "The Lord gave Jehoiakim, king of Judah, into the hand of Nebuchadnezzar, king of Babel, and part of the vessels of the house of God, and he carried them into the *land of Shinar*, to the house of his god, and brought the vessels into the treasury of his god" (i. 2); by which words is signified the profanation of holy things: the vessels of the house of God are holy things; the house of the god of the king of Babel, in the land of Shinar, signifies the profane things, into which the holy things were brought. Although these are historical facts, still they involve these arcana, like all the historical parts of the Word; as further appears from the profanation of the same vessels, as recorded in Daniel v. 3-5; for unless those vessels had been representative of holy things, such events would never have happened in relation to them.

1184. Verses 11, 12. *And out of that land went forth Ashur, and built Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah; the same is a great city.* By *Ashur's going forth out of that land* is signified that they who maintained external worship began to reason about the internals of worship. *Ashur* denotes reasoning. By *building Nineveh, and the city Rehoboth, and Calah*, is signified that thus they formed to themselves doctrinals of faith; by *Nineveh* are signified the falses of doctrinals, and by *Rehoboth* and *Calah* the like are signified from another origin: by *Resen between Nineveh and Calah*, is signified that they also framed to themselves doctrinals of life; by *Resen* are signified the falses of the doctrinals thence derived; *Nineveh* signifies the false grounded in reasonings; *Calah* is the false derived from evil lusts; between *Nineveh* and *Calah* signifies the false originating in both: *the same is a great city* signifies that those doctrinals increased.

1185. That by *Ashur's going forth out of that land*, is signified, that they who being in external worship began to reason about the internals of worship, may appear from the signification of *Ashur* in the Word, as denoting reason and reasoning, of which we shall speak presently. The language of the original here admits of two senses, namely, that *Ashur* went forth out of that land, and also, that *Nimrod* went forth out of that land unto *Ashur* or *Assyria*: the letter is thus expressed in order to convey both significations, namely, that reasoning concerning things spiritual and celestial arises from such worship, which is meant by *Ashur* going forth from the land of *Shinar*; and also, that such worship reasons concerning things spiritual and celestial, which is meant by *Nimrod* going forth from that land, unto *Ashur* or *Assyria*.

1186. That *Ashur* denotes reasoning, appears from the signification of *Ashur* or *Assyria* in the Word, where it is constantly used to denote the things of reason in both senses, namely, things rational, and also reasonings. By reason and things

rational are properly meant those things which are true, but by reasoning and the results of reasoning are meant the things which are false. Because Ashur, or Assyria, signifies as well reason as reasoning, it is generally mentioned in connection with Egypt, which signifies things scientific, because both reason and reasoning are grounded in scientifics. That Ashur signifies reasoning, appears from Isaiah: "Woe to *Ashur*, the rod of mine anger:—he doth not think what is right, and his heart doth not meditate what is right;—he hath said, By the strength of mine hand I have done it, and by my wisdom, because I am intelligent" (x. 4, 7, 13); where Ashur denotes reasoning, of whom therefore it is predicated, that he does not think and meditate what is right, and it is said that by his wisdom he hath done it, as being intelligent. So in Ezekiel: "Two women, the daughters of one mother, committed whoredom in *Egypt*: they committed whoredom in their youth. The one committed whoredom, and doted on her lovers, on the *Assyrians* her neighbours, which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.—*The sons of Babel* came to her,—and polluted her by their whoredoms" (xxiii. 2, 3, 5, 6, 17); where Egypt signifies things scientific, Ashur signifies reasoning, and the sons of Babel signify falsities originating in evil lusts. Again, in the same prophet, speaking of Jerusalem: "Thou hast committed whoredom with the *sons of Egypt*:—thou hast committed whoredom with the *sons of Ashur*:—thou hast multiplied whoredom even in the land of Canaan unto Chaldea" (xvi. 26, 28, 29); where Egypt, in like manner, denotes scientifics; Ashur denotes reasoning. Reasoning grounded in scientifics respecting spiritual and celestial things is called whoredom both in this and other passages of the Word. It must be obvious to every one that whoredom with the Egyptians and Assyrians, according to the literal sense, is not here meant. So in Jeremiah, speaking of Israel: "What hast thou to do in the way of *Egypt*, to drink the waters of Sihor? and what hast thou to do in the way of *Ashur*, to drink the waters of the river Euphrates?" (ii. 18, 36); where, in like manner, Egypt denotes scientifics, and Ashur reasoning. Again, in the same prophet: "Israel is a scattered sheep; the lions have driven him away; first, the king of *Ashur* hath devoured him, and last, this Nebuchadnezzar king of *Babel* hath broken his bones" (l. 17, 18); where Ashur denotes reasoning respecting things spiritual. So in Micah: "This (man) shall be the peace, when *Ashur* shall come into our land; and when he shall tread in our palaces, then we shall appoint over him seven shepherds, and eight principal men, and they shall consume *the land of Ashur* with the sword, and *the land of Nimrod* in the entrances thereof: thus shall he deliver us from Ashur, when he shall come into our land, and when he shall tread in our border"

(v. 5, 6); speaking of Israel or the spiritual church, of which it is said that Ashur shall not enter in, that is, that there shall not be reasoning. The land of Nimrod denotes such worship as is signified by Nimrod, wherein are interior evils and falses. That Ashur, as used in the Word, also signifies reason, whereby the man of the church contemplates what is true and good, appears from Hosea: "They shall tremble as a bird out of *Egypt*, and as a dove out of the land of *Ashur*" (xi. 11); where *Egypt* signifies the science of the man of the church, and *Ashur* signifies his reason. That a bird signifies what is intellectually scientific, and a dove rational good, has been shown above. So in Isaiah: "In that day there shall be a highway from *Egypt* to *Ashur*, and *Ashur* shall come into *Egypt*, and *Egypt* into *Ashur*, and the *Egyptians* shall serve *Ashur*. In that day Israel shall be third to *Egypt* and *Ashur*, a blessing in the midst of the land; which Jehovah Zebaoth shall bless, saying, Blessed be my people *Egypt*, and *Ashur* the work of my hands, and Israel mine inheritance" (xix. 23-25); speaking of the spiritual church, which is Israel; whose reason is Ashur, and science is Egypt. These three constitute the intellectual faculties of the man of the spiritual church, the succession of which is in this order. In other parts of the Word, when mention is made of Ashur, it signifies the rational, either true or false, as in Isa. xx. 1, to the end; xxiii. 13; xxvii. 13; xxx. 31; xxxi. 8; xxxvi; xxxvii; lii. 4; Ezek. xxvii. 23, 24; xxxii. 22, to the end; Micah vii. 12; Zeph. ii. 13; Zech. x. 10, 11; Ps. lxxxiii. 9. Ashur denotes reasoning in Hosea v. 13; vii. 11; x. 6; xi. 5; xii. 1; xiv. 3; and in Zech. x. 9, where it is predicated of Ephraim, by whom is signified the intellectual faculty, but in this case perverted.

1187. That by building Nineveh, and the city Rehoboth, and Calah, is signified, that thus they formed to themselves doctrinals of faith, appears from the signification of Nineveh, and Rehoboth, and Calah, of which we shall treat presently; and also from the signification of a *city* in the Word, as denoting doctrinals, either true or heretical, as was shown above, n. 402.

1188. That by Nineveh are signified the falses of doctrinals, and that by Rehoboth and Calah are signified the like from another origin, appears from the signification of Nineveh in the Word, of which we shall speak presently. Falses of this kind have three origins. The first is from the fallacies of the senses, by the obscurity of an unenlightened understanding, and by ignorance: hence comes the falsity which is Nineveh. The second has a similar origin, but attended with the dominion of some evil lust, as the love of innovation, or of pre-eminence: the falses hence derived are Rehoboth. The third origin is that of the will, consequently of evil lusts, where men are unwilling to allow anything to be true but what favours such evil lusts:

hence come the falses which are called Calah. All these falsities have existence by means of Ashur, or reasonings concerning the truths and goods of faith. That Nineveh signifies the falses originating in the fallacies of the senses, in the obscurity of an unenlightened understanding, and in ignorance, appears from the history of Jonah, who was sent to Nineveh, and the city was pardoned in consequence of its inhabitants being of such a nature and quality. It appears also from all the particulars related in Jonah concerning Nineveh, respecting which, by the divine mercy of the Lord, we shall speak elsewhere. The book of Jonah consists of history, which at the same time is prophecy, involving and representing such arcana: as do, likewise, all the other historical parts of the Word. The signification of Nineveh also appears from Isaiah, where, speaking of the king of *Ashur*, it is said that he remained in *Nineveh*, and when he bowed himself in the house of Nishroch his god, that his sons smote him with the sword (xxvii. 37, 38). This occurrence, notwithstanding its being matter of history, is still prophetic, involving and representing similar arcana. *Nineveh* there signifies external worship including falses; and as such worship is idolatrous, the king was smitten by his sons with the sword: sons denote falses, as was shown above; the sword denotes the punishment of the false, according to its general signification in the Word. So also in Zephaniah: "Jehovah shall stretch out his hand against the north, and shall destroy *Ashur*, and shall make *Nineveh* a desolation, a dry place like a wilderness: and flocks shall lie down in the midst of her, every wild beast of the nations; the cormorant and the bittern shall lodge in the upper lintels of it, their voice shall sing in the window; wasteness shall be in the threshold, because he hath made bare the cedar-work thereof" (ii. 13, 14). These words contain a description of *Nineveh*, but in the prophetic style, and of the precise falsity which is signified by *Nineveh*: that falsity, as being made an object of worship, is called the north, the beast of the nations, the cormorant and bittern in the upper lintels, and is expressed by their voice singing in the window, and the cedar-work being made bare, which is intellectual truth: all these expressions are significative of such falsity.

1189. That by Calah are signified falses originating in evil lusts, cannot be confirmed from the prophetic parts of the Word, but still it may from the historical facts; as that the king of *Ashur* transported the children of Israel into *Ashur* or Assyria, and caused them to dwell in *Calah*, and in Habor, at the river Gozan, and in the cities of Media (2 Kings xvii. 6; xviii. 11). This historical occurrence involves what has been said concerning Calah; for all the historical occurrences recorded in the Word, as was said above, are significative and representative:

thus Israel here signifies the spiritual church perverted; Ashur reasoning; Calah such a falsity.

1190. That Resen between Nineveh and Calah signifies that they also formed for themselves doctrinals of life, and that by Resen are signified false doctrinals thence derived, may appear from what has been already shown concerning Nineveh and Calah, and also from the series of the things treated of, the former verse having reference to falses of doctrine, but the present to falses of life: for such is the style of the Word, especially the prophetic, that when it treats of things intellectual it treats also of things of the will; thus, in the present case, the foregoing verse has reference to things intellectual, or to falses of doctrine, but the present verse has reference to falses of life, which are signified by Resen. This cannot be confirmed from the Word, since no mention is made of that city in any other passage, except from its being built between Nineveh and Calah, that is, between what is false derived from reasonings and what is false as originating in evil lusts, which produces what is false in respect to life. The same may also appear from the circumstance of its being called a great city, as consisting of falses both from the understanding and from the will.

1191. *The same is a great city.* That these words signify that those doctrinals increased and prevailed, appears from the signification of a city, as denoting both true and false doctrinals, according to what was shown above, n. 402; and from its being called a great city, because all falsity of doctrine and worship descends thence by derivation into falsity respecting life.

1192. The subject treated of just above, verse 10, was concerning evils in worship, signified by Babel, Erech, Accad, and Calneh, in the land of Shinar: the subject treated of in these two verses is concerning falses in worship, signified by Nineveh, Rehoboth, Calah, and Resen. Falsities are those of principles grounded in reasonings; evils are those of lusts grounded in self-love and the love of the world.

1193. Verses 13, 14. *And Mizraim beget Ludim and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, of whom came forth Philistines and Caphtorins.* By Mizraim's begetting Ludim, Anamim, Lehabim, and Naphtuhim, are signified so many several nations, by which are denoted the rise of so many several kinds of rituals; Mizraim is science; Ludim, Anamim, Lehabim, and Naphtuhim, are so many several rituals which are merely scientific; Pathrusim and Casluhim are nations so called, by which are signified doctrinals of rituals from a similar origin, which are only scientific; by Philistines coming forth thence is signified a nation thence issuing, by which nation is signified the science of the knowledges of faith and charity; by going forth is signified that knowledges with them are scientifics.

1194. That by Mizraim's begetting Ludim, Anamim, Lehabim, and Naphtuhim, are signified the rise of so many several nations, by which, again, are signified so many kinds of rituals, may appear from what was shown respecting Mizraim, or Egypt, at verse 6 of this chapter; namely, that Egypt signifies science or scientific. They who are said to be begotten thence must needs be rituals, and rituals of external worship; for the Word of the Lord in its bosom and inner recesses, that is, in its internal sense, never treats of any other things than such as relate to his kingdom, consequently such as relate to the church; wherefore, in the present case, the things originating in scientifics by means of reasonings are no other than rituals.

1195. That Mizraim or Egypt is science, was shown at verse 6 of this chapter. That Ludim, Anamim, Lehabim, and Naphtuhim, are so many several kinds of rituals, which are merely scientific, appears from what was just observed. Rituals merely scientific are predicated of those who wish to investigate spiritual and celestial subjects by reasonings, and who thence frame their worship. The rituals of that worship, as grounded in reasonings and scientifics, are called scientific rituals, in which there is nothing spiritual and celestial, because man devises them from himself. This was the origin of the idols and of the magic arts of the Egyptians. And because their rituals were from the same source, they altogether rejected the rites of the Ancient Church, yea, they held them in hatred and abomination, as appears from Gen. xliii. 32; xlv. 34; Exod. viii. 22. Rituals merely scientific being then signified by these nations, they are said to be begotten of Mizraim, or Egypt, that is, of scientifics; and because their scientifics were of diverse kinds, the rituals thence derived also became diverse; and the diversities in kind are signified by so many several nations. That such is the signification of Ludim, or the Lydians, appears from Jeremiah: "Egypt riseth up like a flood, and waters are moved like the rivers: and he said, I will go up, I will cover the earth, I will destroy the city and them that dwell therein. Come up, ye horses, and rage, ye chariots, and let the mighty ones come forth; Cush and Phut, that handle the shield, and the *Lydians* that handle and bend the bow" (xlv. 8, 9); where the streams of Egypt signify scientifics of diverse kinds which are false; to come up and cover the earth is, by means of scientifics, to enter into the things appertaining to the church, or to faith; to destroy the city is to destroy truths; Cush and Phut are knowledges; the Lydians are scientific rituals spoken of above; to handle and bend the bow is to reason.

1196. That Pathrusim and Casluhim are nations so called, and that by them are signified doctrinals of rituals from a similar origin, which are only scientific, appears from what has already been said, and from their following thus in a series. Respecting

Pathrusim, see Isa. xi. 11, 12; Ezek. xxix. 13-15; xxx. 13, 14; Jer. xlv. 1, 15.

1197. *Of whom came forth Philistines.* That by these words is signified a nation thence derived, and that by that nation is signified the science of the knowledges of faith and charity, appears from the Word, where frequent mention is made of that nation. In the Ancient Church those were called Philistines who talked much of faith, and of its saving power, and yet possessed nothing of the life of faith; wherefore they were particularly called the uncircumcised, that is, void of charity. That they were called the uncircumcised, may be seen, 1 Sam. xiv. 6; xvii. 26, 36; xxxi. 4; 2 Sam. i. 20; and in other places. Such being their character, they necessarily made the knowledges of faith mere objects of memory; for the knowledges of things spiritual and celestial, and the very arcana of faith, are no other than objects of memory, when the person who is skilled in them is without charity. The objects of memory are as things dead unless man lives according to them from conscience: when he does so the objects of memory become at the same time matters of life, and then first they are for use and salvation after the life of the body. Sciences and knowledges are of no account to a man in another life, even though he knew all the arcana that were ever revealed, unless they have imbued his life.

Such is the constant signification of the Philistines in the prophetic parts of the Word, and in its historical parts also; as that Abraham sojourned in the land of the Philistines, and made a covenant with Abimelech king of the Philistines (Gen. xx. 1, to the end; xxi. 22, to the end; xxvi. 1-34). Because the Philistines there signify the knowledges of faith, Abraham, as representing the celestial things of faith, sojourned amongst them, and entered into a covenant with them. Isaac, by whom are represented the spiritual things of faith, did the same; but not Jacob, because he represented the externals of the church. That the Philistines signify in general the science of the knowledges of faith, and in particular those who place faith and salvation in knowledges alone, which they make objects of memory, is clear also from Isaiah: "Rejoice not thou, whole *Philisthea*, because the rod that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent" (xiv. 29); where the root of the serpent signifies scientifics; by a cockatrice is signified evil grounded in the false thence originating; and by a fiery flying serpent are signified their works, called fiery flying as proceeding from evil lusts. So in Joel: "What have ye to do with me, O Tyre and Sidon, and all the borders of *Philistia*? will ye render me a recompense?—I will swiftly return your recompense upon your own head; because ye have taken my silver and my gold, and have carried into your temples my desirable good

things, and have sold the sons of Judah and the sons of Jerusalem to the sons of the Javanites, that ye might cause them to remove far from their border" (iii. 4-6). Where it is plain what is meant by the Philistines, and by whole Philistia, or all its border: silver and gold, in this passage, denote the spiritual and celestial things of faith; desirable good things denote the knowledges of them; by carrying them into their temples is signified that they possessed such knowledges and preached them; but by their selling the sons of Judah and of Jerusalem is signified that they had no love and no faith: Judah denotes, in the Word, what is celestial of faith, and Jerusalem what is spiritual of faith thence derived, which were removed far from their borders. Not to mention other passages in the prophets to the same purport; as in Jer. xxv. 20; xlvi. 1, to the end; Ezek. xvi. 27, 57; xxv. 15, 16; Amos i. 8; Obad. 19; Zeph. ii. 5; Ps. lxxxiii. 3, 4; concerning Caphthorim, see Deut. iii. 23; Jer. xlvi. 4; Amos ix. 7.

1198. That by their coming forth is signified that knowledges, as possessed by such, are merely scientifics, appears from what has been already said. They are not said to be begotten of those who were of Egypt, but to come forth, because they are not of such a character as to reason from natural sciences concerning things spiritual and celestial, and thus to frame to themselves doctrinals, like those before spoken of, but because they learn the knowledges of faith elsewhere, and when they have learned them, retain them in their memories, like any other things which they regard only for the sake of knowing them, without any intention further to profit by them, except so far as they may be a means of advancement to honour, gain, etc. Thus the science of the knowledges of faith is distinct from the science of natural things, and so distinct that there is scarce any communication between them; wherefore the Philistines are not said to be born of the former nations, but to come forth of them. The Philistines, being of such a character, cannot do otherwise than pervert even the knowledges of faith by reasonings deduced from them, and thence form to themselves false doctrinals; for which reason, also, they are among those who cannot be regenerated and receive charity without much difficulty, both on account of their being uncircumcised in heart, and because the false principles which they have imbibed, and the life of their understanding thence formed, cause hindrance and opposition.

1199. Verse 15. *And Canaan begat Sidon his firstborn, and Heth.* *Canaan* signifies here, as before, external worship, wherein is nothing internal: *Sidon* signifies the exterior knowledges of things spiritual, which, being the chief things of such external worship, are called the firstborn

of Canaan: *Heth* signifies the exterior knowledges of things celestial.

1200. That Canaan signifies external worship, wherein is nothing internal, was shown above, where Canaan is treated of. The external worship, which is called Canaan, is such as prevailed amongst the Jews both before and after the Lord's coming; who were in external worship, and paid a strict obedience to it, but still were so ignorant of everything internal as to suppose there is no life but that of the body. The nature of the soul, of faith, of the Lord, of spiritual and celestial life, of the life after death, was utterly unknown to them; wherefore, even at the time of the Lord's appearance, many of them denied a resurrection; as is evident from what is said, Matt. xxii. 22-33; Mark xii. 18-28; Luke xx. 27-41. When man is of such a character as not to believe in a life after death, he must also disbelieve the existence of anything internal, spiritual, and celestial. Such, also, are those who live immersed in mere lusts, in consequence of living merely to the world and the flesh, especially where they are sunk in filthy avarice. Such persons, nevertheless, maintain some worship, frequenting places of devotion, be they synagogues or churches, and observing established forms, in many instances with much strictness; but as they do not believe in a life after death, their worship must needs be merely external, having in it nothing internal, like a shell without a kernel, or a tree on which is no fruit, nor even leaves. Such external worship is signified by Canaan. The other kinds of external worship spoken of above were such as contained in them things internal.

1201. That Sidon signifies the exterior knowledges of things spiritual, appears from his being called the firstborn of Canaan; for the firstborn of every church, in the internal sense, is faith, n. 352, 367; but in the present case, where there was no faith, because there were no internals, it signifies nothing but the exterior knowledges of spiritual things, which were in the place of faith, being such knowledges as the Jews had, which not only related to the rites of external worship, but also to the several things belonging to that worship, such as doctrinals. That this is the signification of Sidon, appears also from this consideration, that Tyre and Sidon were the ultimate borders of Philistia, and were near the sea; whence by Tyre are signified interior knowledges, and by Sidon exterior knowledges, and this of things spiritual; which also appears from the Word; as in Jeremiah: "Because of the day that cometh to spoil all the *Philistines*, to cut off from *Tyre* and *Sidon* every helper that remaineth; for Jehovah will spoil the *Philistines*, the remains of the island of *Caphtor*" (xlvii. 4); where by the *Philistines* are signified the sciences of the knowledges of faith and charity; by *Tyre* the interior knowledges; and by *Sidon* the knowledges of things spiritual.

So in Joel: "What have ye to do with me, O *Tyre* and *Sidon*, and all the borders of *Philistia*?—because ye have taken my silver and my gold, and have carried into your temples my desirable good things" (iii. 4, 5); where *Tyre* and *Sidon* manifestly denote knowledges, and are called the borders of *Philistia*; for silver and gold and desirable good things are knowledges. So in Ezekiel: "The princes of the north, all of them, and all the *Sidonians*, who have gone down with the slain. He shall be laid in the midst of the uncircumcised, with the slain with the sword, Pharaoh and all his company" (xxxii. 30, 32); where the *Sidonians* signify exterior knowledges, which without internal are nothing but scientifics; wherefore they are mentioned together with Pharaoh or Egypt, by whom are signified scientifics. So in Zechariah: "Hamath also shall have its border thereby, *Tyre* and *Sidon*; for he was very wise" (ix. 2); speaking of Damascus; *Tyre* and *Sidon* denote knowledges. So in Ezekiel: "The inhabitants of *Sidon* and of *Arvad* were thy mariners; thy wise ones, O *Tyre*, that were in thee, were thy pilots" (xxvii. 8); where *Tyre* denotes interior knowledges, wherefore her wise ones are called pilots; and *Sidon* denotes exterior knowledges, wherefore her inhabitants are called mariners (rowers); for such is the relation of interior knowledges to exterior. So in Isaiah: "The inhabitants of the isle are silent, the merchants of *Sidon*, that pass over the sea, they have replenished thee. But in many waters the seed of *Sihor*, the harvest of the river, is her revenue, and she was a mart of nations. Be thou ashamed, O *Sidon*, for the sea hath spoken, the fortress of the sea, saying, I have not travailed, nor have I brought forth, nor have I educated young men, nor brought up virgins" (xxiii. 2-4); where *Sidon* denotes exterior knowledges, which, having nothing internal in them, are called the seed of *Sihor*, the harvest of the river, her revenue, a mart of nations, and also the sea, and the fortress of the sea; and it is said that she does not travail nor bring forth; which expressions in the literal sense seem without meaning, but in the internal sense they have a clear signification, as is the case with other passages in the prophets. Because *Sidon* signifies exterior knowledges, it is called they that are round about Israel, or the spiritual church (Ezek. xxviii. 24, 26); for exterior knowledges are like things that are around.

1202. Because knowledges are the first and principal things belonging to such external worship, in which there is no internal worship, *Sidon* is called the firstborn of Canaan, according to what was shown in the preceding article.

1203. Hence it appears that *Heth* signifies the exterior knowledges of things celestial. It is usual with the prophets to join together things spiritual and celestial, or, in treating of spiritual things, to treat also of celestial things, because that they are dependent on each other, and there is no perfection

unless they be in conjunction: thus it is provided that there be a resemblance of the heavenly marriage in all and every particular of the Word. From this circumstance, and likewise from several passages in other parts of the Word, it appears that by Sidon are signified the exterior knowledges of things spiritual, and by Heth the exterior knowledges of things celestial, in both senses, namely, as well without internals as with internals; and also, that they simply denote exterior knowledges. Spiritual things, as has been often before observed, are such as have relation to faith, celestial things such as have relation to love; also, spiritual things are such as belong to the understanding, and celestial things such as belong to the will. That Heth signifies exterior knowledges without internal, appears from Ezekiel: "Thus saith the Lord Jehovah unto Jerusalem, Thy birth and thy nativity are of the land of *Canaan*; thy father was an Amorite, and thy mother a *Hittite*.—Thou art thy mother's daughter that loathed her husband and her sons: and thou art the sister of thy sisters, which loathed their husbands and their sons. Your mother was a *Hittite*, and your father an Amorite" (xvi. 3, 45); where external worship without internal is *Canaan*; to loathe husband and sons is to refuse goods and truths; hence her mother is called a *Hittite*. In the Word Heth is also used in a good sense, to denote the exterior knowledges of things celestial; as nearly all names of countries, cities, nations, and persons have thus a double signification, for a reason mentioned above; concerning which signification of Heth, by the divine mercy of the Lord, more will be said in the following pages. The knowledges of things spiritual are such as relate to faith, and thus to doctrine; but the knowledges of things celestial are such as relate to love, and thus to life.

1204. Verses 16-18. *And the Jebusite, and the Amorite, and the Gargasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemorite, and the Hamathite. And afterwards were the families of the Canaanites spread abroad.* The Jebusites, Amorites, Gargasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, were so many several nations, by which are signified also so many different kinds of idolatry; and by the families of the Canaanites being afterwards spread abroad, is signified, that the other kinds of idolatrous worship were thence derived.

1205. That the Jebusites, Amorites, Gargasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, were so many nations, and that they signified so many different kinds of idolatry, appears from several passages in the Word; for these were the inhabitants of the land of *Canaan*, who, on account of their idolatries, were rejected and in part extirpated. But in the internal sense of the Word those nations are not signified, but the idolatries themselves prevalent among them, and, in

general, those idolatries as prevalent with any people whatsoever, in particular as prevalent amongst the Jews. For those who make worship to consist merely in things external, and are altogether unwilling to know things internal, and reject them when they are instructed, are most prone to every species of idolatry, as appears plainly from the case of the Jews. In internal worship alone there is a bond that withholds man from idolatry; but when that bond is removed, then there is nothing to restrain him. There are, however, idolatries not only of an external, but also of a more interior nature. External idolatries are eagerly embraced by those who are in external worship without internal; the more interior kinds of idolatry are embraced by those who cultivate an external worship the interiors of which are defiled. Both these kinds of idolatries are signified by these nations. Interior idolatries are so many falsities and evil lusts, which men love and adore, and which are thus in the place of the gods and idols worshipped amongst the Gentiles. But what particular kinds of falsities and lusts are signified by these nations, namely, the Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, it would be tedious here to explain: by the divine mercy of the Lord, the particular signification of each nation will be shown in order, where it is mentioned.

1206. That by the families of the Canaanites being afterwards spread abroad is signified that all other kinds of idolatrous worship were thence derived, appears without explanation.

1207. Verse 19. *And the border of the Canaanites was from Sidon, in coming to Gerar, even unto Gaza, in coming to Sodom, and Gomorrah, and Admah, and Zeboam, even unto Lasha.* Sidon here signifies exterior knowledges, as before: by Gerar are signified those things which are revealed concerning faith: by Gaza those things which are revealed concerning charity: by *the border of the Canaanites being from Sidon, in coming to Gerar, even unto Gaza*, is signified the extension of knowledges to truth and goodness with those who have external worship without internal; *in coming to Sodom, Gomorrah, Admah, and Zeboim, even to Lasha*, signifies the falses and evils wherein they terminate.

1208. That by Sidon are signified exterior knowledges, appears from what was shown above at verse 15.

1209. That by Gerar are signified those things which are revealed respecting faith, thus faith itself in general, may appear from the passages where Gerar is mentioned (Gen. xx. 1; xxvi. 1, 6, 17); but of this signification, by the divine mercy of the Lord, more will be said hereafter.

1210. That by Gaza are signified those things which are revealed respecting charity, may appear from this consideration, that wherever the Word treats of things spiritual it also treats conjointly of things celestial; that is, when it treats of the

things belonging to faith, it also treats of the things belonging to charity; also from the other passages in the Word where Gaza is named; and it may further appear from this consideration that knowledges extend themselves to faith, even unto charity, which is their last term or limit.

1211. That the border of the Canaanites was from Sidon in coming to Gerar, even unto Gaza, signifies the extension of knowledges with those who have external worship without internal, appears from the signification of Gerar and Gaza. The boundaries of all knowledges which respect worship, whether it be external or internal, are in that direction; for all worship is from faith and charity, and unless it be so it is not worship, but idolatry. As the subject here treats of Canaan, that is, external worship and its derivations, by the borders and extensions here spoken of are not meant the borders and extensions of worship, but of knowledges.

1212. *In coming to Sodom and Gomorrah, and Admah and Zeboim, even unto Lasha.* That these words signify falses and evils, in which knowledges terminate, may appear from the signification of the same expressions in the historical and prophetic parts of the Word. There are in general two origins of falsities; one being from the lusts of self-love and the love of the world, and the other from knowledges and scientifics by means of reasonings; the falses thence derived, when they would domineer over truths, are signified by Sodom, Gomorrah, Admah, and Zeboim. That falses and the evils thence resulting are the boundaries of external worship which is without internal, may appear plain to every one. In such worship all is dead, so that which way soever the man who is in such worship turns himself, he falls into falsities. There is nothing internal to guide and keep him in the way of truth, but only something external, which carries him away according to the impulses of lust and phantasy. Sodom, Gomorrah, Admah, and Zeboim, being often mentioned in the historical and prophetic parts of the Word, the particular signification of each, by the divine mercy of the Lord, will be shown as they occur.

1213. Verse 20. *These are the sons of Ham, according to their families, according to their tongues, in their countries, in their nations.* By the sons of Ham are signified the derivations of forms of doctrine and of worship, proceeding from corrupt internal worship, which is Ham; *according to their families, according to their tongues, in their countries, in their nations,* signifies according to the genius of each, in particular and in general; according to families is according to morals; according to tongues is according to opinions; in their countries is in general with respect to opinions; in their nations is in general with respect to morals.

1214. That the sons of Ham signify the derivations of forms

of doctrine and of worship proceeding from corrupt internal worship, which is Ham, appears from the signification of sons, as denoting things relating to doctrine, and from the signification of Ham, as denoting corrupt internal worship; concerning which see above.

1215. *According to their families, according to their tongues, in their countries, in their nations.* That these words signify according to the genius of each, in particular and in general, was explained above at verse 5; where the same words occur, but in a different order, speaking of the sons of Japheth: "That from these were spread abroad the islands of the Gentiles, in their lands, every one according to his tongue, according to their families, as to their nations; by which are signified different kinds of external worship united with internal: wherefore, in the order there described, the things relating to doctrine have the precedence, but in the present verse the things relating to morals or life have the precedence.

1216. That *according to their families* means according to morals, and that *according to their tongues* means according to opinions; that *in their countries* means in general with respect to opinions, and that *in their nations* means in general with respect to morals, may appear from the signification of each term, namely, of family, tongue, country, and nation, as used in the Word; concerning which signification see what was said above at verse 5.

1217. Verse 21. *And sons were born also unto Shem: he is the father of all the sons of Heber; and the elder brother of Japheth.* By *Shem* is here signified the Ancient Church in general: by *sons being born unto Shem* is here signified the rise of a new church from the Ancient Church: by *Heber* is signified a new church, which may be called the second Ancient Church: by *his being the father of all the sons of Heber* is signified that this second Ancient Church, and the things belonging to it, arose from the former Ancient Church, as from its father: *the elder brother of Japheth* signifies that its worship was external.

1218. That by *Shem* is here signified the Ancient Church in general, may appear from this consideration, that the subject here treated of is concerning Heber, to whom now it has reference; and that he is called in this verse the elder brother of Japheth.

1219. That by *there were born sons unto Shem* is signified that a new church arose from the Ancient Church, appears from the things contained in this verse, in that the subject treated of is concerning Heber, by whom is meant that a new ancient church, of which more will be said hereafter.

1220. That by *Heber* is signified a new church, which may be called the second Ancient Church, appears from what follows, where Heber is particularly treated of. The name Heber is here

mentioned, because that new church was derived from him. What were the particular circumstances relating to Heber and this second church, will be shown, by the divine mercy of the Lord, in what follows.

1221. That by his being *the father of all the sons of Heber* is signified that this second Ancient Church, and the things belonging to it, arose from the former Ancient Church as from their father, will appear in like manner from what follows concerning Heber and this church: for Heber is treated of from verse 24-30 of this chapter, and from verse 11 to the end of the following chapter.

1222. That by *the elder brother of Japheth* is signified that the worship in this church was external, appears from the signification of Japheth, as denoting the external church; of whom see the foregoing chapter, verse 18, and above in this chapter, from verse 1-5. Here Shem, the elder brother of Japheth, signifies in particular that the internal church and the external church are brethren; for such relationship subsists between internal worship and external worship, in which there is internal, because in each of them charity is the principal; but the internal church is the elder brother, as being prior and interior. *The elder brother of Japheth* likewise implies that the second Ancient Church, called Heber, was as the brother of the first Ancient Church; for in the internal sense Japheth signifies nothing else but external worship influenced by internal, whatever be the church; consequently by Japheth also is signified the worship which prevailed in this new Ancient Church, which was chiefly external. Such is the nature of the internal sense of the Word, that the historical circumstances of the literal sense are not attended to, when respect is had to the universals that are abstracted from the literal sense, for they mutually regard each other in a different manner: hence the elder brother of Japheth here signifies, in the internal sense, the worship which prevailed in the new Ancient Church, denoting it to be external. Unless this had been the signification of these words, it would have been needless to add that Shem was the elder brother of Japheth.

1223. Verse 22. *The sons of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram.* By *Shem* is here signified, as before, the internal church; by *the sons of Shem* are signified the things belonging to wisdom. *Elam, Ashur, Arphaxad, Lud, and Aram,* were so many several nations, by which are signified the things belonging to wisdom; by *Elam* is signified faith from charity; by *Ashur* reason thence derived; by *Arphaxad* science thence derived; by *Lud* the knowledges of truth; by *Aram* the knowledges of good.

1224. Hence it appears what these names signify in the internal sense, namely, that the Ancient Church, which was internal, was endowed with wisdom, intelligence, science, and the know-

ledges of truth and goodness. Such are the things contained in the internal sense, although nothing is expressed but names, which in the literal sense seem only to imply that there were so many several origins or fathers of nations, and thus nothing doctrinal, much less spiritual and celestial, appears to be involved in them. The case is similar in the writings of the prophets, where sometimes there occurs a series of names, by which, in the internal sense, are signified things which are arranged in a beautiful order.

1225. That by Shem is signified the internal church, was said and shown in the foregoing chapter, verse 18, and the subsequent verses.

1226. That by the sons of Shem are signified such things as belong to wisdom, appears from this consideration, that Shem is the internal church, whose sons are no other than the things of wisdom. All that is called wisdom which is born from charity, that is, by charity from the Lord, from whom is all wisdom, because he is Wisdom itself. Hence comes true intelligence, and hence true science, and hence true knowledge, all which are the sons of wisdom, that is, the sons of the Lord by charity; and since they are the sons of the Lord by charity, therefore wisdom is predicated of each, for in each there is wisdom, whence they derive their life, and in such manner that neither intelligence, nor science, nor knowledge, has any life except from wisdom, which exists from charity, which again exists from the Lord.

1227. That Elam, Ashur, Arphaxad, Lud, and Aram, were so many several nations, appears from the historical and prophetic parts of the Word, where they are mentioned; and that by those nations are signified the things of wisdom, appears from what has been said above, and also from what follows. With these nations was established the internal church; with the others, which are called the sons of Japheth, the external church; with those who are called the sons of Ham a corrupt internal church; and with those who are called the sons of Canaan a corrupt external church. It is the same whether we speak of internal and external worship, or of an internal and external church.

1228. That by Elam is signified faith from charity, appears from the essence of an internal church. An internal church is that in which charity is the principal, from which proceed thought and action; and the first offspring of charity is faith, for thence and from no other source is faith. That Elam is faith grounded in charity, or that real faith which constitutes the internal church, appears also from Jeremiah: "The Word of Jehovah that came to Jeremiah the prophet concerning *Elam*: Behold, I break the bow of *Elam*, the chief of their might: and upon *Elam* will I bring the four winds from the four quarters

of heaven, and will scatter them towards all those winds, and there shall be no nation whither the outcasts of *Elam* shall not come: and I will cause *Elam* to be dismayed before their enemies, and before them that seek their life, and I will bring evil upon them, even my fierce anger, saith Jehovah: and I will send the sword after them till I have consumed them; and I will set my throne in *Elam*, and will destroy thence the king and the princes, saith Jehovah. And it shall come to pass in the latter days, that I will bring back the captivity of *Elam*" (xlix. 34-39). In this passage the subject treated of under the name of *Elam* is concerning faith, or, what is the same thing, concerning the internal church, which was become perverted and corrupted; and then concerning the restoration of the same, as is frequently the case in the Word, where mention is made of Judah, of Israel, and of Jacob, by whom are signified churches; by Judah the celestial church, by Israel the spiritual church, and by Jacob the external church; of which churches in their perverted state, it is in like manner declared that they should be despersid, and afterwards that they should be again gathered together from their dispersion, and should be brought back out of captivity, by which is meant the creation of a new church. The case is similar in the present passage concerning *Elam*, or the internal church perverted and corrupted, in its being threatened with dispersion, and afterwards brought back again; then that Jehovah would place his throne in *Elam*, that is, in the internal church, or in the internals of the church, which are no other than those truths of faith grounded in charity. So in Isaiah: "The burden of the desert of the sea: As whirlwinds in the south pass through, so it cometh from the desert, from a terrible land: a hard vision is declared to me: the treacherous one dealeth treacherously, and the spoiler spoileth. Go up, O *Elam*, besiege, O *Madai*: all the sighing thereof I will make to cease" (xxi. 1); speaking of the vastation of the church by Babel: *Elam* there signifies the internal church, *Madai* the external church, or external worship in which is internal. That *Madai* signifies such church, or such a worship, appears above at verse 2 of this chapter, where *Madai* is called the son of Japheth.

1229. That by *Ashur* is signified reason, appears from what was shown above, verse 11 of this chapter.

1230. That by *Arphaxad* is signified science, cannot be so well confirmed from the Word, but appears from the series of the things treated of both before and after.

1231. That *Lud* signifies the knowledges of truth, appears from this consideration, that the knowledges of truth are derived from this source, namely, from the Lord through charity, and thus through faith, by means of reason and science. The same appears also from this passage in Ezekiel: "They of Persia, and *Lud*, and *Phut*, were in thine army, thy men of war; they

hung the shield and helmet in thee, they set forth thy comeliness" (xxvii. 10); speaking of Tyre. Lud and Phut denote knowledges, which are said to be in an army, and are called men of war, because they serve to defend truths, and are a support to reason; which is also signified by hanging up the shield and helmet. That by Phut are signified the exterior knowledges of the Word, may be seen above, verse 6 of this chapter.

1232. Hence it follows that by Aram, or Syria, are signified the knowledges of good. The same appears also from the Word; as in Ezekiel: "*Aram* was thy merchant, in the multitude of thy works; they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate" (xxvii. 16); speaking of Tyre, or the possession of knowledges; where works, emeralds, purple, broidered work, fine linen, coral, and agate, signify nothing else but the knowledges of good. So in Hosea: "Jacob fled into the country of *Aram*, and Israel served for a wife, and for a wife he kept sheep: and by a prophet Jehovah brought up Israel out of Egypt, and by a prophet was he preserved. Ephraim provoked him to anger with bitterness" (xii. 12-14); where Jacob signifies the external church, and Israel the spiritual internal church. Aram denotes the knowledges of good; Egypt perverting science; Ephraim perverted intelligence. What these names signify in series could never appear from the literal sense, but only from the internal sense, in which names signify things relating to the church, as has been already observed. So in Isaiah: "Behold, Damascus is taken away from being a city, and is become a ruinous heap. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the residue of *Aram*: they shall be as the glory of the sons of Israel" (xvii. 1, 3); where the residue of Aram signifies the knowledges of good which are called the glory of Israel. Aram, or Syria, signifies also, in an opposite sense, the knowledges of the good perverted, as is usual in the Word, where the same expression is frequently applied in a twofold signification; that Aram is thus used in the opposite sense, may be seen in Isa. vii. 4-6; ix. 12; Deut. xxvi. 5.

1233. Verse 23. *And the sons of Aram; Uz, and Hul, and Gether, and Mash.* *Aram* signifies here, as before, the knowledges of good; *the sons of Aram* are the knowledges thence derived, and the things which belong to knowledges; *Uz, Hul, Gether, and Mash*, signify so many kinds of these knowledges.

1234. That Aram signifies the knowledges of good was just now shown. Hence it follows that the sons of Aram are knowledges thence derived, and the things belonging to knowledges. Knowledges thence derived are natural truths; and the things belonging to knowledges are actions according thereto. That this is the signification of these names, cannot so well be proved

from the Word, inasmuch as they seldom occur therein, only Uz is mentioned in Jeremiah xxv. 20, and in Lamentations iv. 21. Hence then it follows that Uz, Hul, Gether, and Mash, signify so many several kinds of these knowledges, and of actions according to them.

1235. Verse 24. *And Arphaxad begat Shelah, and Shelah begat Heber.* *Arphaxad* was a nation so called, by which is signified science: *Shelah* in like manner was a nation so called, by which is signified whatever belongs to science in its derivation thence: by *Heber* is signified also a nation, whose father was Heber, a person so named, by whom is signified a second Ancient Church which was separated from the former.

1236. That *Arphaxad* was a nation so called, and that thereby is signified science, appears from what was said concerning him above, verse 22.

1237. That *Shelah* in like manner was a nation, and that he signifies what relates to, and is derived from, science, follows, since it is said that *Arphaxad* begat *Shelah*.

1238. With respect to *Heber*, as signifying also a nation, whose father was Heber, the case is this. Those who have been named hitherto were nations, amongst whom the Ancient Church was planted, which were all called the sons of Shem, Ham, Japheth, and Canaan, because Shem, Ham, Japheth, and Canaan, signify different kinds of worship prevailing in the church. Noah, Shem, Ham, Japheth, and Canaan, never existed. But as the state of the Ancient Church in particular was such, and the state of every church in general is such, as to include a true internal church and a corrupt internal church, a true external church and a corrupt external church, therefore these names are here adopted, in order that all these differences in general may be referred to them and their sons, as to their heads or sources. The nations here named, also, originally maintained such worship, and were therefore called the sons of one of the sons of Noah; and it is for this reason, likewise, that the several kinds of worship themselves are also signified in the Word by the names of these nations. This first Ancient Church, signified by Noah and his sons, was not confined to a few, but was extended over several kingdoms, namely, over Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistia, even to Tyre and Sidon, and through the whole land of Canaan, on each side of Jordan; as appears from the nations here named. But afterwards a certain kind of external worship commenced in Syria, which in process of time spread itself far and wide, and extended through several countries, particularly through the land of Canaan, and which was different from that of the Ancient Church; and as there thus arose something resembling a church, which was separate from the Ancient Church, it may be considered as the establishment of a sort of

new church, which may therefore be called the second Ancient Church. Of this church Heber was the first institutor; and therefore it is called Heber from him. All at that time were distinguished into houses, families, and nations, as was shown above, one nation acknowledging one father, from whom also it took its name, as appears throughout the Word; thus the nation which acknowledged Heber as their father was called the Hebrew nation.

1239. That by Heber is signified a second Ancient Church, which was separate from the former, appears from what has been here said.

1240. Verse 25. *And to Heber were born two sons; the name of the one was Peleg, for in his days was the earth divided; and the name of his brother was Joktan. Heber was the first founder of a second Ancient Church, and by him this church is signified; he had two sons, by whom are signified two kinds of worship, namely, internal and external; his two sons were called Peleg and Joktan, by Peleg is signified the internal worship of that church, and by Joktan its external worship. In his days was the earth divided, signifies a new rising of the church; the earth here signifies the church, as above: the name of his brother was Joktan, signifies the external worship, which prevailed in that church.*

1241. With respect to Heber being the first founder of the second Ancient Church, and by whom that church is signified, the case is this. The first Ancient Church, which, as observed, was spread far and wide over the face of the globe, particularly in Asia, in process of time, as is usual with all churches in all places, grew degenerate, and was adulterated by innovations both as to its external and its internal worship. This was the case in various countries, and was owing especially to this circumstance: that all the significatives and representatives which the Ancient Church received orally from the Most Ancient Church, all which had respect unto the Lord and his kingdom, were turned into idolatrous rites, and with some nations into magical ceremonies. To prevent the ruin of the whole church, it was permitted by the Lord that a significative and representative worship should be restored elsewhere. This was effected by Heber; and this worship consisted principally in external things. The external things employed were high places, groves, statues, anointings, besides the establishment of priestly offices and of whatever had relation to their functions; together with the various other things which are included in the name of statutes or ordinances. The internals of their worship were doctrinals derived from the antediluvians, especially from those who were called Enoch, who collected the truths which the Most Ancient Church saw by perception, and thence framed doctrinals; and these were their Word. From both these sources was derived the worship of this church, which was called Heber, but with

additions and alterations; particularly in this circumstance, that, above all other rituals, sacrifices began to be preferred, which were unknown in the true Ancient Church, except with some of the posterity of Ham and Canaan, who, being idolaters, were allowed this kind of worship, to prevent their sacrificing their sons and daughters. Hence it appears what was the quality and character of this second Ancient Church, which was instituted by Heber, and was continued with his posterity, called the Hebrew nation.

1242. That by the two sons of Heber, called Peleg and Joktan, are signified two kinds of worship, namely, internal and external; and that by Peleg is signified the internal worship of that church, and by Joktan its external, appears especially from this, that by Heber and his nation are signified, in the internal sense, this second Ancient Church; and in every church there is an internal and an external, for without an internal it neither is nor can be called a church, but an idolatry; therefore sons being here predicated of the things belonging to the church, it appears that, as in many other parts of the Word, one of the sons signifies the internal of the church, and the other the external, as was Adah and Zillah, the wives of Lamech, n. 409; by Leah and Rachel, Jacob and Israel, of whom more will be said elsewhere; not to mention other cases. The posterity of Joktan are treated of in this chapter, and of Peleg in the following chapter.

1243. That *in his days was the earth divided*, signifies a new rising of the church, appears from what has been just now observed; for the earth signifies nothing else but the church; as was clearly shown above, n. 662, 1066.

1244. That *the name of his brother was Joktan* signifies the external worship of that church, has just been shown. That external worship is called a brother, may be seen above at verse 21 of this chapter, where it is said of Shem that he was the elder brother of Japheth; wherefore here the name of brother is added.

1245. Verses 26-29. *And Joktan begat Almodad, and Shelaph, and Hazarmaveth, and Jerah, and Hadoram, and Uzel, and Diklah, and Obel, and Abimacl, and Sheba, and Ophir, and Havilah, and Jobab. All these were the sons of Joktan.* These were so many several nations of the families of Heber, by which are signified so many rituals.

1246. That these were so many several nations of the families of Heber, may appear from the state in which men lived at that time. In the most ancient time, as was observed above, nations were distinguished into families, and families into houses, each nation acknowledging one father, from whom it received its name. The sons of one father, when they multiplied, in like manner constituted houses, families, and nations; and so on successively. This was the case with those who were the sons of Joktan. This may be illustrated by the

case of the sons of Jacob, who afterwards, when they multiplied, constituted tribes, each whereof acknowledged as a father one of the sons of Jacob, from whom it received its name, but still all taken together were from Jacob, and were called Jacob. So these nations were from Heber, and were called Hebrews.

1247. That by those nations are signified so many different rituals, appears from this consideration, that names in the Word always signify things. For the Word in its internal sense has respect solely to the Lord, and to his kingdom in the heavens and on earth, consequently to the church and the things belonging to the church; and this is so with these names. As Joktan the son of Heber signifies the external worship of this new church, as was shown above, therefore his sons can signify nothing else but the things belonging to external worship, which are rituals, and meaning, in fact, so many kinds thereof. But what kinds of rituals these were it is impossible to say, since rituals are adapted to the nature of the worship, and until this be known nothing can be affirmed respecting its rituals, nor would the knowledge serve any useful purpose. In the Word none of these names occur except Sheba, Ophir, and Havilah, but they are not of this stock; for the Sheba and Havilah spoken of elsewhere belong to those who are called the sons of Ham, as appears from verse 7 of this chapter; and the case is the same in respect to Ophir.

1248. Verse 30. *And their dwelling was from Mesha, in coming unto Sephar, a mountain of the east.* By these words is signified the extension of worship, and, in fact, its extension from the truths of faith to the good of charity; by *Mesha* is signified truths; by *Sephar* good; by *a mountain of the east* charity.

1249. That by these words is signified the extension of worship, and, indeed, from the truths of faith to the goods of charity; and that by *Mesha* is signified truth, and by *Sephar* good, cannot be so well confirmed from the Word, because there is no mention of *Mesha* and of *Sephar* by the prophets; but still it may appear from this consideration that these words are the closing period of all that goes before; and particularly from this circumstance, that the expression *mountain of the east* is the ultimate to which all that goes before looks forward; and by a mountain of the east is signified charity from the Lord, as may be seen from what presently follows. It may appear also, from this consideration, that all things belonging to the church regard charity as their ultimate and end. Hence it follows that *Mesha* signifies truth, or the term or limit from whence the progression commences, and that *Sephar* signifies good, and thus charity, which is a mountain of the east, or the term or limit to which the progression tends.

1250. That by *a mountain of the east* is signified charity, and indeed charity from the Lord, may appear from the signification

of a mountain in the Word, which is love to the Lord and neighbourly love, or charity, as was shown above, n. 795; and that the east signifies the Lord, and thence the celestial things of love and charity, see above, n. 101; and likewise from the following passages: "The cherubim lifted up their wings,—the glory of Jehovah went up from the midst of the city, and stood upon the *mountain*, which is on the *east* of the city" (Ezek. xi. 22, 23); where by the mountain which is on the east nothing else is signified but what is celestial belonging to love and charity, which are from the Lord; for it is said that the glory of Jehovah stood there. Again in the same prophet: "He brought me to the gate, even the gate that looketh toward the *east*; and behold, the glory of the God of Israel came from the way of the *east*" (xliii. 1, 2); where the east signifies the same. Again in the same prophet: "He brought me back by the way of the gate of the outer sanctuary which looked toward the *east*, and it was shut; and Jehovah said unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it, but Jehovah the God of Israel shall enter in by it" (xliv. 1, 2); where also the east signifies what is celestial belonging to love, which is from the Lord alone. Again in the same prophet: "When the prince shall present a voluntary burnt-offering or peace-offerings voluntarily unto Jehovah, one shall then open him the gate that looketh towards the *east*, and he shall present his burnt-offering, and his peace-offerings, as he shall do on the sabbath day" (xlvi. 12); in like manner denoting what is celestial, which is of love to the Lord. Again in the same prophet: "He brought me again to the door of the house, and behold, waters issued out from under the threshold of the house, towards the *east*, for the front of the house was the *east*" (xlvii. 1, 8); speaking of the new Jerusalem; where the east signifies the Lord, and thus what is celestial of love; waters signify things spiritual. The same is here signified by a mountain of the east. Moreover, they who dwelt in Syria were called the sons of the east; concerning whom, by the divine mercy of the Lord, more will be said in the following pages.

1251. Verse 31. *These are the sons of Shem, according to their families, according to their tongues, in their countries, according to their nations.* *These are the sons of Shem*, signifies the derivations from internal worship, which is Shem: *according to their families, according to their tongues, in their countries, according to their nations*, signifies according to the genius of each in particular and in general; according to their families is according to differences in respect to charity; according to their tongues is according to differences in respect to faith; in their countries is, in general, with respect to the things of faith; in their nations is, in general, with respect to the things of charity.

1252. That this is the signification of these words, it is need-

less to prove further, since the same words occur above, verse 20, whither, therefore, the reader is referred. The signification of the things mentioned in the Word, as, in the present case, of families, tongues, countries, and nations, is regulated by the subjects to which they are applied. In the former place the subject was respecting Ham, or corrupt internal worship; but here it is respecting Shem, or of true internal worship; wherefore families and nations, in the former case, were applied to express the morals, and tongues and countries the opinions of this internal church corrupted, but, in the present case, families and nations are applied in reference to the charity, and tongues and countries to the faith of the true internal church. Concerning the signification of families and nations, more may be seen in the following parts of this chapter.

1253. Verse 32. *These are the families of the sons of Noah, according to their generations, in their nations.* *These are the families of the sons of Noah,* signifies the kinds of worship which prevailed in the Ancient Church in particular: *according to their generations,* signifies according to their capacity of being reformed: *in their nations,* signifies the kinds of worship which prevailed in the church in general.

1254. That *these are the families of the sons of Noah,* signifies the worship of the Ancient Church in particular, appears from the signification of a family, and of a family of sons, as denoting different kinds of worship, and, indeed, particulars of worship. The nations mentioned in the foregoing parts of this chapter signified only the various kinds of worship which prevailed in the Ancient Church, wherefore the families, of which those nations consisted, can have no other signification. In the internal sense no other families can be meant than those which are spiritual and celestial.

1255. That *according to their generations,* signifies according to their capacity of being reformed, appears from the signification of generation, as denoting reformation. When man is born again or regenerated of the Lord, all things, both in general and in particular, which he receives anew are generations. Thus in the present case, the Ancient Church being the subject treated of, *according to their generations* signifies according to their capacities of being reformed. As to what relates to the reformations of the nations themselves, it is to be observed that they did not all maintain a similar worship, nor a similar doctrine, by reason that they were not all of a similar genius, or similarly educated and instructed from their infancy. The principles which a man imbibes from infancy the Lord never breaks, but only bends. If he have thus imbibed principles which he considers as sacred, and they be such as do not oppose divine and natural order, being in themselves indifferent, the Lord leaves them undisturbed, and suffers him to abide in them.

This was the case with many things in the second Ancient Church, as, by the divine mercy of the Lord, will be shown elsewhere.

1256. That *in their nations* signifies the several kinds of worship which prevailed in the church in general, appears from what has been said above concerning nations, and from what follows.

1257. *And from these were spread abroad the nations in the earth after the flood.* *From these were spread abroad the nations in the earth,* signifies that hence came all the kinds of worship which prevailed in the church, both as to things good and evil, which are signified by nations; the earth is the church; *after the flood* signifies from the commencement of the Ancient Church.

1258. *From these were spread abroad the nations in the earth.* That these words signify that hence came all the kinds of worship which prevailed in the church, both as to things good and evil, appears from the signification of nations. By a nation, as already observed, are understood several families together. In the Most Ancient and the Ancient Church such a collection of families as acknowledged one father formed one nation. But with respect to nations as signifying, in the internal sense, different kinds of worship in the church, as to what is good or evil in such worship, the case is this. When families and nations are viewed by the angels, they have no idea of a nation or family, but only an idea of the worship which prevails in that nation or family; for they regard all purely for their quality, and that quality of man which is the object of regard in heaven is his charity and faith. This may be easily conceived by any one who only attends to what passes in himself when he regards any person, or any family, or any nation. He usually thinks of the quality of each, and according to the principle, whatever it may be, which is predominant at the time in his own mind, he forms an idea of their quality, from which he afterwards considers them within himself; much more must the Lord, and from him the angels, regard a man, family, or nation, according to the quality of each as to charity and faith. Hence it is that, in the internal sense, nothing else is signified by nations than the kinds of worship prevalent in the church, and, in fact, the quality of such worship in relation to the good of charity and the truth of faith originating therein. When the term *nations* occurs in the Word the angels never dwell on the idea of nation according to the historical and literal sense, but on the idea of goodness and truth in the nation so named.

1259. With respect to the signification of *nations*, as denoting things both good and evil in worship, the case is this. Mankind in the most ancient times lived distinguished into nations, families, and houses, as was observed above, in order that the church on earth might represent the kingdom of the Lord, where

all are disposed into societies, and these into greater societies, and these again into greater; all according to the differences of love and faith in general and in particular; concerning which see above, n. 984, 985. Thus they are distinguished, as it were, into houses, families, and nations. Hence, in the Word, houses, families, and nations, signify the goods of love, and hence of faith. So, in the Word, an accurate distinction is made between nations and people, nations signifying good or evil, but people signifying what is true or false; and this constantly without exception, as may appear from the following passages: "In that day there shall be a root of Jesse, which shall stand for an ensign of the *people*; to it shall the *nations* seek; and his rest shall be glorious. And it shall come to pass, in that day, that the Lord shall set his hand a second time to recover the remnant of his *people* which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the *nations*, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah (Isa. xi. 11, 12); where people signify the truths of the church, and nations its good, which are manifestly distinguished. The Lord's kingdom and church are treated of, and also, in the universal sense, every regenerate man. The names mean the things spoken of above; Israel denotes the spiritual things of the church; Judah its celestial things. In the same prophet: "The *people* that walked in darkness have seen a great light.—Thou hast multiplied the *nation*, thou hast increased its joy for it" (ix. 2, 3); where the people denote truths, they are said therefore to walk in darkness, and to see light; the nation denotes what is good. Again in the same prophet: "What answer shall be made to the messengers of the *nation*? That Jehovah hath founded Zion, and the poor of his *people* shall trust therein" (xiv. 32); in like manner the nation denotes what is good, and the people what is true. Again in the same prophet: "He will destroy in this mountain the face of the covering, of the covering which is cast over all *people*, and the veil that is spread over all *nations*" (xxv. 7); speaking of a new church, or the church of the Gentiles; people denote its truths, and nations its goodness. Again in the same prophet: "Open ye the gates, that the righteous *nation* which keepeth the truth may enter in" (xxvi. 2); where the nation plainly denotes things good. Again in the same prophet: "Let all the *nations* be gathered together, and let the *people* be assembled" (xliii. 9); speaking also of the church of the Gentiles; nations signify its goodnesses, and people its truths, which, being distinct from each other, are separately treated of; otherwise the repetition would be needless. Again in the same prophet: Thus saith the Lord Jehovah, Behold, I will lift up my hand to the

nations, and set up my standard to the *people*: and they shall bring thy sons in their bosom, and shall carry thy daughters on their shoulders" (xlix. 22); speaking of the Lord's kingdom; where nations, in like manner, denote goods, and people truths. In the same prophet: "Thou shalt break forth to the right hand and to the left, thy seed shall inherit the *nations*, and cause the desolate cities to be inhabited" (liv. 3); speaking of the Lord's kingdom, and of the church which is called the church of the Gentiles; that nations signify the good things of charity, or, what is the same, those who are principled in the good things of charity, appears from this circumstance, that the seed or faith is to inherit them; cities denote truths. In the same prophet: "Behold I have given him for a witness to the *people*, a prince and lawgiver to the *people*. Behold, thou shalt call a *nation* that thou knowest not, and *nations* that knew not thee shall run unto thee" (lv. 4, 5); speaking of the Lord's kingdom; where people denote truths, and nations goods. In the church those in goods are nations, and those who are in the truths of faith are people; for goods and truths are spoken of the subjects in which they are. In the same prophet: "*Nations* shall come to thy light, and kings to the brightness of thy rising. Then thou shalt see and flow together, and thy heart shall be amazed and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the *nations* shall come unto thee" (lx. 3, 5); speaking of the Lord's kingdom, and of the church of the Gentiles; where nations denote goods, and kings, as having relation to people, denote truths. So in Zephaniah: "The residue of my *people* shall spoil them, and the remains of my *nation* shall inherit them" (ii. 9). And in Zechariah: "Many *people*, and numerous *nations*, shall come to seek Jehovah of hosts in Jerusalem" (viii. 22); where Jerusalem signifies the Lord's kingdom and the church; people signify those who are in the truths of faith; nations those who are in the good of charity; wherefore they are named separately. So in David: "Thou shalt deliver me from the strivings of the *people*, thou shalt set me for a head of the *nations*; a *people* whom I have not known shall serve me" (Ps xviii. 43); where, in like manner, people signify those who are in the truths of faith, and nations those who are in the goods of charity; and therefore both are named as constituting the man of the church. Again: "Let the *people* praise thee, O God, let all the *people* praise thee, let the *nations* be glad and sing for joy; for thou shalt judge the *people* righteously, and govern the *nations* upon earth" (Ps lxvii. 3, 4); where people plainly signify those who are in the truths of faith, and nations those who are in the good of charity. So in Moses: "Remember the days of eternity; understand the years of generation and generation: ask thy father and he will show thee, thine elders and they will tell thee.

When the Most High divided to the *nations* their inheritance, when he separated the sons of man, he set the bounds of the *people* according to the number of the sons of Israel" (Deut. xxxii. 7, 8); speaking of the Most Ancient Church, and of the ancient churches, which are the days of eternity, and the years of generation and generation; where they were called nations who were in the good of charity, to whom was given inheritance, and they were called the sons of man, and afterwards people, who were in the truths of faith from charity. As nations signify goods belonging to the church, and people truths, therefore it was said of Esau and Jacob when they were as yet in the womb, "Two *nations* are in thy womb, and two *peoples* shall be separated from thy bowels" (Gen. xxv. 23). Hence then it may appear what is meant by the church of the nations in its genuine sense; the Most Ancient Church was the true church of the nations; afterwards the Ancient Church. Since they are called nations who are in charity, and they people who are in faith, the priesthood of the Lord is predicated of nations, as having relation to things celestial, which are goods, and his royalty is predicated of people, as having relation to things spiritual, which are truths. This was also represented in the Jewish Church: before they had kings they were a nation; but after they received kings they became a people.

1260. Since in the Most Ancient Church, and in the Ancient Church, nations signified goods, or the good, therefore also in the opposite sense they signify evils, or the evil: in like manner people, as signifying truths, in an opposite sense signify also falsities, for in a corrupted church good is changed into evil, and truth into what is false. Hence the signification of nations and people in this sense very frequently occurs in the Word; as in Isa. xiii. 4; xiv. 6; xviii. 2, 7; xxx. 28; xxxiv. 1, 2; Ezek. xx. 32; and in several other places.

1261. As nations signified goods, so also did families, because every nation consisted of families. For the same reason houses had the same signification, since every family consisted of several houses, see above, n. 710. Families, however, signify goods when predicated of nations, but truths when predicated of people; as in David: "All the *families of the nations* shall bow themselves before thee; for the kingdom is Jehovah's, and he is the governor amongst the *nations*" (Ps. xxii. 27, 28). And again: "Give unto Jehovah, ye *families of the people*, give unto Jehovah glory and strength" (Ps. xevi. 7). In this and the preceding verse of this chapter families are predicated of goods because they were families of nations.

1262. Hence, then, it may appear that by the earth is here also signified the church; for when earth is named nothing is perceived of earth, but of the nation or people dwelling therein; and when a nation or people is mentioned, they perceive nothing

but their character; and hence by the earth nothing else is signified but the church, as was shown above, n. 662, 1066.

1263. That *after the flood* signifies from the beginning of the Ancient Church, appears from this consideration; that the flood was the end of the Most Ancient Church, and the beginning of the Ancient, as was shown above, n. 705, 739, 790.

1264. Hence now it may appear that although mere names of nations and families occur in this chapter, still it contains in general not only all the differences of worship as to the goods of charity and the truths of faith which prevailed in the Ancient Church, but also which prevail in every church; nay, more than man can possibly believe. Such is the Word of the Lord.

OF THE ANTEDILUVIANS WHO PERISHED.

1265. *AT a certain height above the head were some spirits, who flowed into my thoughts, and kept them as if bound, so that I was for some time in obscurity. They pressed down upon me with considerable force. The spirits around me, in like manner, were kept as it were bound by them, so that they could think of little but what thus flowed in; and this continued till they were excited to indignation. I was informed that these spirits were those who lived before the flood, but not of those who were called Nephilim, and who perished, for they had not so strong a persuasive power.*

1266. *The antediluvians who perished are in a certain hell under the heel of the left foot. They are covered with a certain misty rock which proceeds from their direful phantasies and persuasions, and by which they are separated from the rest of the hells, and withheld from the world of spirits. They are continually in the effort to arise from their confinement, but without effect; for they are such, that should they come into the world of spirits they would, by their direful phantasies and poisonous persuasions, take away the power of thinking from all spirits they should meet, except the good. And unless the Lord, by his coming in flesh, had freed the world of spirits from that wicked crew, the human race must have perished; for no spirit could have remained with man, and yet man cannot live a single moment unless spirits and angels be associated with him.*

1267. *Such of them as persist obstinately in their endeavours to emerge from that hell are cruelly treated by their companions; for they entertain a spirit of deadly hatred towards all, even towards their companions. The highest delight they can enjoy is, for one to hold another in subjection, as it were to murder him:*

and such of them as persist most obstinately in their efforts to emerge from their confinement are plunged to a greater depth beneath the misty rock; for they are possessed with an ungovernable passion to destroy all, and this is what impels them to endeavour to come out. Whoever they meet they enfold in coarse cloth, and carry them off as captives, and cast them into what appears to them to be a sea, or otherwise treat them with cruelty.

1268. I was on a time properly guarded, and conducted towards that misty rock. (This is effected, not by passing from place to place, but by passing through intermediate societies of spirits and angels, whilst the man remains in the same place; but still it appears as if he were let downwards.) As I approached the rock I experienced a great degree of cold, which seized the lower region of the back. I thence conversed with them concerning their persuasions, and asked them what they believed concerning the Lord during their life in the body? They replied that they thought much about God, but that they persuaded themselves that there was no God, but that men were gods; so, that they themselves were gods, and that they had confirmed themselves in these persuasions by dreams. Respecting their phantasies against the Lord, we shall speak towards the close of this relation.

1269. For my better information respecting the character of these spirits, it was permitted by the Lord that some of them should ascend into the world of spirits. Before this was done there appeared a beautiful boy clad in white raiment, and afterwards, in a kind of open door, another boy in green raiment, and presently two women-servants, in white head-dresses; but it was not discovered to me what these things signified.

1270. Soon after this some of the evil spirits were let out from that hell, but the Lord so ordered things by means of intermediate spirits and angels that they could not do me the least hurt. They arose from their deep abode and came forward, seeming to make their way towards the front, through, as it were, caverns in the rock, and so to ascend. At length they appeared to the left above, that from that station, thus from a distance, they might act upon me by influx. I was informed that they had permission to direct their influx into the right side of my head, but not into the left, and from the right side of the head into the left side of the chest, but by no means into the left side of my head, for in that case I should be destroyed, since they would then have flowed in with their persuasions, which are direful and deadly; but that when their influx was into the right side of the head, and thence into the left side of the breast, it was by lusts; such is the nature of influx. Their persuasions are such as to extinguish all truth and goodness, so that they who are the subjects of their influx are deprived of all power of perception, and afterwards of all power of thought; for which reason also all other spirits were

removed. When they began their influx, I fell asleep, and during my sleep their influx operated by lusts, and indeed so powerfully, that had I been awake I could not have withstood them. I felt the force of it in my sleep, and it was such as I cannot describe, only I remember afterwards that they attempted to kill me by a suffocating blast which affected me like a terrible nightmare; but awaking at that instant, I observed that they were near me, and when they perceived that I was awake, they fled to their station above, and operated by influx thence. When there they appeared to me as if they were wrapped up in a cloth, such as is mentioned above, n. 954. I imagined it was themselves who were thus bandaged, but it was others whom they had enfolded. This is effected by phantasies; nevertheless the spirits, against whom they thus operate by phantasies, know no other than that they are actually thus wrapped up. It appeared as if those who were thus wrapped up or enfolded were tumbled downwards as through the declivity of a kind of rock, but they who were so treated were taken out and set at liberty; (they were spirits who were not willing to retire from me with the others;) thus they were preserved by the Lord, otherwise they must have been suffocated. They would nevertheless have revived again, but not till after much suffering. They then retired through a declivity of the rock; thence a sound was heard of boring, as if many large boring instruments were at work, and it was perceived that this sound arose from their most cruel phantasies against the Lord. After this they were cast down through dark caverns beneath the misty rock into their own hell. During their continuance in the world of spirits the constitution of the sphere therein was changed.

1271. There were afterwards some deceitful spirits, who wished that they might emerge, and who infused it into them to say that they were nothing, hoping that thus they might obtain their desire. There was then heard a great tumult in that hell, like a most turbulent rolling, which was their emotion from a desire to emerge down again. Some, therefore, were permitted again to emerge, and they appeared in the same place as before. They thence attempted to infuse into me their deadly persuasions, being assisted by deceitful genii; but in vain, because I was protected by the Lord. I nevertheless manifestly perceived that their persuasive sphere was of a suffocating quality. They supposed that they had all power to do what they pleased, and that they could take away life from every one: but to expose the vanity of this imagination, they were thrust down again to their infernal abodes by a little child, at whose presence they began so to totter and tremble that they could not help expressing their anguish by cries; and some were tortured to such a degree, that they betook themselves to supplications. The deceitful also were punished, being at first almost suffocated by the others, and then joined together to deter them from such practices: but thereafter they were set at liberty.

1272. *It was afterwards shown me how their women were clothed; they had on their heads a round black head-dress projecting in front and turreted. Their faces were small; but the men were rough and hairy. It was shown me also how they gloried in the number of their children, whom they took with them wherever they went, and set them to walk before them in a curved line. But it was told them that the love of their offspring prevails also amongst all brutes, even the most savage, so that this was no proof of their being under the influence of any good principle; but that if they had loved their children, not with a view to self-love or of glory, but with a view to the common good by the increase of human society, and more especially by the multiplication of the numbers in heaven, and thus for the sake of the Lord's kingdom, they would then have been principled in the genuine love of children.*

GENESIS.

CHAPTER THE ELEVENTH.

OF THE SITUATION OF THE GRAND MAN: ALSO, OF PLACE AND DISTANCE IN ANOTHER LIFE.

1273. *SOULS* recently from the world, when they are to be separated from the company of the spiritual angels, in order that they may come among spirits, and at length into the society in which they had been during their life in the body, are conducted by the angels to several mansions, which are so many separate societies, yet connected with the rest; and they are everywhere received, yet still proceed thence to others. This is continued for some time, till they come to the society in which they had been during their life in the body, and there they remain. From hence their life begins again anew. If a man has been a dissembler, a hypocrite, or a deceitful person, who had the art to assume a false character, and to put on an angelic appearance, he is sometimes received by good spirits; but after a short time he is separated from them, and then wanders about alone, without angelic companions, begging to be received; but he is rejected, and sometimes is punished; and at length he is conveyed down amongst the infernals. Those who after a state of vastation are taken up amongst the angels, also pass through various societies, being everywhere received and dismissed with civility and charity, till at length they come to an angelic society which is in concord or

agreement with the peculiar character of their charity, piety, probity, or genuine courtesy. I have also myself been conducted in like manner through various mansions, and had an opportunity of discoursing with the inhabitants in the several societies, in order that I might be fully acquainted with the nature and manner of this process. I was then led to reflect on changes of place; that they are only apparent, and are nothing but changes of state, the body remaining in the same place.

1274. *Amongst the wonderful circumstances in the other life are the following: FIRST, that the societies of spirits and of angels appear distinct from each other as to situation, although places and distances in the other life are nothing else but varieties of state. SECONDLY, that the situations and distances have relation to the human body, so that they who are to the right appear to the right, and they who are to the left appear to the left, in whatever direction the body be turned; and this holds true also with respect to the other quarters. THIRDLY, that no spirits and angels are so far distant from each other but that they may be seen; nevertheless that no more come into view than is granted by the Lord. FOURTHLY, that spirits who are thought of by others (as those who have been in any degree acquainted together during the life of the body) are present in an instant, when it is granted by the Lord, and so very near that they can hear and touch each other, or be at any little distance, notwithstanding they might have been thousands of miles asunder, or even in different systems of the astral heavens; the reason is, that distance of place does not operate in the other life. FIFTHLY, that the angels have no idea of time. Such is the case in the world of spirits, and still more perfectly in heaven; how much more then with respect to the Lord, to whom all and every one must needs be most immediately present, and under his direct inspection and providence! These things appear incredible, but nevertheless they are true.*

1275. *I was once in a society where there prevailed tranquillity, or whose tranquil state approached in some degree to a state of peace, though it was not that of peace. I there spoke of the state of infants, and also respecting place; when it was remarked that change of place and of distance is only an appearance, according to every one's state and its changes. When I was translated thither the spirits about me appeared to be removed, and seemed beneath me; still I could hear their discourse.*

1276. *As respects the situation in which spirits are in the world of spirits, and angels in heaven, the case is this. Angels are on the right hand of the Lord; evil spirits on the left; in front are those of a middle sort; behind are the malignant; above the head are those who are of a high aspiring temper; beneath the feet are the hells which correspond with those who are on high. Thus all have their particular situations in respect to the Lord, in all directions, and at all altitudes, and in planes horizontal, vertical,*

inclined in every degree of obliquity: their situation is constant, and without variation to eternity. The heavens constitute as it were one man, which is therefore called the GRAND MAN, between which and all the constituent parts of every individual man there is an exact correspondence, of which, by the divine mercy of the Lord, more will be said in the following parts of this work. Hence it is that the situation of all things is similar with respect to every angel, and to every man to whom heaven is opened by the Lord. This is a necessary consequence of the Lord's presence, for it could not be so unless the Lord were omnipresent in heaven.

1277. *The same holds true with respect to men as to their souls, which are constantly bound to some society of spirits and angels. They also have their respective situations in the Lord's kingdom, according to the genius of their lives and according to their states. Nor does their distance from each other on earth alter the case: though persons may live here many thousands of miles asunder, still it is possible that they may be together in one society, they who live in charity in one angelic society, and they who live in hatred and other evil affections in one infernal society. In like manner, their living together on earth does not alter the case: though great numbers may be together in one place here, still they are all distinguished according to the particular genius of their lives, and according to their states, and each may be in a different spiritual society. Men who are distant from each other some hundreds of thousands of miles, when they appear before the internal senses of each other are so near, that in some cases they are in mutual contact, according to their situation: thus supposing there were several on earth who had their internal sight open, they might be together, and converse, even though one were in India, and another in Europe. This, also, I have been convinced of by experience. Thus all men on earth, both in general and in particular, are most immediately present with the Lord, and are under his inspection and providence.*

1278. *A continuation of this subject, concerning situation, place, distance, and time, in another life, may be seen at the end of this chapter.*

CHAPTER XI.

1. AND the whole earth was (of) one lip, and their words (were) one.

2. And it came to pass, when they journeyed from the east, that they found a valley in the land of Shinar, and dwelt there.

3. And they said each man to his companion, Come, let us

make bricks, and let us burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4. And they said, Come, let us build us a city and a tower, and the head thereof to heaven; and let us make us a name, lest haply we be scattered abroad upon the faces of the whole earth.

5. And Jehovah came down to see the city and the tower which the sons of men built.

6. And Jehovah said, Behold, the people is one, and they have all one lip, and this they begin to do; and now nothing will be restrained from them which they have imagined to do.

7. Come, let us go down, and there confound their lip, that they may not hear each man the lip of his companion.

8. And Jehovah dispersed them thence over the faces of the whole earth, and they ceased to build the city.

9. Wherefore he called the name thereof Babel, because there Jehovah confounded the lip of the whole earth. And thence Jehovah dispersed them over the faces of the whole earth.

10. These are the generations of Shem; Shem was a son of a hundred years, and begat Arphaxad two years after the flood.

11. And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12. And Arphaxad lived five and thirty years, and begat Selah.

13. And Arphaxad lived after he begat Selah four hundred and three years, and begat sons and daughters.

14. And Selah lived thirty years and begat Heber.

15. And Selah lived after he begat Heber four hundred and three years, and begat sons and daughters.

16. And Heber lived four and thirty years, and begat Peleg.

17. And Heber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18. And Peleg lived thirty years and begat Reu.

19. And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20. And Reu lived thirty and two years, and begat Serug.

21. And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22. And Serug lived thirty years, and begat Nahor.

23. And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24. And Nahor lived nine and twenty years, and begat Terah.

25. And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

26. And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27. These are the generations of Terah : Terah begat Abram, Nahor, and Haran. And Haran begat Lot.

28. And Haran died on the faces of Terah his father, in the land of his nativity, in Ur of the Chaldeans.

29. And Abram and Nahor took to themselves wives ; the name of Abram's wife was Sarai ; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30. And Sarai was barren, she had no child.

31. And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, the wife of Abram his son ; and they went forth with them from Ur of the Chaldeans, to go into the land of Canaan ; and they came to Haran, and there abode.

32. And the days of Terah were two hundred and five years ; and Terah died in Haran.

THE CONTENTS.

1279. FROM verse 1 to 9 the subject is the first Ancient Church which was after the flood.

1280. Concerning its first state, that all had one doctrine, verse 1 : concerning its second state, that it began to decline, verse 2 : concerning its third state, that it began to be under the government of falses from evil lusts, verse 3 ; concerning its fourth state, that its members began to assume dominion by means of divine worship, verse 4 ; wherefore the state of the church was changed, verses 5, 6 ; so that none were in the good of faith, verses 7-9.

1281. Verses 10 to 26, the subject is concerning a second Ancient Church, which had its name from Heber ; and concerning its derivation and state, which at length closed in idolatry.

1282. Verses 27 to 32, the subject treated of is concerning the origin of a third Ancient Church, which, from being idolatrous, became representative.

THE INTERNAL SENSE.

1283. THE subject now treated of is concerning the Ancient Church in general, showing how its internal worship in process of time was falsified and adulterated, and consequently its ex-

ternal worship also, the state of external worship being always dependent on the state of internal worship. The falsification and adulteration of internal worship here is Babel. That heretofore, except in what relates to Heber, the particulars recorded were not matters of real history, but only significant statements arranged in an historical form, may appear further from what is here written concerning the tower of Babel; as, that they attempted to build a tower whose head should reach to heaven; that their lips were confounded so that one could not hear the lip of another, and that it was Jehovah who thus confounded them. The same may also appear from its being said that hence came Babel, when nevertheless, in the foregoing chapter, verse 10, Babel is said to have been built by Nimrod. Hence, also, it is manifest that Babel does not signify a city, but some certain thing, and, in the present case, a species of worship, the interiors of which are profane, whilst the externals appear holy.

1284. Verse 1. *And the whole earth was (of) one lip, and their words (were) one.* By *the whole earth was (of) one lip*, is signified that there prevailed everywhere one doctrine in general; lip signifies doctrine; the earth is the church: by *their words (were) one*, is signified that there prevailed one doctrine in particular.

1285. That by *the whole earth was (of) one lip*, is signified, that there prevailed everywhere one doctrine in general, appears from the meaning of lip in the Word, of which we shall speak presently. In this verse, and by these few words, is described the state of the Ancient Church as to its character, namely, that there prevailed one general doctrine; but in the following verse is described how it began to be falsified and adulterated; and afterwards, as far as verse 9, how it was altogether perverted, so that there remained no longer any internal worship. The subject soon after treated of is, concerning a second Ancient Church begun by Heber; and, lastly, concerning a third, which was the beginning of the Jewish church; for after the flood there were three churches in succession.

With regard to the first Ancient Church, although so widely diffused, there was in it only one lip, and their words were one, that is, there was one doctrine in general and in particular, when, nevertheless, the kinds of worship, both internal and external, prevailing in it, were very different, as was shown in the foregoing chapter, where by every nation mentioned is signified some different doctrinal and ritual; the case is this. In heaven there are innumerable societies, and all various, but still they form a one, for they are all led by the Lord as one; on which subject see what was said above, n. 457, 551, 684, 685, 690. In this respect heaven resembles a man in whom, although there are so many viscera, and so many smaller viscera within the larger, so many organs and members, each of which acts differently from the rest, yet all and each of them are

governed as one by one soul: or it resembles the body, in which there are different activities of forces and motions, whilst all are ruled by one motion of the heart, and one motion of the lungs, and make a one. These component parts can thus act as one, because in heaven there is one influx, which is received by every one according to his particular genius, and which is an influx of affections from the Lord or from his mercy and life; and although the influx is one, yet all things obey and follow it as if they were one; and this is a consequence of that mutual love in which they are who are in heaven. Thus it was with the first Ancient Church, in which, notwithstanding there were so many kinds of worship both internal and external, varying in their kinds according to the number of nations, and in their species according to the number of families in each nation, and in their particulars according to the number of individual men in the church, still they had all one lip, and their words were one; that is, they were all in one doctrine in general and in particular. The doctrine is one when all are in mutual love and charity. Mutual love and charity are effective of unity, even amongst varieties, uniting varieties into one; for let numbers be multiplied ever so much, even to thousands and ten thousands, if they are all in charity or mutual love, they have all one end, namely, the common good, the kingdom of the Lord, and the Lord himself. In this case the varieties in matters of doctrine and worship are like the varieties of the senses and viscera in man, which contribute to the perfection of the whole. For then, by means of charity, the Lord enters into and operates upon all, with a difference of manner according to the particular temper of each, and thus arranges all and every one into order on earth as in heaven; and thus on earth the Lord's will is done as it is in heaven, according to what he himself teaches.

1286. That the lip signifies doctrine appears from these passages in the Word: "The seraphim cried, Holy, holy, holy, is Jehovah of hosts. Then said I, Woe is me, for I am cut off! because I am a man of unclean *lips*, and I dwell in the midst of a people of unclean *lips*; for mine eyes have seen the King, Jehovah of hosts. Then one of the seraphim flew to me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy *lips*, and thine iniquity is taken away, and thy sin is expiated" (Isa. vi. 3, 5-7). The lips here denote the interiors of man, consequently internal worship, from which proceeds adoration, represented by what was done to the prophet. Every one may see that the touching of his lips, and the removal of his iniquity thereby, and the expiation of his sin, was a representation of the interior things, signified by the lips, and which are those which belong to charity and doctrine. Again in the same prophet: "He shall smite the earth with the rod of his

mouth, and with the breath of his *lips* shall he slay the wicked" (xi. 4). In the internal sense the meaning is, not that Jehovah smites with the rod of his mouth and slays the wicked with the breath of his lips, but that the wicked do this to themselves; the breath of the lips is doctrine, which with the wicked is false. Again in the same prophet: "I create the fruit of the *lips*. Peace, peace, to him that is afar off, and to him that is near, saith Jehovah, and I will heal him" (lvii. 19); the fruit of the lips signifies doctrine. So in Ezekiel: "Son of man, go, get thee to the house of Israel, and speak my *words* unto them. Thou art not sent to a people deep of *lip*, and heavy of *tongue*, but to the house of Isaael: not to many people deep of *lip*, and heavy of *tongue*, whose *words* thou canst not understand. If I had sent thee to them, would they not have hearkened unto thee? but the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are stiff of forehead, and hard of heart" (iii. 4-7). Deep of lip is predicated of the Gentiles, who, although in falsity of doctrine, are yet in charity, and are therefore said to hearken; while they who are not in charity are said to be stiff of forehead and hard of heart. So in Zephaniah: "I will turn to the people with a pure *lip*, that they may all call upon the name of Jehovah, to serve him with one consent" (iii. 9); where a pure lip manifestly denotes doctrine. So in Malachi: "The law of truth was in his mouth, and perversity was not found in his *lips*:—for the priest's *lips* shall keep knowledge, and they shall seek the law from his mouth, because he is the messenger of Jehovah of hosts" (ii. 6, 7); speaking of Levi, who represents the Lord: his lips denote doctrine grounded in charity. So in David: "Who say, With our tongue will we prevail, our *lips* are our own" (Ps. xii. 4); where the lips denote falses. Again: "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful *lips*" (Ps. lxiii. 5). So in Isaiah: "In that day there shall be five cities in the land of Egypt speaking with the *lip* of Canaan, and swearing to Jehovah of hosts" (xix. 18); where the lip means doctrine.

1287. That *the earth* signifies the church, was shown above, n. 662, 1066.

1288. That by *their words (were) one*, is signified that they had one doctrine in particular, appears from what was said above: for lip signifies doctrine in general, as already shown, but words signify doctrine in particular, or the particulars of doctrine. These particulars do not, as was observed above, cause disagreement, provided they regard one end, which is, to love the Lord above all things and our neighbour as ourselves; for then they are particulars of these generals. That the term *word* signifies all doctrine relating to charity and its faith, and that words signify what belongs to doctrine, appears from David:

“I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments; I will keep thy statutes. Wherewithal shall a young man cleanse his way? by taking heed, according to thy *Word*. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy *Word* have I hid in my heart, that I might not sin against thee. Blessed art thou, O Jehovah; teach me thy statutes. With my *lips* have I declared all the judgments of thy mouth: I have rejoiced in the way of thy testimonies. I meditate in thy precepts, and have respect unto thy ways. I delight myself in thy statutes; I do not forget thy *Word*” (Ps. cxix. 6-17). The term *Word* is used for doctrine in general. That a distinction is here made between precepts, judgments, testimonies, commandments, statutes, ways, and lips, is evident; all which are things belonging to the Word or doctrine. In other parts of the Word, also, these expressions have a distinct signification. Again: “A song of love. My heart is meditating a good *word*; my tongue is the pen of a ready writer. Thou art fairer than the sons of men: grace is poured upon thy *lips*. Ride upon the *Word* of truth, and of the meekness of justice; and thy right hand shall teach thee wonderful things” (Ps. xlv. 1, 2, 4); to ride upon the word of truth, and of the meekness of justice, is to teach the doctrine of truth and goodness. In this passage, as in other parts of the Word, a distinct signification is assigned to the terms word, mouth, lip, and tongue; and it is evident that they all have relation to the doctrine of charity, because it is called a song of love; of which doctrine is predicated beauty above the sons of men, grace of lips, and a right hand which teacheth wonderful things. So in Isaiah: “Jehovah sent a *word* unto Jacob, and it lighted upon Israel” (ix. 8); where a word signifies the doctrine of internal and external worship; Jacob, in this passage, denoting external worship, and Israel internal. So in Matthew: “[Jesus] said, Man doth not live by bread alone, but by every *word* which proceedeth out of the mouth of God” (iv. 4). Again: “When any one heareth the *Word of the kingdom*, and attendeth not, then cometh the wicked one, and taketh away that which was sown in his heart” (xiii. 19); see also what there is said of the Word, verses 20-23. Again: “Heaven and earth shall pass away, but my *words* shall not pass away” (xxiv. 35). In these passages the Word denotes the Lord’s doctrine, and words denote the things of his doctrine. Since words denote all things of doctrine, therefore in Exodus the commandments of the decalogue are called words: “Jehovah wrote upon the tables the *words* of the covenant, the ten *words*” (xxxiv. 28). Again: “He hath declared unto you his covenant which he hath commanded you to do, even ten *words*; and he wrote them upon two tables of stone” (Deut. iv. 13; x. 4). Again: “Take heed to thyself, and keep thy soul diligently, lest thou forget

the *words* which thine eyes have seen" (Deut. iv. 9), not to mention other passages.

1289. Verse 2. *And it came to pass, when they journeyed from the east, that they found a valley in the land of Shinar, and dwelt there.* When they journeyed from the east, signifies when they receded from charity; the east is charity from the Lord: *they found a valley in the land of Shinar*, signifies that their worship became more unclean and profane: *and they dwelt there*, signifies life.

1290. That by *when they journeyed from the east*, is signified when they receded from charity, appears from the signification of journeying, and from the signification of the east, as used in the Word. It is evident that journeying here signifies to recede, as it is predicated of charity, which is the east, from whence they journeyed.

1291. That the east is charity from the Lord, appears from what was shown above, n. 101, 1250.

1292. That by *they found a valley in the land of Shinar*, is signified that their worship became more unclean and profane, appears from the signification of a valley, and from the signification of the land of Shinar. As to what respects the meaning of a valley; it is to be observed that in the Word mountains, signify love or charity, these being the highest, or, what amounts to the same, the inmost things in worship; according to what was shown above, n. 795: hence a valley signifies what is beneath mountains, or what is inferior, or, which is the same thing, what is more external in worship. But the land of Shinar signifies external worship whose internal is profane, as already was shown, n. 1183. Thus, in the present case, their finding a valley in the land of Shinar, signifies that their worship became more unclean and profane. The first verse treats of the church as being of one lip, and their words one, or having one doctrine in general and in particular; but the subject treated of in this verse is the declension of the church, expressed by their journeying from the east, that is, by their beginning to recede from charity. For in proportion as the church, or the member of the church, recedes from charity, worship becomes less holy, or approaches the state of being unclean and profane. This signification of a valley in the land of Shinar is from the circumstance that a valley is a low place between mountains, which signify, as just observed, the holy states of love or of charity in worship. The same may appear from the signification of a valley when mentioned in the Word, where, in the original tongue, different words are used to express it, which are significative, in the spiritual sense, of what is less or more profane in worship. That valleys have such a signification appears from Isaiah: "The burden of the *valley of vision*,—for it is a day of trouble, and of treading down, and of perplexity, by the Lord

Jehovah of hosts in the *valley of vision*" (xxii. 1, 5); where the valley of vision denotes phantasies and reasonings, whereby worship is falsified and at length profaned. So in Jeremiah: "How canst thou say, I am not polluted, I have not walked after Baalim? see thy way in the *valley*" (iii. 23); where the valley denotes unclean worship. Again in the same prophet: "They have built the high places of Tophet, which is in the *valley* of the son of Hinnom. Therefore, behold the days come, that it shall no more be called Tophet, nor the *valley* of the son of Hinnom, but the *valley* of slaughter" (vii. 31, 32; xix. 6). The valley of Hinnom denotes hell, and also the profanation of truth and goodness. So in Ezekiel: "Thus saith the Lord Jehovah to the mountains and to the hills, to the channels and to the *valleys*: Behold I, even I, will bring upon you the sword, and I will destroy your high places" (vi. 3). Again in the same prophet: "I will give unto Gog a place there of graves in Israel, the *valley* of the passengers toward the east of the sea:—and they shall call it the *valley* of the multitude of Gog" (xxxix. 11, 15); speaking of worship in externals, where a valley denotes such worship.¹ But when worship is not as yet become so profane, the term for a valley, used to express it, is the same which occurs in this verse.² As in Isaiah: "I will open rivers in high places, and fountains in the midst of the *valleys*: I will make the wilderness a pool of water, and the dry land springs of water" (xli. 18); speaking of those who are in ignorance, or without the knowledges of faith and charity, but who yet are in charity. Valley is used for them; and also in like manner in Ezek. xxxvii. 1.

1293. *And they dwelt there.* That these words signify life thence derived, may appear from the signification of dwelling in the Word, which is to live. The expression *to dwell* occurs frequently both in the prophetic and historical parts of the Word, and, for the most part, in the internal sense it signifies to live. The reason is, that the most ancient people dwelt in tents, and there performed the most holy worship; wherefore also tents, in the Word, signify the holy worship, as was shown, n. 414; and as tents signify, therefore, *to dwell*, in a good sense they signify to live, or life. In like manner, because the most ancient people used to journey with their tents, *to journey*, in the internal sense of the Word, signifies the institutes and order of life.

1294. Verse 3. *And they said, each man to his companion, Come, let us make bricks, and let us burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, each man to his companion,* signifies that it was begun: *Come, let us make bricks,* signifies the falses which they framed to

¹ The word for *valley*, in the above places, in the original, is כַּיָּא.

² That word is בְּקָעָה.

themselves: *and let us burn them thoroughly*, signifies evils originating in self-love: *and they had brick for stone*, signifies that they had the false instead of truth: *and slime had they for mortar*, signifies that they had the evil of lust instead of goodness.

1295. That *each man said to his companion*, signifies that it was begun, or that they began, follows from the series. This verse treats of the third state of the church, when falses began to prevail, and, indeed, falses from lusts. Falses have two origins; one arises from ignorance of truth, the other from lusts. Falses from ignorance of truth are not so hurtful as falses from lusts; for falses from ignorance are either a consequence of being so instructed from infancy, or of various engagements in worldly business which have hindered him from inquiring whether he has the truth; or they may proceed from weakness of judgment, rendering him incapable of discerning between truth and falsity from ignorance. Falses are not seriously injurious provided one does not deeply confirm himself in them, and under the influence of some lust persuade himself to support them; for in so doing he renders more dense the cloud of ignorance, and converts it into such darkness as to make him unable to see the truth. But the case is otherwise with falses originating in lusts, such as self-love and the love of the world; as when a person embraces any particular doctrine, and makes profession of it, with a view to engage the minds of men, and draw them to himself, whilst he explains or perverts the doctrine in favour of himself, and confirms it from scientifics, as well as by reasoning from the literal sense of the Word. Worship derived from such a source is profane, how holy soever it may outwardly appear; for inwardly the worship of such a person is not the worship of the Lord, but the worship of self, nor does he acknowledge any truth, except so far as he can explain it in his own favour. Such worship is what is signified by Babel. This is not, however, the state of those who are born and educated in such worship, who know not that it is false, and who live in charity. In their ignorance there is innocence, and in their worship there is goodness derived from charity. Whether worship is to be called profane, does not so much depend on the worship itself, as on the quality of the worshipper.

1296. *Come, let us make bricks*. That these words signify the falsities which they framed to themselves, appears from the signification of brick. Stone, in the Word, signifies truth; hence brick, as being made by man, signifies what is false; for brick is stone artificially made. That brick has this signification, may appear also from the following passages. In Isaiah: "I have spread out my hands all the day unto a rebellious people, which walk in a way that is not good, after their own thoughts;—which sacrifice in gardens, and burn incense upon *bricks*" (lxv. 2, 3); to burn incense upon bricks signifies to perform worship

from what is fictitious and false; wherefore they are said to walk after their own thoughts. Again: "And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart, The *bricks* are fallen down, but we will build with hewn stones" (ix. 9, 10). Ephraim denotes one that is intelligent, who is fallen into perverseness, and who calls or makes falsities, or bricks, into truths: hewn stone denotes what is fictitious. So in Nahum: "Draw the waters for the siege, fortify thy strongholds; go into the clay, and tread the mortar; repair the *brick-kiln*; there shall the fire devour thee, the sword shall cut thee off" (iii. 14, 15); where to tread the mortar denotes falsities, and to repair the brick-kiln denotes worship grounded in them: fire is the punishment of evil lusts, the sword is the punishment of falsities. So in Ezekiel: "Take unto thee a *brick* and lay it before thee, and engrave upon it the city, even Jerusalem" (iv. 1); where it was further commanded that he should lay siege to it, by which is prophetically implied that worship was falsified. That brick signifies what is false, may further appear from the signification of stone, as denoting what is true; of which more will be said presently.

1297. *And let us burn them thoroughly.* That these words signify evils proceeding from self-love, appears from the signification of burning, of fire, of sulphur, and of slime, in the Word, which are predicated of lusts, especially of those which are derived from self-love. As in Isaiah: "Our house of holiness, and our beauty, where our fathers praised thee, is become a *burning fire*, and all our pleasant things are laid waste" (lxiv. 11). Again: "Ye shall conceive chaff, ye shall bring forth stubble, your breath, as *fire*, shall devour you: and the people shall be as the burnings of lime; as thorns cut up shall they be *burned with fire*" (xxxiii. 11, 12). Not to mention many other passages where burning and fire are predicated of lusts, because they operate in a similar manner.

1298. *And they had brick for stone.* That these words signify that they had falsehood for truth, appears from the signification of brick, spoken of above, as denoting what is false; and also from the signification of stone, as denoting, in a broad sense, what is true, of which see above, n. 643. It was because stones signified truth that the landmarks of the most ancient people consisted of stones, and that they set up stones as witnesses of a thing's being so, or being true; as appears from the stone which Jacob set up for a pillar (Gen. xxviii. 22; xxxv. 14); and from the pillar of stones between Laban and Jacob (Gen. xxi. 46, 47, 52); and from the altar which the sons of Reuben, of Gad, and of Manasseh, raised up for a witness near Jordan (Josh. xxii. 10, 28, 34). Hence stones signify truths in the Word: so that holy truths, which are those of love, are denoted not only by the stones of the altar, but also by the precious

stones on the shoulders of Aaron's ephod, and on the breastplate of judgment. As regards the altar, when worship by sacrifices upon altars began, then the altar signified the representative worship of the Lord in general, and the stones themselves signified the holy truths of that worship; wherefore it was commanded that the altar should be built of whole stones, unhewn, and it was prohibited to lift up any iron upon them (Deut. xxvii. 5-7; Josh. viii. 31). For hewn stones, and those upon which iron had been lifted up, signified artificial, and thus fictitious, exercises of worship, that is, such as originate in man's selfhood, or in the inventions of his thoughts and heart, which was to profane worship, as it is expressly declared in Exod. xx. 25. For the same reason, neither was iron lifted up upon the stones of the temple (1 Kings vi. 7). That the precious stones upon the shoulders of Aaron's ephod, and in the breastplate of judgment, in like manner signified holy truths, has been already shown (n. 114). It appears also from Isaiah: "Behold, I will lay thy *stones* with fair colours, and thy foundations with sapphires: and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant *stones*; and all thy sons shall be taught of Jehovah, and great shall be the peace of thy children" (liv. 11-13); the stones here mentioned denote holy truths, wherefore it is said, all thy sons shall be taught of Jehovah. Hence also it is said in John, That the foundations of the wall of the holy city Jerusalem were garnished with all manner of *precious stones*, which are named (Rev. xxi. 20); the holy Jerusalem signifies the Lord's kingdom in the heavens and on earth, the foundations of which are holy truths. In like manner the tables of stone, on which were written the precepts of the law, or the ten words, likewise signified holy truths, of which the groundwork was stone (see Exod. xxiv. 12; xxxi. 18; xxxiv. 1; Deut. v. 22; x. 1); for the precepts themselves are nothing but truths of faith. Since, then, stones anciently signified truths, and afterwards, when worship began to be celebrated on pillars, on altars, and in the temple, the stones of pillars, altars, and the temple, signified holy truths; therefore the Lord also is called the Stone; as in Moses: "The arms of his hands were made strong by the hands of the Mighty One of Jacob; thence is the Shepherd, *the Stone of Israel*" (Gen. xlix. 24). And in Isaiah: "Thus saith the Lord Jehovah, Behold I lay in Zion for a foundation *a stone, a tried stone, a precious corner stone, a sure foundation*" (xxviii. 16). And in David: "The *stone* which the builders refused, is become the head of the corner" (Ps. cxviii. 22). The same is signified in Daniel by the *stone* cut out of the rock without hands, which brake in pieces Nebuchadnezzar's image (ii. 34, 35, 45). That stones signify truths, appears also from Isaiah: "By this shall the iniquity of Jacob be purged; and this is all the fruit, to take

away his sin; when he maketh all the *stones of the altar as chalk-stones* that are beaten in sunder" (xxvii. 9); where the stones of the altar signify truths in worship, which were dissipated. Again in the same prophet: "Prepare ye the way of the people; cast up, cast up the highway, gather out the *stones from the stone*" (lxii. 10); where way and stone signify truths. So in Jeremiah: "I am against thee, O destroying mountain;—I will roll thee down from the rocks, and I will make thee a mountain of *burning*: and they shall not take of thee a *stone* for a corner, or a *stone* for a foundation" (li. 25, 26); speaking of Babylon, where a mountain of burning is the love of self: no stone being taken thence signifies that there was no truth thence.

1299. *And slime (bitumen) had they for mortar.* That these words signify that they had evil of lust instead of goodness, appears from the signification of bitumen, and from the signification of mortar in the Word. The subject here treated of being the building of the tower of Babel, such materials are predicated of it as are used in building, and in the present case bitumen, as being sulphureous and fiery, which properties in the Word signify lusts, especially such as originate in self-love. Bitumen, therefore, here signifies the evils of lusts, and also the falses derived from them, which likewise are evils, whereof the tower afterwards described is built. That this is the signification appears from Isaiah: "It is the day of the vengeance of Jehovah:—the streams thereof shall be turned into *pitch*, and the dust thereof into *brimstone*, and the land thereof shall become *burning pitch*" (xxxiv. 8, 9): pitch and brimstone signify the falses and evils of lusts. Not to mention many other passages where they have a like signification.

1300. That clay signifies the good from which the mind of the man of the church is formed, appears also from the Word; as in Isaiah: "Now, Jehovah, thou art our Father: we are the *clay*, and thou our potter, and we all are the work of thy hand" (lxiv. 8); where clay signifies the man of the church himself, who is formed by the Lord; consequently the good of charity, which is the means of every man's formation, that is, his reformation and regeneration. So in Jeremiah: "As the *clay* in the potter's hand, so are ye in my hand, O house of Israel" (xviii. 6). Whether we speak of building by clay, or of forming with it, amounts to the same.

1301. That these are the things which are here signified may appear to every one, both from the signification of all the expressions occurring in this verse, and from this consideration: that mention is here made of things, such as the nature of their stones and of their mortar, which would never have been worthy of being mentioned in the Word of the Lord unless they had involved these arcana.

1302. Verse 4. *And they said, Come, let us build us a city and*

a tower, and the head thereof in heaven; and let us make us a name, lest haply we be scattered abroad upon the faces of the whole earth. And they said, signifies that it was done: *let us build us a city and a tower*, signifies that they framed doctrine and worship; a city is doctrine; a tower is the worship of self: *and the head thereof in heaven*, signifies even to the having dominion over the things which are in heaven: *and let us make us a name*, signifies that thence they might derive the reputation of power: *lest haply we be scattered abroad upon the faces of the whole earth*, signifies that otherwise they would not be acknowledged.

1303. *And they said*. That these words signify that it was so done, follows from the series of the things treated of; as where it was written above, "They said each man to his companion," to denote that it was begun; for in the present chapter the character of Babel is described by a tower.

1304. *Let us build us a city and a tower*. That by these words is signified that they framed doctrine and worship, may appear from the signification of a city, and from the signification of a tower, of which we shall speak presently. Such is the church, that when love towards the neighbour departs and self-love succeeds in its place, the doctrine of faith is nothing, except so far as it can be turned into the worship of self; nor is anything esteemed holy in worship unless it be with a view to self, consequently except it be with a view to self-worship. This is the natural effect of self-love; for he who loves himself in preference to others, not only hates all who are not subservient to him, and shows no favour except to those who become his slaves, but also, when he is left unrestrained, exalts himself even above God. That this is the nature of self-love, when it is without control, has been shown me to the life. These are the things that are signified by a city and a tower. Self-love, with every lust originating therein, is of all things most filthy and profane, and is in itself most infernal; hence it is easy to conceive what must be the nature of that worship, whose internal is such.

1305. That a city signifies doctrine, both genuine and heretical, was shown above, n. 402.

1306. That the tower denotes the worship of self, appears from the signification of a tower. The worship of self consists in a man's exalting himself above another, even so as to be worshipped; wherefore self-love, which is haughtiness and pride, is called height, loftiness, and lifting up, and is described by all things which are high; as in Isaiah: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and Jehovah alone shall be exalted in that day: for the day of Jehovah of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon that

are high and lifted up, and upon all the oaks of Bashan; and upon all high mountains, and upon all the hills that are lifted up; and upon every high *tower*, and upon every fenced wall" (ii. 11-18); speaking of self-love, which is described by cedars, oaks, mountains, hills, and a tower, which are high and lifted up. Again in the same prophet: "There shall be upon every high mountain, and upon every high hill, rivers and streams of water, in the day of the great slaughter, when the *towers* fall" (xxx. 5); in like manner denoting self-love and self-exaltation in worship. Again in the same prophet: "Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the *watch-towers* thereof, they raised up the palaces thereof; he brought it to ruin" (xxiii. 13); speaking of Tyre and the devastation thereof: watch-towers expressed by another word, denote the phantasies thence derived. So in Ezekiel: "Behold, I am against thee, O Tyre; and I will cause many nations to come up against thee, and they shall destroy the walls of Tyre, and they shall break down her *towers*: I will also scrape her dust from her, and I will make her as the top of a rock" (xxvi. 3, 4); where towers are used in the same sense. The reason why self-love in worship, or the worship of self, is called a tower is, because a city signifies doctrine, as was shown above, n. 402, and formerly cities were fortified with towers in which were guards; towers also were built in the boundaries or confines of a country, where they were called towers of the guards or watchmen (2 Kings ix. 17; xvii. 9; xviii. 8); and watch-towers (Isa. xxiii. 13). When, also, the church of the Lord is compared to a vineyard, the things belonging to worship, and to the preservation thereof, are compared to a wine-press, and to a tower in the vineyard; as appears from Isa. v. 1, 2; Matt. xxi. 33; Mark xii. 1.

1307. *And the head thereof in heaven.* That these words signify even to the having dominion over all things in heaven follows from what has been said: for to have the head in heaven is to extend self-exaltation even to heaven; as also appears from the description given of Babel throughout the Word, and from what was said above concerning *lifting up the head*, n. 257. The love of self is that which least of all agrees with heavenly life, for all evils spring from it, not only hatred, but also revenge, cruelty, and adultery; and still less does it agree when it enters into worship and profanes it. The hells therefore consist of such as are under the influence of that love; and the more any of them desire to raise up their heads into heaven, so much the deeper do they depress themselves, and plunge themselves into severer punishments.

1308. *And let us make us a name.* That these words signify that thence they might derive the reputation of power, may

appear from the signification of making to themselves a name: for they were aware that every one is desirous to observe some kind of worship, this being a common principle even amongst all Gentile nations. Every one when he beholds the universe, especially when he contemplates the order of the universe, is led to acknowledge a Supreme Being, and through a desire of promoting his own welfare to worship him. There is, besides, an inward dictate leading to the same result; which is an effect of the Lord's influx by the angels that are attendant on every man. Where this is not the case a man is under the dominion of infernal spirits, and does not acknowledge a God. They who build towers of Babel, being aware of this, make to themselves a name by doctrinals and holy things, otherwise they could not be worshipped; which is signified in what presently follows, that otherwise they should be scattered abroad over the faces of the whole earth, that is, would not be acknowledged. Hence also it follows, that in proportion as such can raise their heads higher towards heaven they make themselves a name. Their dominion is greatest over such as have something of conscience, for these they lead whithersoever they will; but those who have not conscience they govern and rule by various external bonds.

1309. *Lest haply we be scattered abroad upon the faces of the whole earth.* That by these words is signified that otherwise they would not be acknowledged, follows as a consequence from what has been said; for to be dispersed over the face of the whole earth is to perish from their sight, consequently, not to be received and acknowledged.

1310. Verse 5. *And Jehovah came down to see the city and the tower, which the sons of man built.* By *Jehovah came down*, signifies judgment upon them: *to see the city and the tower*, signifies on account of their having perverted doctrine and profaned worship: *which the sons of man built*, signifies which they framed to themselves.

1311. That by *Jehovah came down*, is signified judgment upon them, appears from what goes before and from what follows, and from the signification of *coming down* when applied to Jehovah. It appears from what goes before, because the subject there treated of is concerning the building of the city and tower of Babel: it appears from what follows where the subject treated of is concerning the confusion of their language and their dispersion: and it appears from the signification of *coming down* when applied to Jehovah, this expression being predicated in cases of the performance of judgment. Jehovah, or the Lord, is everywhere present, and knows all things from eternity: wherefore it cannot be said of him that he comes down to see, except in the literal sense, which is framed according to human appearances. But in the internal sense it is not so; for in that sense things are exhibited not as they are according

to appearances, but as they are in themselves: wherefore to come down to see here signifies judgment. Judgment is spoken of as taking place when evil is brought to its height, or, as it is expressed in the Word, when it is come to its consummation, or when iniquity is consummated. The case herein is this. All evil has its limits to which it is permitted to go; but when it is carried beyond these limits, it runs into the punishment of evil, and this both in general and particular cases. The punishment of evil is what is then called judgment. It appears at first as if the Lord did not see or notice the existence of evil (for when man does evil with impunity, he supposes that the Lord does not regard it, but when he comes to suffer punishment, he then first thinks that the Lord sees him, yea, that the Lord punishes him), therefore it is said, according to such appearances, that Jehovah came down to see. To come down is affirmed of Jehovah by reason of his being called the Most High, or of its being said that he is on high; but this also is according to appearance, since he is not in the highest parts, but in the inmost, wherefore highest and inmost have the same signification in the Word. Judgment, or the punishment of evil, is exhibited as taking place in the lower and lowest parts; and therefore Jehovah is said to descend; as in David: "Bow the heavens, O Jehovah, and *come down*, touch the mountains and they shall smoke; cast forth thy lightning and *scatter* them" (Ps. cxliv. 5, 6); where also is described the punishment of evil or judgment. So in Isaiah: "Jehovah of hosts shall *come down* to fight upon mount Zion and upon the hill thereof" (xxxii. 4). Again in the same prophet: "O that thou wouldest *come down*, that the mountains might flow away at thy presence" (lxiv. 1, 2); where to come down in like manner denotes punishment or judgment upon evil. So in Micah: "Behold Jehovah cometh forth out of his place, and will *come down*, and tread upon the high places of the earth; and the mountains shall be molten under him" (i. 3, 4).

1312. *To see the city and the tower.* That these words signify, on account of their having perverted doctrine and profaned worship, appears from the signification of a city and tower, as shown above.

1313. *Which the sons of man built.* That these words signify, which they framed to themselves, appears without explanation. The sons of man here spoken of are the sons of the church, for they who are not of the church, and have not amongst them the knowledges of faith, cannot frame such things. That such cannot profane holy things, was shown above, n. 301-303, 593.

1314. Verse 6. *And Jehovah said, Behold the people is one, and they have all one lip, and this they begin to do; and now nothing will be restrained from them which they have imagined to do.* By *Jehovah said* is signified that it was so: *behold, the people is one, and they have all one lip*, signifies that they all had

one truth of faith and one doctrine; *and this they begin to do*, signifies that now they were beginning to become of a different quality: *and now nothing will be restrained from them which they have imagined to do*, signifies unless their state be now changed.

1315. That *Jehovah said*, signifies that it was so, appears from this consideration: that what is here related, as was shown above, is not a true or real, but a constructed history. When, therefore, it is said *Jehovah said*, nothing else can be signified, as shown often before.

1316. *Behold, the people is one, and they have all one lip*. That these words signify that they all had one truth of faith, and one doctrine, appears from the signification of people, as denoting the truth of faith, and from the signification of lip, as denoting doctrine. That people signifies the truth of faith, that is, those who are in the truth of faith, was shown above, n. 1259; and that the lip signifies the doctrine of faith, was shown above at the first verse. The people is called one, and the lip one, when all have for an end the general good of society, the general good of the church, and the kingdom of the Lord; for in this case the Lord is in the end, from whom they all form a one. But where each regards his own good as his end, the Lord cannot possibly be present. Man's selfhood, or what is his own, excludes and removes the Lord; for it bends and inclines the general good of society and that of the church, and even the kingdom of the Lord, towards himself, and this to such a degree as if they only existed for him: thus he takes away from the Lord what is his, and substitutes himself in its place. When this rules in man it influences all his thoughts, yea, to the minutest particulars of his thoughts; as is the case with whatever has the supreme rule in the mind. This does not appear so manifestly in the life of the body as in the other life: there a man's ruling principle manifests itself by a certain sphere, which is perceived by all around him; which sphere, exhaling as it does from every particular in him, is of such a nature. The sphere of a person who regards himself in all things, appropriates to itself, and, as it is there said, absorbs everything that favours him; consequently, it absorbs all the delight of the spirits around him, and destroys all their freedom; it becomes unavoidable, therefore, that such a one should be separated from their society. But when the people is one, and the lip one, that is, when the general good of all is regarded as the chief end, then one never appropriates to himself another's delight, or destroys another's freedom, but, as far as he is able, promotes and increases them. Hence the heavenly societies are as one, and this solely by their mutual love received from the Lord. The case is similar in the church.

1317. *And this they begin to do*. That these words signify that they were beginning to become of a different quality, may

appear from the series. Their beginning to do signifies thought or intention, consequently the end proposed; as also appears from what immediately follows: "And now nothing will be restrained from them which they have imagined to do." The reason that, in the internal sense, the end proposed is meant is, because the end proposed by man is what alone the Lord regards. However his thoughts and actions are modified, which may be in innumerable ways if the end be good, they also are all good; but if the end be evil, they are all evil; the end being that which rules in every particular that a man thinks and does. The angels attendant on man, being angels of the Lord, rule and govern nothing appertaining to man but his ends; and when they govern these, they govern also his thoughts and deeds, since all these are dependent on the end. The end proposed by man is his very life, and all he thinks and does derives life from it, because, as just observed, they are dependent upon it; wherefore, as is the end proposed, such is the life of man. The end is nothing but the love; for a man cannot regard anything as an end but what he loves. He whose thoughts and actions are at variance still has for his end that which he loves; even in hypocrisy and deceit there is an end, which is self-love, or the love of the world, and the delight of light thence derived. Hence every one may conclude that such as a man's love is, such is his life. This, then, is what is here signified by their beginning to do.

1318. *And now nothing will be restrained from them which they have imagined to do.* That these words signify, unless their state be now changed, may appear from what follows. The internal sense of the Word is of such a nature that it has a continual respect to what follows and to the conclusion, although nothing of this appears in the literal sense. They who are of such a character as has been described, unless their state were changed, would be restrained in nothing which they imagined to do: that their state accordingly was changed appears from what follows. The thought or imagination of doing is nothing else than the intention, that is, the end proposed. The end proposed by man can by no means be restrained or changed unless his state be changed; for the end proposed, as just observed, is the very essential life of man. When the state is changed, the end is also changed, and with the end the thought. The nature of the change of state which took place with the man of this church will be shown, by the divine mercy of the Lord, in what follows.

1319. Verse 7. *Come, let us go down, and there confound their lip, that they may not hear each man the lip of his companion.* *Come, let us go down,* signifies that thus judgment was accomplished: *and there confound their lip,* signifies that none of them had truth of doctrine: *that they may not hear each*

man the lip of his companion, signifies that they were all discordant.

1320. *Come, let us go down.* That by these words is signified, that thus judgment was accomplished, appears from what was said above concerning the signification of *going down*, verse 5. The reason why it is said, in the plural number, *Let us go down* and confound their lip, is, because it is the execution of judgment, which is effected by means of spirits, and, indeed, by evil ones.

1321. *And there confound their lip*, signifies that none of them had truth of doctrine, which may appear from the signification of lip, as denoting doctrine, of which see above, verse 1. Hence it follows, that to confound their lips is to confound those things which belong to doctrine, that is, the truth of doctrine. To confound signifies, in the internal sense, not only to darken, but also to obliterate and dissipate, so as to leave no truth remaining. When self-worship takes the place of worship of the Lord, then not only every truth is perverted, but it is also abolished, till at length what is false is acknowledged as truth, and evil as good; for all the light of truth is from the Lord, and all darkness is from man: and when in worship man succeeds in the place of the Lord, the light of truth becomes darkness; and then light is seen as darkness, and darkness as light. Such also is the life of such persons after death, the life of falsehood is to them as light, but the life of truth is to them as darkness: the light, however, of such life is changed into mere darkness when they approach towards heaven. Whilst they are in the world such persons can indeed speak what is true, and deliver it with eloquence and apparent zeal, and, by reason of a continual reflection on themselves which accompanies all their discourse, they seem to themselves as if they really thought as they speak: as, however, the end they have in view is self-worship, their thoughts are influenced by that end, so as not to acknowledge anything to be true, but in proportion as self is regarded in it. When a man, in whose mouth is truth, is thus disposed, it is very evident that he is not in possession of the truth: and this manifestly appears in the other life, where such persons not only do not acknowledge the truth which they have made profession of whilst they lived in the body, but also bear hatred towards it, and persecute it; which they do in proportion to the degree in which their self-conceit or self-worship is not removed.

1322. *That they may not hear each man the lip of his companion.* That these words signify that they were all discordant, or at variance with each other, may appear from the words themselves. Not to hear the lip of a companion, is, not to acknowledge what another says, and, in the internal sense, not to acknowledge what another teaches, or his doctrine, for the lip is doctrine, as was shown above at verse 1: they acknowledge it

indeed with the mouth, but not with the heart, but concord in the mouth is nothing when there is discord in the heart. The case in this respect is like that of evil spirits in the other life, who, as well as the good, are divided into distinct societies, but are held together by this, that they are bound by similar phantasies and lusts, so that they act as one in respect to the persecution of whatever is true and good. Thus there is a sort of common tie whereby they are kept united together; but as soon as this common tie is dissolved, one rushes violently against another, and it is their highest delight each to torture his companion. The case is the same with such doctrine and worship in the world: the worshippers are joined sufficiently close together in the acknowledgment of doctrinals and rituals, but the common tie which keeps them together is self-worship. So far as they can partake in this themselves, they adhere to that acknowledgment; but so far as they cannot partake, or have hope of partaking, they are disunited; by reason, as just observed, that such self-worshippers are not in possession of any truth, but false persuasion is with them in the place of truth, and evil in the place of good. This, then, is what is signified by each man's not hearing the lip of his companion.

1323. Verse 8. *And Jehovah dispersed them thence over the faces of the whole earth, and they ceased to build the city.* By *Jehovah dispersed them over the faces of the whole earth*, is signified here, as above, that they were not acknowledged: by *and they ceased to build the city*, is signified that such doctrine was not received.

1324. That *Jehovah dispersed them over the faces of the whole earth*, signifies that they were not acknowledged, appears from what was said above, at verse 4, where the same words occur.

That *they ceased to build the city*, signifies that such doctrine was not received, appears from this signification of a city as denoting doctrine, as shown above, n. 1302, and from what was said at verses 4 and 5 concerning the building of a city and a tower. Hence it appears that such doctrine, or such worship, which is inwardly full of self-love or self-worship, was not permitted in this Ancient Church; and this for a reason which will be mentioned presently.

1325. Verse 9. *Wherefore he called the name thereof Babel, because there Jehovah confounded the lip of the whole earth. And thence Jehovah dispersed them over the faces of the whole earth. Wherefore he called the name thereof Babel*, signifies such worship: *because there Jehovah confounded the lip of the whole earth*, signifies the state of this Ancient Church, that internal worship began to perish; earth is the church: *and thence Jehovah dispersed them over the faces of the whole earth*, signifies that internal worship was annihilated.

1326. *Wherefore he called the name thereof Babel.* That these words signify such worship, namely, the quality of the worship

signified by Babel, appears from what has been said heretofore concerning the worship here spoken of, namely, that it was inwardly full of self-love, consequently of everything most impure and profane. Self-love is nothing but man's selfhood, and it has been already shown, n. 210, 215, how impure and profane this selfhood is. From this kind of love, that is self-love, or selfhood, flow all evils, as hatred, revenge, cruelty, adultery, deceit, hypocrisy, impiety; wherefore when self-love or selfhood is within worship, those evils are within it also, but with a difference and degree as to quantity and quality proportioned to the influence of that love. Hence comes all profanation of worship. The truth of the case therefore is this; in proportion to the measure of self-love or selfhood that intrudes itself into man's worship, internal worship recedes, or is annihilated. Internal worship consists in the affection of goodness and the acknowledgment of truth; but in proportion as self-love or selfhood comes in or enters, the affection of goodness and the acknowledgment of truth recede or go out. What is holy cannot abide with what is profane, any more than heaven can abide with hell, but one must retire from the other. Such is the state and order which prevail in the Lord's kingdom. This is the reason that with those whose worship is called Babel there is not any internal worship, but what they inwardly worship is somewhat dead, and, indeed, like a dead carcase. Hence it is evident of what quality their external worship is, when inwardly it is thus corrupt.

That such worship is Babel, appears from every part of the Word where Babel is described: as in Daniel, where the image which Nebuchadnezzar king of Babel, or Babylon, saw in a dream, the head of which was of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet partly of iron and partly of clay, signifies that true worship at length became such worship as is called Babel; wherefore also a stone cut out of a rock brake in pieces the iron, the brass, the clay, the silver, and the gold (Dan. ii. 31, 32, 44, 45). The image of gold, which Nebuchadnezzar king of Babel set up to worship, had a like signification (Dan. iii. 1, to end). The like is signified also by the king of Babel with his lords drinking wine out of the vessels of gold, which were brought from the temple at Jerusalem, and praising the gods of gold, of silver, of brass, of iron, and of stone; on which account appeared the writing on the wall (Dan. v. 1, to end). The like also is signified by Darius the Mede requiring to be worshipped as a god (Dan. vi.); and likewise by the four beasts appearing in a dream to Daniel (vii. 1, to end); and also by the beast and by Babylon in the Revelation. That such worship was signified and represented appears plainly not only from Daniel and John, but likewise from the prophets; as in Isaiah: "Their faces shall be faces of

the flames.—The stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.—The wild beasts of the desert [*ziim*] shall lie there, and their houses shall be full of doleful creatures [*ochim*]; and the daughters of the owl shall dwell there, and satyrs shall dance there, and wild beasts of the islands [*iim*] shall cry in her palaces, and dragons in the pleasant houses” (xiii. 8, 10, 21, 22): speaking of *Babel*; where the internal of such worship is described by faces of flames, which are evil lusts, and by the stars not shining, which are the truths of faith, and by the sun being darkened, which is holy love, and by the moon not shining, which is the truth of faith, and by *ziim*, *ochim*, the daughters of the owl, satyrs, *iim*, and dragons, which are the interior principles of such worship, inasmuch as such things appertain to self-love or selfhood; wherefore also, in the Revelation, *Babylon* is called “the mother of whoredoms and abominations” (Rev. xvii. 5); and again: “A habitation of dragons, and a cage of every unclean spirit, and of every unclean and hateful bird” (xviii. 2): whence it is evident that when such things dwell within, nothing of goodness and truth can abide there, and that in proportion as such things enter, in the same proportion the good principles of affection and the truths of faith recede. Such things are also called the graven images of the gods of *Babel* (Isa. xxi. 9).

That *Babel* is self-love or *selfhood* when contained in worship, or that it is self-worship, appears evidently in Isaiah: “Take up this parable against the *king of Babel*:—Thou hast said in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of God; I will sit also on the mount of meeting together, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High,—yet thou shalt be brought down to hell” (xiv. 4, 13-15); where it is evident that *Babel* is that which wishes to be worshipped as a God, or self-worship. Again in the same prophet: “Come down and sit in the dust, O virgin *daughter of Babel*; sit on the earth, there is no throne, O *daughter of the Chaldeans*.—For thou hast trusted in thy wickedness; thou hast said, None seeth me: thy wisdom and thy knowledge it hath averted thee; thou hast said in thy heart, I am, and there is none besides as I” (xlvii. 1, 10). So in Jeremiah: “Behold, I am against thee, O destroying mountain, that destroyest all the earth, and I will stretch out my hand upon thee, and roll thee down from the rocks, and I will make thee a mountain of burning.—Though *Babel* should mount up to the heavens, and though she should fortify the height of her strength, from me shall spoilers come upon her” (li. 25, 53); hence also it appears that *Babel* is self-worship. That they have no light of truth, but mere darkness, that is, that they have not the truth of faith, is thus described in Jeremiah: “The word

that Jehovah spake against *Babel* against the *land of the Chaldeans*:—Out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast” (l. 1, 3); the north signifies darkness, or what is not true; the departure of man and of beast denotes the deprivation of good. See more concerning Babel below, at verse 28; where it treats of Chaldea.

1327. That by *Jehovah confounded the lip of the whole earth*, is signified the state of this Ancient Church, in that internal worship began to perish, appears from this circumstance, that it is called the lip of the whole earth, and not, as before (verse 7), the lip of those who began to build a city and a tower: by the face of the whole earth is signified the state of the church, for the earth is the church, as was shown above, n. 662, 1066. The case with the churches after the flood was this: there were three churches, which are specially mentioned in the Word, namely, the first Ancient Church, which was named from Noah; the second Ancient Church, which had its name from Heber; and the third Ancient Church, which had its name from Jacob, and afterwards from Judah and Israel.

In regard to the first church, which was called Noah, it was as a parent of the succeeding ones, and, as is usual with churches in their beginnings, it was more pure and unspotted: as appears also from the first verse of this chapter, where it is said that it had one lip, that is, one doctrine, charity being accounted the essential by all the members of the church. But this church also, as is usual with other churches, in process of time began to fall away, owing principally to this circumstance, that many of its members began to desire self-worship, in order to be distinguished above the rest, as appears from verse 4 above: “For they said, Let us build us a city and a tower, and the head thereof to heaven; and let us make us a name.” Such persons could not be otherwise in the church than as a kind of leaven, or as a fire-brand causing a conflagration. When, from this cause, the danger of the profanation of what is holy (spoken of above, n. 571, 582) threatened the church, its state, by the Lord’s providence, was changed, namely, that its internal worship perished whilst the external remained: which is here signified by Jehovah’s confounding the lip of the whole earth. Hence also it appears that such worship as is called Babel did not prevail in the first Ancient Church, but in the succeeding churches, when men began to be worshipped as gods, especially after death, whence came so many gods of the Gentiles. The reason it was permitted that internal worship should perish, and external remain, was in order to prevent the profanation of what is holy, which brings with it eternal damnation. None can profane what is holy except such as are in the knowledges of faith, and who acknowledge them;

and those who are not in possession of them cannot acknowledge them, much less can they profane them. Internal things are those which are capable of being profaned, because it is in them that holiness resides, but not in things external. The case, in this respect, is like that of a man who does what is evil, not thinking evil; the evil he does cannot be imputed to him, any more than it can be imputed where it is not done intentionally, or where the perpetrator is one not possessed of rationality. Thus he who does not believe in a life after death, but still performs external worship, cannot profane the things of eternal life, because he does not believe their existence; but it is otherwise with those who know and acknowledge them.

This, too, is the reason it is permitted a man rather to live in pleasures and lusts, and thereby remove himself from things internal, than to come to the knowledge and acknowledgment of them, and to profane them. For this cause it is permitted the Jews at this day to immerse themselves in avarice, that so they may be further removed from the acknowledgment of internal things; because they are such a people, that if they did acknowledge them, they would certainly profane them. Nothing more removes the mind from things internal than avarice, this being a lust in the lowest degree terrestrial. It is the same with many within the church, and with the Gentiles without the church; the latter, namely, the Gentiles, are least of all capable of profanation. This, then, is the reason why it is here said that Jehovah confounded the lip of the whole earth, and that this signifies the state of the church on its becoming changed, which change consisted in its worship becoming external, including within it nothing. The like was represented and signified by the Babylonish captivity, into which the Israelites, and afterwards the Jews, were carried; respecting which it is thus written in Jeremiah: "And it shall come to pass, that the nation and kingdom which will not serve the king of *Babel*, and that will not put their neck under the yoke of the *king of Babel*, that nation will I visit, saith Jehovah, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand" (xxvii. 8). To serve the king of Babel, and to put the neck under his yoke, signifies to be altogether deprived of the knowledge and acknowledgment of the good and truth of faith, consequently of internal worship, which appears still plainer in the following passage in the same prophet: "Thus saith Jehovah to all the people in this city, your brethren that are not gone forth with you into captivity: thus saith Jehovah Zebaoth, Behold, I send upon them the sword, the famine, and the pestilence, and will make them like vile figs" (xxix. 16, 17). To remain in the city, and not to go forth to the king of Babel, represented those who were in possession of the knowledges of internal things, or of the truths of

faith, and profaned them; upon whom it is said that the sword, the famine, and the pestilence, should be sent, which are the punishments of profanation, and that they would become thus like vile figs.

That Babel signifies those who deprive others of all knowledge and acknowledgment of truth, was also represented and signified by these words in the same prophet: "I will give all Judah into the hand of the king of *Babel*, and he shall carry them away to *Babel*, and he shall smite them with the sword. Moreover, I will deliver all the wealth of this city, and all its labour, and all its precious things, and all the treasures of the kings of Judah, —into the hands of their enemies, and they shall spoil them and take them away" (xx. 4, 5); where all wealth, all labour, all precious things, and all the treasures of the kings of Judah, in the internal sense, signify the knowledges of faith. Again in the same prophet: "I will send and take all the families of the north, saith Jehovah, and Nebuchadnezzar the king of *Babel*,— and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and will make them an astonishment, and a hissing, and perpetual desolations; and this whole land shall be a desolation" (xxv. 9, 11); where the devastation of the interior things of faith, or of internal worship, is described by Babel: for he who is in self-worship has no truth of faith, as was shown above; he destroys and lays waste, and leads away into captivity all that is true; wherefore also Babel is called a destroying mountain (Jer. li. 25). See further what was said above concerning Babel, n. 1182.

1328. *And thence Jehovah dispersed them over the faces of the whole earth.* That these words signify that internal worship was annihilated, may appear from the signification of being dispersed, as denoting to be dissipated. In the sense nearest the letter, the being dispersed over the faces of the whole earth applies to those who wished to build the city of Babel; but since these are such as deprive others of all knowledge of the truth, as just observed, by these words is signified at the same time the privation of internal worship, for the one is a consequence of the other, and here the consequence is what is signified, because it is repeated for the third time. That the first Ancient Church was deprived of the knowledges of truth and goodness, appears from this, that the nations which constituted that Ancient Church became for the most part idolaters, and still retained a sort of external worship. The lot of those who are idolaters out of the church is not so bad as that of those who are idolaters within the church, the former being only external idolaters, whereas the latter are internal: this appears from what the Lord says, Luke xiii. 23, 28-30; Matt. viii. 11, 12. This, then, is the reason why the state of this Ancient Church was changed.

1329. Verse 10. *These are the generations of Shem. Shem was a son of a hundred years, and begat Arphaxad two years after the flood.* By the *generations of Shem* are signified the derivations of the second Ancient Church; Shem is internal worship in general: *a hundred years* signifies the state of this church in the beginning; *Arphaxad* was a nation so called, by which is signified science: *two years after the flood* signifies another postdiluvian church.

1330. That by *these are the generations of Shem*, are signified the derivations of the second Ancient Church, appears from the signification of generations, as denoting the origin and derivation of doctrinals and of worship, as was said above, n. 1145. Generations or nativities, in this and other parts of the Word, are only such as relate to the church, thus to forms of doctrine and worship, which alone are involved in the internal sense of the Word. When, therefore, any church is born, mention is made of its generations; as in the case of the Most Ancient Church (Gen. ii. 4): "These are the *generations* of the heavens and the earth:" in like manner when the other succeeding churches had birth before the flood, it is said, "This is the book of *the generations*" (v. 1). The case was the same with the churches after the flood, which were three, the first called Noah, the second named from Heber, the third from Jacob, and afterwards from Judah and Israel. When the first church is described, it begins with these words: "These are the *generations* of the sons of Noah" (see the foregoing chapter, verse 1): the second, which had its name from Heber, is in like manner described in this verse: "These are the *generations* of Shem:" the third also, in verse 27 of this chapter: "These are the *generations* of Terah." Generations, therefore, signify nothing else but the origins and derivations of the forms of doctrine and worship of the church which is described. The reason why the generations of this second church are reckoned from Shem, or why its beginning is described from Shem, is, because Shem signifies internal worship, and, in the present verse, the internal worship of this church; not that the internal worship of this church was such as was signified by Shem in the preceding chapter, but only that we are to understand the internal worship of this church.

1331. Hence, then, it appears that Shem denotes internal worship in general. What was the quality of the internal worship which prevailed in this church, appears from those who are successively named as derived from Shem, namely, that it was scientific; which is also confirmed by the numbers of years, when they are investigated and unfolded.

1332. That *a hundred years* signifies the state of that church in general, appears from what was said and shown above concerning numbers and years, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893, as denoting times and states; but it would take

too much room to explain the particular quality of the states signified by a hundred years, and by the numbers of years which occur in the subsequent verses of this chapter; besides which, the subject is complicated.

1334. That Arphaxad was a nation so named, and that it signifies science, appears from what was said in the foregoing chapter, verse 24, n. 1236.

1335. That by *two years after the flood* is signified another postdiluvian church, may appear from this consideration, that by a year in the Word, as also by a day, and by a week, is signified a whole period, lesser or greater, of fewer or more years, indeed, a period abstractedly, as may be seen from the passages quoted above, n. 488 and 893. The case is the same in respect to the expression here used, *two years after the flood*, by which is signified a second period of the church, which was when this other church commenced.

1336. Verse 11. *And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. Shem lived after he begat Arphaxad five hundred years*, signifies duration and state; Shem signifies here, as above, internal worship in general; Arphaxad signifies science: *and he begat sons and daughters* signifies doctrinals.

1337. That this is the signification of what is said in this verse, requires no further proof, as it appears from what has been said and shown above concerning the same expressions. It may, however, be observed that the internal worship of this church was nothing but a kind of scientific worship, consequently consisting in somewhat of love, which may be called the love of truth; for at the commencement of this church there was scarcely any charity remaining, and thus scarcely any faith which originates in charity alone; as appears also from what was said just above concerning the city and tower of Babel, namely, that Jehovah confounded the lip of the whole earth (verse 9).

1338. That to beget sons and daughters signifies doctrinals, appears from the signification of sons, spoken of above, n. 264, 489, 490, 491, 533.

1339. Verse 12. *And Arphaxad lived thirty and five years, and begat Selah. By Arphaxad lived thirty and five years*, is signified the beginning of the second state of this church, and also that state itself; by Arphaxad is signified here, as above, science: *and he begat Selah*, signifies a derivation thence; Selah was a nation so named, by which is signified what appertains to science.

1340. That this is the signification of these words, has no need of further proof; that Selah was a nation so called, by which is signified what appertains to science, was shown above in the foregoing chapter (verse 24).

1341. Verse 13. *And Arphaxad lived, after he begat Selah, four hundred and three years, and begat sons and daughters.* By *Arphaxad lived, after he begat Selah, four hundred and three years*, is signified duration and state; Arphaxad here, as above, signifies science, and Selah what belongs to science: *and he begat sons and daughters* signifies doctrinals.

1342. Verse 14. *And Selah lived thirty years, and begat Heber. Selah lived thirty years*, signifies the beginning of a third state: Selah signifies here, as above, what appertains to science: *and he begat Heber* signifies derivation thence; Heber was a nation which was called the Hebrew nation, from Heber as its father, by which is signified the worship of the second Ancient Church in general.

1343. That Heber was a nation, which was named the Hebrew nation from Heber as its father, and that by it is signified the worship of the second Ancient Church in general, appears from the historical parts of the Word throughout, where it is mentioned. From that nation, because a new worship commenced among them, all were called Hebrews who were in like worship. Their worship was such as was afterwards restored amongst the posterity of Jacob, and consisted principally in this, that they called their God Jehovah, and offered sacrifices. The Most Ancient Church unanimously acknowledged the Lord, and called him Jehovah, as appears also from the first chapters of Genesis, and from other parts of the Word. The Ancient Church, that is, the church which was after the flood, also acknowledged the Lord, and called him Jehovah; especially they who maintained internal worship and were called the sons of Shem. The rest who were in the practice of external worship also acknowledged Jehovah, and worshipped him. But when internal worship became external, and particularly when it became idolatrous, and when each nation began to have its own peculiar god as the object of its worship, then the Hebrew nation retained the name of Jehovah, and called their God Jehovah, and herein were distinguished from other nations.

The posterity of Jacob in Egypt, together with external worship, lost also the practice of calling their God Jehovah, as did even Moses himself; wherefore they were first of all instructed that Jehovah was the God of the Hebrews, and the God of Abraham, of Isaac, and of Jacob, as may appear from the following passage: "Jehovah said to Moses, Thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, *Jehovah the God of the Hebrews* hath met with us; now let us go, we beseech thee, three days' journey into the wilderness, that we may *sacrifice unto Jehovah our God*" (Exod. iii. 18); and again: "Pharaoh said, Who is *Jehovah*, that I should hearken to his voice to let Israel go? I know not *Jehovah*, neither will I let Israel go. And they said, The *God*

of the *Hebrews* hath met with us; let us go, we pray thee, three days' journey into the wilderness, that we may *sacrifice to Jehovah our God*" (Exod. v. 2, 3). That the posterity of Jacob in Egypt lost, together with the worship, also the name of Jehovah, may appear from the following passage: "Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, *I am that I am*: and he said, Thus shalt thou say unto the children of Israel, *I AM* hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, *Jehovah the God of your fathers*, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is *my name* for ever" (Exod. iii. 13-15). Hence it is plain that even Moses had not known the name of Jehovah, and that they were henceforth to be distinguished from other nations by the name of Jehovah the God of the Hebrews. Hence also, in other places, Jehovah is called the God of the Hebrews: "Thou shalt say unto Pharaoh, *Jehovah the God of the Hebrews* hath sent me unto thee" (Exod. vii. 16): "Go in to Pharaoh, and say unto him, Thus saith *Jehovah the God of the Hebrews*" (Exod. ix. 1, 13): "Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith *Jehovah the God of the Hebrews*" (Exod. x. 3). And in Jonah: "I am a *Hebrew*, and I fear *Jehovah* the God of the heavens" (i. 9). And also in Samuel: "When the Philistines heard the voice of the shout, they said, What meaneth the voice of this great shout in the camp of the *Hebrews*? And they understood that the ark of *Jehovah* was come into the camp. And the Philistines said,—Woe unto us! who shall deliver us out of the hand of these *mighty gods*? these are the *gods* that smote the Egyptians with all the plagues in the wilderness.—Quit yourselves like men, O ye Philistines, that ye be not servants unto the *Hebrews*" (1 Sam. iv. 6, 8, 9); where also it appears that the nations were distinguished by their gods, according to their names, and that the Hebrew nation was distinguished by having for their God Jehovah.

That sacrifices constituted another essential of the worship which prevailed with the Hebrew nation, appears also from the passages just quoted (Exod. iii. 18; v. 2, 3); and also from this circumstance, that the Egyptians abominated the Hebrew nation on account of this worship; as appears from the following passage: "And Moses said, It is not meet so to do, for *we shall sacrifice the abomination of the Egyptians to Jehovah our God*: lo! *we shall sacrifice the abomination of the Egyptians* before their eyes, and will they not stone us?" (Exod. viii. 26:) wherefore also the Egyptians abominated the Hebrew nation to such a degree that they refused to eat bread with them" (Gen. xliii.

32). Hence also, it appears, that the posterity of Jacob was not the only nation which bore the name of Hebrews, but that it was applied to all who practised such worship, whence the land of Canaan was called the land of the Hebrews, even in the time of Joseph: "Joseph said, I was stolen away from the *land of the Hebrews*" (Gen. xl. 15). That sacrifices were in use among the idolatrous nations in the land of Canaan is abundantly evident, for they sacrificed to their gods, to Baal, and others. Balaam, likewise, who was of Syria, where Heber was, and whence the Hebrew nation came, not only offered sacrifices before the posterity of Jacob came into the land of Canaan, but also called Jehovah his God. That Balaam was of Syria, whence the Hebrew nation came, see Numb. xxiii. 7; that he offered sacrifices, see Numb. xxii. 39, 40; xxiii. 1-3, 14, 29; that he called Jehovah his God, see Numb. xxii. 18, and the chapter throughout. It is said indeed of Noah (viii. 20) that he offered burnt-offerings to Jehovah: this, however, is not a true historical fact, but in historical form, because by burnt-offerings was signified holy worship, as may be there seen. Hence, then, it appears what is signified by Heber, or by the Hebrew nation.

1344. Verse 15. *And Selah lived after he begat Heber four hundred and three years, and begat sons and daughters. Selah lived after he begat Heber four hundred and three years*, signifies duration and state; Selah signifies here, as above, what belongs to science; Heber signifies here, as above, the worship of this church in general: *and begat sons and daughters* signifies doctrinals.

1345. Verse 16. *And Heber lived four and thirty years, and begat Peleg. Heber lived four and thirty years*, signifies the beginning of the fourth state of this church; Heber denotes here, as before, the worship of this church in general: *and begat Peleg*, signifies derivation thence; Peleg was a nation so named from him as its father, and by which is signified external worship.

That Peleg here signifies external worship, follows from the series of the derivations of worship, consequently from his derivation. In the foregoing chapter (verse 25) Peleg had another signification, derived from the meaning of the name itself, because it is there said that in his days the earth was divided, and because he represented that church there in conjunction with his brother Joktan.

1346. Verse 17. *And Heber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. Heber lived after he begat Peleg four hundred and thirty years*, signifies duration and state; Heber and Peleg have the same signification here as above: *and begat sons and daughters* signifies doctrinals relative to ritual observances.

1347. Verse 18. *And Peleg lived thirty years and begat Reu. Peleg lived thirty years*, signifies the beginning of a fifth state;

Peleg signifies the same here as above; *and begat Reu*, signifies derivation thence; Reu was a nation so named from him as its father, by which is signified worship still more external.

1348. Verse 19. *And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. Peleg lived after he begat Reu two hundred and nine years*, signifies duration and state; Peleg and Reu have the same signification here as above: *and begat sons and daughters* signifies ritual observances.

1349. Verse 20. *And Reu lived thirty and two years, and begat Serug. By Reu lived thirty and two years*, is signified the beginning of a sixth state; Reu has the same signification here as above: *and begat Serug*, signifies derivation thence; Serug was a nation so named from him as its father, and by which is signified worship in externals.

1350. Verse 21. *And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. Reu lived after he begat Serug two hundred and seven years*, signifies duration and state; Reu and Serug have the same signification here as above: *and begat sons and daughters* signifies the ritual observances of such worship.

1351. Verse 22. *And Serug lived thirty years and begat Nahor. Serug lived thirty years*, signifies the beginning of the seventh state of this church; Serug has the same signification here as above: *and begat Nahor*, signifies derivation thence; Nahor was a nation so named from him as its father, and by which is signified worship verging towards such as is idolatrous.

1352. Verse 23. *And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. Serug lived after he begat Nahor two hundred years*, signifies duration and state; Serug and Nahor have the same signification here as above: *and begat sons and daughters* signifies the ritual observances of that worship.

1353. Verse 24. *And Nahor lived nine and twenty years and begat Terah. Nahor lived nine and twenty years*, signifies the beginning of the eighth state of this church; by Nahor is signified here, as above, worship verging towards such as is idolatrous: *and begat Terah* signifies derivation thence; Terah was a nation so named from him as its father, and by which is signified idolatrous worship.

1354. Verse 25. *And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters. Nahor lived after he begat Terah a hundred and nineteen years*, signifies duration and state; by Nahor is signified here, as above, worship verging towards such as is idolatrous; by Terah is signified idolatrous worship: *and begat sons and daughters* signifies idolatrous ritual observances.

1355. Verse 26. *And Terah lived seventy years and begat Abram, Nahor, and Haran. By Terah lived seventy years*, is

signified the beginning of a ninth state, which is the last; Terah signifies here, as above, idolatrous worship: *and begat Abram, Nahor, and Haran*, signifies derivations thence; Abram, Nahor, and Haran, were persons from whom also nations were named, which were idolaters.

1356. That by Terah is signified idolatrous worship, may appear from derivations spoken of from verse 20 to the present verse. The second Ancient Church degenerated from a sort of internal worship, and became so adulterated as at last to be idolatrous: as is usual with churches in general, which commonly proceed from their internals to externals, and at last sink into externals alone, to the obliterating of everything internal. That this was the case with the church here spoken of, insomuch that a great part of its members did not acknowledge Jehovah to be God, and worshipped other gods, appears from passages in Joshua: "Joshua said unto all the people, "Thus saith Jehovah, the God of Israel: Your fathers dwelt beyond the river in old time, *Terah*, the father of *Abram*, and the father of *Nahor*, and they served other gods" (xxiv. 2). "Now therefore fear Jehovah, and serve him in sincerity and in truth, and put away the *gods whom your fathers served*, beyond the river, and in Egypt, and serve ye Jehovah; and if it seem evil in your eyes to serve Jehovah, choose ye this day whom ye will serve, whether the *gods whom your fathers served*, who were beyond the rivers or the gods of the Amorites" (verses 14, 15): whence it appears manifestly that Terah, Abram, and Nahor, were idolaters. That Nahor was a nation given to idolatrous worship appears also from the case of Laban the Syrian, who lived in the city of Nahor, and worshipped images or teraphim, which Rachel took away (Gen. xxiv. 10; xxxi. 19, 26, 32, 34); and that Abram had one God, Nahor another, and their father, or Terah, another, appears from Gen. xxxi. 53. It is also expressly declared concerning Abram that Jehovah was not known to him: "I appeared unto Abraham, unto Isaac, and unto Jacob, as God Schaddai, and *by my name Jehovah was I not known to them*" (Exod. vi. 3). Hence it is evident how much this church, as established in this nation, fell away, and declined into idolatrous worship, which is here signified by Terah; and as it is signified by Terah, so it is also by Abram, Nahor, and Haran.

1357. There are three universal kinds of idolatry; the first is from self-love, the second from the love of the world, and the third from the love of pleasure. All idolatrous worship has one or other of these as its end. The worship of idolaters can have no other end, because they have no knowledge of eternal life, nor concern about it, and even deny its existence. These three kinds of idolatry are signified by the three sons of Terah.

1358. That Abram, Nahor, and Haran, were persons from whom nations were named, which were idolaters, appears from

the historical parts of the Word. This has been already shown with respect to Nahor; for the city itself was called the city of Nahor (Gen xxiv. 10). Cities at that time were no other than families which dwelt together, and several families formed a nation. That several nations were born of Abraham, appears not only from the posterity of Ishmael, or the Ishmaelites, but also from the posterity of several of his sons which he had by his wife Keturah, who are mentioned by name (Gen. xxv. 1-4).

1359. Verse 27. *And these are the generations of Terah: Terah begat Abram, Nahor, and Haran. And Haran begat Lot. These are the generations of Terah,* signifies origins and derivations of idolatry, whence came the representative church; Terah was the son of Nahor, and also a nation named from him as its father; and by him is signified idolatrous worship: *Abram, Nahor, and Haran,* were sons of Terah, and also nations named from them as their fathers; and by them are here signified several derivative kinds of idolatrous worship: from *Lot* also came two nations who were idolaters.

1360. That *these are the generations of Terah,* signifies origins and derivations of idolatry, whence came the representative church, appears from the signification of generations, as denoting origins and derivations; according to what was shown at verse 10 of this chapter. The subject now treated is of the third church after the flood, which arose when the second church, spoken of from verse 10 to the present verse, became idolatrous in Terah. That Terah, Abram, Nahor, and Haran, were idolaters, has been already shown; and, moreover, that the nations derived from them were so, as the Ishmaelites and Midianities and others, who were of the posterity of Abram; besides others in Syria descended from Nahor; and likewise the Moabites and Ammonites, who were the posterity of Lot.

1361. That from being idolatrous the church became representative, no one can know, unless he knows what is meant by representative. The things which were represented in the Jewish church, and in the Word, are the Lord and his kingdom, consequently the celestial things of love and the spiritual things of faith; besides many things connected with the former, as are all those belonging to the church. The things representing are either persons, or things existing in the world, or on the earth, in short, whatever is an object of the senses, insomuch that there is scarcely any object but may be a representative. It is, however, a general law of representation that the person or thing which bears the representation is not at all reflected on, but only that which is represented. As for example:—Every king, whosoever he was, whether in Judah, or in Israel, or even in Egypt and other places, might represent the Lord; their regal function of itself being representative, so that even the worst of kings might sustain this representation; as was done by Pharaoh,

who exalted Joseph over the land of Egypt, by Nebuchadnezzar in Babylon (Dan. ii. 37, 38), by Saul, and the rest of the kings of Judah and of Israel, of whatsoever character they might be: it was involved in the ceremony of anointing them, by virtue of which they were called the anointed of Jehovah.

In like manner all priests, how many soever they were, represented the Lord; the priestly office itself being representative, whence even wicked and impure priests could sustain this representation as well as others: because, in representatives, the private character of the person bearing the representation is not at all considered. Nor was representation confined to men only, but it extended also to beasts, as in the case of all those which were offered in sacrifice; lambs and sheep representing things celestial; doves and turtles represented spiritual things; and rams, goats, bullocks, and oxen, being equally representative, but of things celestial and spiritual in a lower degree.

And as animated existences bore their representations, so also did things inanimate: as the altar, yea, the very stones of the altar; likewise the ark and tabernacle with all their appurtenances, as also the temple with all things belonging to it, as may be obvious to every one; consequently, the lamps, the bread, and Aaron's garments. Nor was representation confined to these things only, but it included all the rites observed in the Jewish Church. In the ancient churches, representatives extended to all objects of the senses: as mountains and hills; valleys, plains, rivers, brooks, fountains, and pools; groves and trees in general, and each species of tree in particular, insomuch that every tree had some determinate signification; and thus when the significative church ceased, these objects became representative. From these remarks, then, may appear what is meant by representatives. And whereas things celestial and spiritual, or such as belong to the Lord's kingdom, both in heaven and on earth, were thus capable of being represented not only by men of whatsoever quality, but also by beasts and by things inanimate, it is evident what is meant by a representative church.

The case with respect to representatives was this: that, in the sight of spirits and angels, all things appeared holy which were done according to the appointed rites; as when the high priest washed himself with water, when he ministered in his pontifical vestments, or when he stood before the lighted candles, whatever he might be in his private character, were he even the most impure of mankind, and in heart an idolater; so also in regard to the other priests; for, as just observed, in representatives the person was not considered, but the thing represented, altogether abstractedly from the person; and abstractedly, likewise, from the oxen, bullocks, and lambs, which were sacrificed, and from the blood which was poured out about the altar, and also from the altar itself, and so forth. After all internal worship had perished, and

had become not only merely external, but also idolatrous, this representative church was instituted, in order that there might be some kind of conjunction between heaven and earth, or between the Lord, through heaven, with man, after that conjunction had perished which had been before preserved by the internals of worship. But the nature of this conjunction, effected by representatives alone, will, by the divine mercy of the Lord, be spoken of hereafter. Representatives do not commence till the next chapter, all the contents of which, and of those which follow, both generally and particularly, are purely representative. Here it treats of the state of those who were the fathers of such as formed the representative church, before some of them and their posterity became representative characters; who, as shown above, were in idolatrous worship.

1362. That Terah was the son of Nahor, and also a nation named from him as its father, and that by him is signified idolatrous worship, was shown above. That Terah was a nation, may appear from this consideration, that the nations which sprung from his sons acknowledged him as their father, in the same manner as the sons of Jacob, or the Jews and Israelites, and likewise the Ishmaelites, Midianites, and others, acknowledged Abram as their father, and as the Moabites and Ammonites acknowledged Lot as theirs. Although these nations were not named from those patriarchs, but from their sons, they nevertheless all acknowledged their common father, and called themselves his sons, as the sons of Terah, or the sons of Abram, or the sons of Lot; wherefore by each of those patriarchs is signified a nation in a general sense. Here by Terah, Abram, Nahor, and Lot, they being the stocks or roots of the nations which descended from them. This may also be illustrated by the case of the posterity of Jacob, all of whom were named from his twelve sons, but are nevertheless called Jacob and Israel, and likewise the seed and sons of Abraham (John viii. 33, 39).

1363. That Abram, Nahor, and Haran, were the sons of Terah, and were also nations named after them as their fathers, and that by them are here signified divers kinds of idolatrous worship, appears from what has been shown above, and also from this consideration, that by Terah, whose sons they were, is signified idolatry. But what particular kinds of idolatrous worship are here signified by the three sons of Terah, and afterwards by Lot the son of Haran, may appear from a consideration of the several kinds of idolatrous worship. There are in general four kinds of idolatrous worship, one more interior than another, the three more interior kinds being as the sons of one parent, and the fourth as the son of the third. Idolatrous worship may be either internal or external; the internal is what brings man under condemnation, but the external not so. In proportion as idolatrous worship is of a more interior nature, the more it

condemns: but in proportion as it is more external, it condemns less. Internal idolaters do not acknowledge a God, but adore themselves and the world, and make idols of all their lusts; but external idolaters may acknowledge a God although they do not know who is the God of the universe. Internal idolaters are known by the life which they have acquired to themselves; and their idolatry is of a more interior kind in proportion as this life recedes from the life of charity: external idolaters are known only by their worship, and, notwithstanding their being idolaters, they may still have the life of charity. Internal idolaters can profane holy things, but external idolaters can not; wherefore external idolatry is tolerated in order to prevent such profanation, as may appear from what was said above, n. 571, 582, and at verse 9, n. 1327.

1364. That two idolatrous nations descended from Lot, appears from the history of his two sons Moab and Ammi, whom he had by his daughters (Gen. xix. 37, 38), and from whom the Moabites and Ammonites were descended, who, it is plain from the Word, were idolaters. Lot is here mentioned as the father of the two kinds of idolatrous worship signified by Moab and Ammi.

1365. Verse 28. *And Haran died on the faces of Terah his father, in the land of his nativity, in Ur of the Chaldeans.* This signifies that interior worship was obliterated, and was become merely idolatrous. By *Haran* is signified interior idolatrous worship: by *Terah his father* is signified, as before, idolatrous worship in general: by *the land of his nativity* is signified the origin whence it was derived: by *Ur of the Chaldeans* is signified external worship in which are falsities.

1366. That by *Haran died on the faces of Terah his father, in the land of his nativity, in Ur of the Chaldeans*, is signified that interior worship was obliterated, and was become merely idolatrous, appears from the signification of Haran, of Terah, of nativity, and of Ur of the Chaldeans; and also from his being said to die on the faces of Terah his father. With respect to interior worship being obliterated, or ceasing to exist, the case is this. The church cannot be raised up anew in any nation before it is so vastated, as to have nothing of what is evil and false remaining in its internal worship. So long as there is evil in the internal worship of a church, those goods and truths which ought to constitute its internal worship find obstacles to their admission; for so long as evil and falsity are present, goods and truths cannot be received. This may appear from the fact that those who are born and educated in any heretical opinions, and have confirmed themselves in them so as to be altogether persuaded of their truth, can with difficulty, if ever, be brought to receive truths which are contrary to their falsities. With the Gentiles who do not know what the truth of faith is, and still live in mutual charity, the case is otherwise. This was the reason

that the church of the Lord could not be re-established amongst the Jews, but only amongst the Gentiles, who were not in possession of any knowledges of faith. The former, by their false persuasions, altogether darken the light of truth, and thereby extinguish it, but the latter do not, since they know not what the truth of faith is, and what they do not know they cannot darken and extinguish. So in the case here treated of: a new church was about to be established, those were chosen for the implantation of the goods and truths of faith, with whom all knowledge of the goodness and truth of faith was obliterated, and who, like the Gentiles, were become external idolaters. It was shown above, concerning Terah and Abram, that they were of this character,—that they worshipped other gods, and did not know Jehovah, consequently were ignorant of the good and truth of faith: thus they were become more fit to receive the seed of truth than others in Syria, amongst whom those knowledges still remained: that they did still remain with some, appears from the case of Balaam, who was of Syria, and who not only worshipped Jehovah, but also offered sacrifices, and was at the same time a prophet. These, then, are the subjects which are contained in this verse, namely, that interior worship was obliterated, and was become merely idolatrous.

1367. That by Haran is signified interior idolatrous worship, and by Terah idolatrous worship in general, was said and shown above. That by the land of his nativity is signified origin, and that thence their idolatrous worship was derived, appears from the signification of nativity, as denoting origin and derivation, concerning which see above, at verses 10 and 27.

1368. That by Ur of the Chaldeans is signified external worship in which are falsities, appears from the signification of Chaldeans in the Word. It was shown above, at verse 9, that by Babel is signified worship in which inwardly are evils, but that by Chaldea is signified worship in which inwardly are falsities: consequently by Babel is signified worship in which there is inwardly nothing of goodness, and by Chaldea worship in which inwardly there is nothing of truth. Worship wherein inwardly there is nothing good and nothing true, is a worship in which inwardly all is profane and idolatrous. That such worship in the Word is signified by Chaldea, may appear from the following passages: “Behold *the land of the Chaldeans*: this people was not, the Assyrian founded it for them that dwell in the wilderness; they shall set up the watch-towers thereof, they raised up the palaces thereof, he brought it to ruin” (Isa. xxiii. 13); the land of the Chaldeans who are not a people, signifies falsities: by the Assyrian who founded it, is signified reasonings: watch-towers denote phantasies. Again in the same prophet: “Thus saith Jehovah your Redeemer, the Holy One of Israel: For your sake I have sent to *Babel*, and have brought

down all their bars, and the *Chaldeans*, in whose ships there is a cry" (xliii. 14); where Babel denotes worship which has within it evil; the *Chaldeans*, worship which has within it falsity; ships are the knowledges of truth which are corrupted. Again in the same prophet: "Sit thou silent, and get thee into darkness, *O daughter of the Chaldeans*; for thou shalt no more be called the lady of the kingdoms. I was wroth with my people, I have polluted mine inheritance, and given them into thy hand.—These two things shall come to thee in a moment, in one day, the loss of children and widowhood: they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the greatness of thine enchantments" (xlvi. 5, 6, 9); where it is evident that Chaldea denotes the profanation of truth, whereof are predicated sorceries and enchantments. Again in the same prophet: "Go ye forth of Babel, flee ye from the *Chaldeans*" (xlviii. 20); denoting the profanation of goodness and truth in worship. So in Ezekiel: "Cause Jerusalem to know her abominations.—Thy father was an Amorite, and thy mother a Hittite.—Thou hast committed whoredom with the sons of Egypt.—Thou hast committed whoredom with the sons of the Assyrian.—Moreover, thou hast multiplied thy whoredom even to the *land of Chaldea*" (xvi. 2, 3, 26, 28, 29); speaking of the Jewish Church in particular; where the sons of Egypt denote scientifics; the sons of the Assyrian reasonings; and the land of Chaldea, unto which she multiplied her whoredom, the profanation of truth. It must be obvious to every one that by Egypt, Assyria, and Chaldea, are not here meant lands or countries, and that it is spiritual whoredom which is spoken of. Again in the same prophet: "Aholah played the harlot,—and she doted on her lovers, on the Assyrians her neighbours.—Neither left she her whoredom brought from Egypt.—She increased her whoredoms: for when she saw men portrayed upon the wall, the images of the *Chaldeans*, portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the *sons of Babel*, the *Chaldeans*, the land of their *nativity*: as soon as she saw them with her eyes she doted upon them, and sent messengers to them into *Chaldea*; and the *sons of Babel* defiled her with their whoredom" (xxiii. 5, 8, 14-17); where the *Chaldeans* are called sons of Babel, denoting truths profaned in worship: Aholah signifies the spiritual church which is called Samaria. So in Habakkuk: "Lo, I raise up the *Chaldeans*, a bitter and hasty nation, which shall march through the breadths of the land to possess the dwelling-places which are not theirs. They are terrible and dreadful; their judgment and dignity shall proceed of themselves. Their horses also are swifter than leopards, and more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far;

they shall fly as the eagle that hasteth to eat. They shall come all for violence; the looking of their faces shall be towards the east" (i. 6-9); where the Chaldean nation is described by many representatives signifying the profanation of truth in worship. Moreover, Babel and Chaldea are described in two whole chapters in Jeremiah (l. and li.); where it is very manifest what is signified by each; namely, that by Babel is signified the profanation of things celestial, and by Chaldea the profanation of things spiritual, in worship. Hence, then, appears what is signified by Ur of the Chaldeans; that it is external worship which is inwardly profane and idolatrous. That such was the character of the worship which prevailed amongst this people it has been given me to know by information from themselves.

1369. Verse 29. *And Abram and Nahor took to themselves wives; the name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.* This signifies marriages of evil with falsity in idolatrous worship, which are so circumstanced; by husbands are signified evils; by wives falsities.

1370. It would take too much space to show what these particulars signify, for this would be to explain the various kinds and derivations of idolatries. These can only be understood from a knowledge of the opposites of heavenly things, that is, of the profanations of them; as of the celestial things of love, and of the spiritual things of the same, as also of things rational derived thence, and lastly, of things scientific. The profanations of these constitute the kinds and species of idolatries, not, however, the worship of idols, for this is only external idolatry, which may be joined with affections of goodness and truth, and thus with charity, as amongst those Gentiles who live in mutual charity. Interior idolatrous worship, in its various kinds, is what is signified in the Word by external idolatrous worship. Their nativities and generations, and also their marriages, which are those of evil and falsity, are altogether circumstanced according to the relationships and marriages described in verse 27, and in this.

1371. Verse 30. *And Sarai was barren, she had no child.* This signifies that evil and falsity produced themselves no further.

1372. This may appear from the signification of the word barren, of which elsewhere: for son and daughter, as was shown above, signify truth and goodness, and, in the opposite sense, evil and falsity: hence to be barren here signifies that the evil and falsity of idolatrous worship produced themselves no further.

1373. Verse 31. *And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, the wife of Abram his son; and they went forth with them from Ur of the Chaldeans to go into the land of Canaan: and they came to Haran, and there abode.* Hereby is signified, that those who were in the practice of idolatrous worship would be instructed

in the celestial and spiritual things of faith, in order that a representative church might thence have existence.

1374. That this is the signification of these words, may appear from what has been said above, and from what will be said in the next chapter.

1375. Verse 32. *And the days of Terah were two hundred and five years; and Terah died in Haran. The days of Terah were two hundred and five years*, signifies the duration and state of the idolatrous worship understood by Terah: *and Terah died in Haran*, signifies the end of idolatry, and the beginning of a representative church by means of Abram.

CONTINUATION OF THE SUBJECT CONCERNING SITUATION AND PLACE,
AND ALSO CONCERNING DISTANCE AND TIME IN THE OTHER LIFE.

1376. *I HAVE frequently conversed with spirits concerning their idea of place and of distance, suggesting that they are not anything real, but only apparently so, being nothing but the states of their thought and affection, which are thus varied, and exhibited to view in the world of spirits, although not so in heaven among the angels, who are not in the idea of place and time, but in that of states. This, however, is inconceivable to those spirits to whom corporeal and terrestrial ideas still adhere, and who imagine everything to be just as it appears: it is with difficulty also that they can be convinced that they are no longer in the body, but are living as spirits, being unwilling to admit the existence of any mere appearance, or of any fallacy, it being their desire to live in fallacies. Thus they preclude themselves from all right conception and acknowledgment of what is true and good, which are at the utmost distance from all fallacy. It was frequently shown them that change of place is nothing but an appearance, and also a fallacy of sense: for there are two kinds of changes of place in the other life; one being that spoken of above, where it was shown that all spirits and angels constantly keep their situation in the Grand Man, which is an appearance: the other is this, that spirits appear in one place when yet they are not there, which is a fallacy.*

1377. *That place, change of place, and distance, are appearances in the world of spirits, may appear from this fact, that all souls and spirits whatever, since the first creation, appear constantly in their places, nor ever change them, unless when their state is changed, and as their state is changed, places and distances are also varied to them; but as every one has a general state, which rules, and all particular and individual changes of state have still a respect to the general one, therefore after those changes they return to their own situation.*

1378. *I have been informed both by discourse with angels and by living experience, that spirits, as spirits, with respect to the organical forms which constitute their bodies, are not in that place where they seem to be, but that it is possible they may be very far distant thence, and yet appear to be there. I am well aware that those who suffer themselves to be imposed upon by fallacies will not believe this, but nevertheless the fact is certainly so. For the conviction of those spirits who believed nothing to be true but what they saw with their eyes, although it might be a mere fallacy, this fact was illustrated by the consideration that something of a similar nature is exhibited amongst men in the world. Thus, in the case of the sound of the voice in speaking, when it enters the ear of the person spoken to; unless he knows, from the skill in discriminating sounds acquired by habit, and from the testimony of sight, that the speaker is at a distance, he would believe no other than that the speaker was close to his ear. So also in the case of vision when exercised on remote objects; unless the spectator saw at the same time intermediate objects, and thereby was enabled to compute the distance, or else knew it previously, he would be led to suppose the distant object very near to his eye. Still more is this the case with respect to the speech of spirits, it being of a more interior nature; and also with respect to their vision, that likewise being a more interior vision. It was further declared to them, that on this account they ought not to doubt a fact, much less to deny it, because it does not appear obvious to the senses, and they cannot by their means perceive it when manifest experience evinces it to be so. Such is the case also with respect to many things within the sphere of nature, which are contrary to the fallacies of the senses, and are yet believed, because they are confirmed by visible experience. To mention only the instance of a ship's sailing round the globe: those who allow themselves to be carried away by fallacies would imagine that both the ship and the sailors, when they come to the opposite side, would fall off; and that the antipodes cannot possibly stand on their feet. The case is similar with respect to the place of spirits, and many other facts in the other life, which are contrary to the fallacies of the senses, and nevertheless are true; such as, that man has not life from himself, but from the Lord; not to mention various other instances. From these and other considerations, incredulous spirits might be induced to believe that what has been above said concerning the situation and place of spirits is really so.*

1379. *Hence also it may appear that the walkings and translations of spirits, and their progressions, which are continually seen, are nothing else but changes of state; that is, that they appear as changes of place in the world of spirits, but as changes of state in heaven. The like is true in respect to several other things which are representative, and are there presented to view concerning which, by the divine mercy of the Lord, we shall speak hereafter.*

1380. *That place, change of place, and distance, in the other life, are also fallacies, may appear from this circumstance, that spirits, by means of phantasies, may in a moment be elevated on high, yea, to an extremely great height, and likewise, at the same instant, be plunged into the deep; and also may be, as it were, translated from one end of the universe to the other; nay, sorceresses and magicians, in the other life, by means of phantasies, induce others to believe that, whilst they are in one place they are also at the same time in another, or in several places together, thus feigning themselves to be present everywhere. Those who, during the bodily life, have aspired to high things, and those also who have been deceitful, often appear above the head, when nevertheless they are in hell beneath the feet; but as soon as they are deprived of their aspiring imaginations, they fall into their hell, as has been shown me. This is not an appearance, but is a fallacy: for, as observed above, there are two kinds of changes of place, namely, that all spirits and angels constantly keep their situation, is an appearance; and that they appear in a place when yet their situation is not there, is a fallacy.*

1381. *Souls and spirits who are not as yet consigned to their allotted fixed situation in the Grand Man, are conveyed to various places, sometimes in one direction, sometimes in another; at one instant they are seen on one side, at another instant on another side; one while they are above, another while beneath. These are called wandering souls or spirits, and are compared to fluids in the human body, which, rising from the stomach, sometimes proceed into the head, sometimes to other parts, being translated hither and thither: the case is similar with these spirits before they come to the situation allotted them, and which is conformable to their common or general state. It is their states which are thus changed and are erratic.*

1382. *Men cannot but confound the Divine Infinity with infinity of space; and as they cannot conceive of the infinity of space as being other than a mere nothing, as it really is, they disbelieve the Divine Infinity. The case is similar in respect to eternity, which men cannot conceive of otherwise than as eternity of time, it being presented to the mind under the idea of time with those who are in time. The real idea of the Divine Infinity is insinuated into the angels by this, that in an instant they are present under the Lord's view, without any intervention of space or time, even from the farthest extremity of the universe. The real idea of the Divine Eternity is insinuated into them by this, that thousands of years do not appear to them as time, but scarce otherwise than as if they had only lived a minute. Both ideas are insinuated into them by this, that in their present they have together things past and future; hence they have no solicitude about things to come, nor have they ever any idea of death, but only an idea of life: thus in all their present there is the Eternity and Infinity of the Lord.*

GENESIS.

CHAPTER THE TWELFTH.

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

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

1384. *Respecting* the first kind of perception, which is the angelic, consisting in the perception of what is true and good, and of what is from the Lord and what from self; and also in the perception of the source and quality of their thoughts, words, and actions, when they proceed from themselves; it has been granted me to discourse with the sons of the Most Ancient Church concerning it, and in what manner and degree they enjoyed it. They said, that of themselves they neither think nor can think anything, nor of themselves do they will anything, but that in all and everything which they think and will they perceive what comes from the Lord and what comes from other sources, and also in what degree it is from the Lord, and in what degree it is as from themselves. When it is as from themselves, they perceive further whence it is, or from what angels, and likewise the quality of those angels, and what their thoughts are, distinguishing herein with the nicest exactness. Thus they perceive what flows in, with numberless other particulars. Perceptions of this kind are enjoyed with much variety. The celestial angels, who are in love to the Lord, have a perception of good, and thereby of all things of truth; and as from good they have the perception of truth, they do not admit of discourse, much less of reasoning, concerning truth, but say at once that it is so, or that it is not so. But the spiritual angels, who also enjoy perception, though not such as the celestial angels, discourse concerning what is true and good. They nevertheless have a perception of them, but with a difference; for the varieties of this perception are innumerable. The varieties may be arranged under these general heads, the perceiving what is of the will of the Lord,

what is of leave, and what is of permission: all which are very distinct from each other.

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

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

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

1388. *The other kind of perception is, as observed above, that which is common to all, but which is enjoyed by the angels in the highest perfection, and by spirits according to the respective qualities of each, consisting in discerning the character of another the instant he approaches, even though he does not speak. This is made manifest instantaneously by a sort of wonderful influx. A*

good spirit is known not only as to the quality of his goodness, but also of his faith; and when he speaks from every word he utters; and an evil spirit is distinguished in like manner as to the quality of his malice and infidelity; and when he speaks by every word he utters; and this with such certainty as never to admit of deception. Something similar occurs among men, who likewise, from another's gestures, looks, and discourse, can sometimes discover what he thinks, although it is contrary to what he says; and this science with man is natural, deriving its origin from the nature of spirits, in which it is inherent, and thus proceeding from the spirit of man himself, and its communication with the world of spirits. This communicative perception takes its origin from this circumstance, that it is the will of the Lord that all things good should be communicable, and that all should be mutually affected by love, and so be happy. Hence such perception universally prevails among spirits.

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

1390. Nor is there only a communication of another's affections and thoughts, but also of his science, and that so far, as for one spirit to think that he knows whatever another knows, although he had before no acquaintance with such subjects. Thus all the attainments of one are communicated to others. Some spirits retain what they are thus made acquainted with; others do not.

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

idea; what is the affection, what is the origin of that affection, what is its end; with many other things besides of an interior nature.

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

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

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

1395. *It has been given me to know by much experience what is the nature of this kind of perception, but it would carry me too far were I to relate all that has been made known to me. I have often heard the discourse of deceitful persons, and have perceived not only that there was deceit, but also the quality of that deceit, and the wicked purpose involved within it; there is, in fact, an image of the deceit in every tone of the deceiver's voice. I have also perceived whether the deceit was the speaker's own, or was that of others who spoke by him. The case is the same in regard to those who are in hatred: the quality of the hatred is instantly perceived, and many more particulars within the hatred than man would ever be induced to believe. When the persons against whom hatred has*

been cherished are presented to view, a lamentable state is occasioned, for whatever has been thought and contrived against them stands expressed before all.

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

1397. Perceptions being so exquisite, evil spirits cannot approach the sphere or any society of good spirits who are in mutual love: for, at their first approach, they begin to be tortured, to complain, and to lament. A certain wicked spirit, impelled by audacity and self-confidence, intruded himself into a certain society, which was in the confines of heaven; but on the very instant of his entrance he was seized with a difficulty of respiration, and became sensible of a cadaverous smell proceeding from himself; wherefore he sank down again.

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

1399. Every spirit, although he is entirely ignorant of it, has communication with the inner and inmost heaven, otherwise he could not live. His interior character is known by the angels, who are in his interiors, and he is also governed by them from the Lord. Thus there are communications of his interiors with heaven, as of his exteriors with the world of spirits. By interior communications a spirit is disposed to use, to which he is led without being himself aware of it. It is the same with man; he also communicates with heaven by means of angels, otherwise he could not live; and yet he is altogether ignorant of the fact. The

things which flow thence into his thoughts are only the ultimate effects of this communication. All his life is thence; and thence all the tendencies of his life are regulated.

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

CHAPTER XII.

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

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

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

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

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

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

7. And Jehovah appeared to Abram, and said, To thy seed will I give this land. And there he built an altar to Jehovah, who appeared to him.

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

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

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

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

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

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

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

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

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

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

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

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

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

THE CONTENTS.

1401. HISTORICAL truths begin here, all the facts of which are representative, and every particular word is significative. The circumstances related in this chapter concerning Abram represent the Lord's state from his earliest childhood to his youth. As the Lord was born as another man, he advanced also from an obscure state to one more clear. Haran is his first state, which was obscure ; Shechem is his second ; the oak-grove of Moreh is his third ; the mountain which had Bethel towards the sea and Ai on the east is his fourth ; thence towards the south into Egypt is the fifth.

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

THE INTERNAL SENSE.

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

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

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

1406. What is represented by the historical facts related in this chapter, appears from the general contents which are premised; what is represented by the statements, sayings, and words, may appear from the following explanation.

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

1408. These and the subsequent circumstances historically occurred as they are related; but still the historical facts are representative, and every word is significative. The case is the same in all the historical narratives of the Word, not only in the books of Moses, but also in the books of Joshua, of Judges, of Samuel, and of the Kings. In all these nothing is apparent but history: but although history is related in the literal sense, yet in the internal sense are heavenly mysteries which there lie concealed, and which can never be seen, so long as the mind, together with the eye, is confined to the historical relations; nor are they revealed until the mind is removed from the literal sense.

The Word of the Lord is like a body in which there is a living soul. The things belonging to the soul do not appear whilst the mind fixes its attention only on corporeal objects, insomuch that the existence of the soul is scarcely credited, and still less its immortality; but no sooner is the attention of the mind withdrawn from things corporeal, than those belonging to the soul and to life begin to appear. This is the reason, not only that corporeal things must die before man can be born anew, or be regenerated, but also that the body itself must die before man can be admitted into heaven, and see the things of heaven. So it is with the Word of the Lord: its corporeal parts are the contents of the literal sense, whilst the mind is fixed on which, the eternal contents do not appear; but when those become as it were dead, these are presented to view. Nevertheless the things of the literal sense are like those in the body of man, namely, like the scientifics of the memory, which are derived from the things of sense, and which form common vessels containing things interior or internal. It may hence be known that the vessels are one thing, and the essentials contained in the vessels another. The vessels are natural things: the essentials contained in the vessels are spiritual and celestial things. Thus, also, the historical facts related in the Word, and all the particular expressions used in the Word, are common, natural, yea, material vessels, containing in them things spiritual and celestial; and these cannot possibly be brought to view, except by the internal sense. This may appear to every one solely from this consideration: that many things in the Word are spoken according to appearances, yea, according to the fallacies of the senses; as when it is said that the Lord is angry, that he punishes, that he curses, that he kills, and many more things of a like nature; when, nevertheless, the internal sense teaches quite the contrary, namely, that the Lord cannot possibly be angry and punish, much less can he curse and kill. Still, however, to those who, from simplicity of heart, believe the Word just as they comprehend it in the letter, this is not hurtful, provided they live in charity: the reason is, because the Word teaches nothing otherwise than that every one is to live

in charity with his neighbour, and to love the Lord above all things; and those who do this, have the internal contents of the Word within them; and so the fallacies arising from the literal sense are easily dispelled.

1409. That the historical facts here related are representative, and that each Word is significative, may appear from what has been said and shown concerning representatives and significatives above, n. 665, 920, 1361; nevertheless, since representatives here begin, it may be expedient briefly to give a further explanation of the subject. The members of the Most Ancient Church, which was of a celestial character, regarded all things terrestrial, worldly, corporeal, and indeed, all objects of the senses whatever, no otherwise than as things dead: but as all things which exist in the world present some idea of the Lord's kingdom, consequently of things celestial and spiritual, when they observed them by sight or any other of the senses, they did not think of them, but of the celestial and spiritual things of which they were significative: deriving also this perception, not from the sensible objects as origins, but by them as means: thus dead things with them became alive. These significations of the objects of sense, were collected orally by their posterity, and were framed by them into doctrinals, which composed the Word of the Ancient Church after the flood. These doctrinals formed the significatives of the Ancient Church: for by them they acquired a knowledge of things internal, and raised their thoughts from them to things spiritual and celestial. But when that knowledge began to perish, so that the significations were no longer known, and men began to account those terrestrial and worldly things holy, and to worship them without any thought concerning their signification, then the same were made representatives. Hence came the representative church, which had its commencement in Abram, and was afterwards established amongst the posterity of Jacob. It thus appears that representatives had their rise from the significatives of the Ancient Church, and these from the celestial ideas of the Most Ancient Church. The nature of representatives may appear from the historical relations of the Word, in which all the acts of the patriarchs, Abram, Isaac, and Jacob, and afterwards those of Moses, of the Judges, and of the kings of Judah and Israel, were all of them representatives. Abram, in the Word, as has been observed, represents the Lord; and, representing the Lord, he represents also the celestial man; Isaac, likewise, represents the Lord, and thence the spiritual man; Jacob, in like manner, represents the Lord, and thence the natural man corresponding with the spiritual. But the nature of representatives is such, that the reflection is not at all directed to the private character of the person, but is confined to the thing which he represents. All the kings of Judah and Israel, let their private characters

be whatever they might be, represented the regal function of the Lord; and all the priests, whatever their private character might be, represented the priesthood of the Lord. Thus the wicked, as well as the good, were capable of representing the Lord, and the celestial and spiritual things of his kingdom: for, as was said and shown above, the representatives were altogether separate from the personal character of the individual who sustained them. Hence then it is, that all the historical facts recorded in the Word are representative: whence it follows that all the expressions which occur in the Word are significative; that is, that they have a different signification in the internal sense from that which they bear in the literal sense.

1410. *Jehovah said to Abram.*—That this signifies the first animadvertence, is to be thus understood: the historical fact recorded in this passage is representative, but the words themselves are significative. It was according to the style of speaking in the Ancient Church, when they stated the truth of a thing, to say Jehovah has said, or Jehovah has spoken it; which signified that it was so, as shown above. But when significatives were changed into representatives, Jehovah or the Lord actually did speak with men; and then, when it is said that *Jehovah said* or *Jehovah spake* to any one, it signifies the same as before. The words of the Lord, in real history involve the same meaning as the Lord's words in constructed history: the only difference being, that in the one case, the relation is like real history, but in the other, it is not constructed so. This statement, then, that Jehovah said to Abram, signifies nothing else but the first animadvertence; as when in the Ancient Church any one was advertised or had it suggested to him by conscience, or by any inward dictate, or by their word, that a thing was so, the same form of speech was employed,—*Jehovah said*.

1411. *Get thee out of thy land.*—That these words signify that things corporeal and worldly were to be receded from, appears from the signification of land and earth,* which is various, according to what is suitable to the person or thing of which it is predicated; as in the first chapter of Genesis, where earth signifies the external man; and in other places, n. 82, 620, 636, 913. The reason that it here signifies things corporeal and worldly, is, because such things belong to the external man. The term here employed, in its proper sense, means the earth itself, a country, or a kingdom; it also denotes the inhabitants dwelling therein, and also the people and nation which occupy the land. Thus the term *earth* or *land* not only signifies, in an extensive sense, the people or nation, but also, in a confined sense, an inhabitant. When it is predicated of an inhabitant,

* In Hebrew as in Latin the same word means earth and also land that is earth or a portion of it.

it has a signification according to the subject of which it is predicated; and thus, in the present case, it is used to denote things corporeal and worldly; for the land of his nativity, from which Abram was ordered to depart, was immersed in idolatry. In the historical sense, therefore, the meaning here is, that Abram should depart from that country; but, in the representative sense, the meaning is, that those things which belong to the external man should be receded from, that is, that things external should not resist nor interpose disturbance: and as this has relation to the Lord, its signification in that relation is, that things external should agree with things internal.

1412. *And from thy kindred.*—That this signifies exterior corporeal and worldly things, and that “from thy father’s house” signifies things interior of a like kind, may appear from the signification of kindred and of the father’s house. There are with man corporeal and worldly things, both of an exterior and interior sort; the exterior are those which are peculiar to the body, as pleasures and sensual things, the interior are affections and knowledges. These are the things which are signified by kindred and father’s house. That this is the signification of these words, might be proved abundantly; but as it appears plain from the series of the things treated of, and from taking a view of them in the internal sense, there is no need to dwell upon it.

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

1414. The Lord being the subject here treated of, more mysteries are contained herein than can ever be declared or conceived. For, in the internal sense, is here meant the first state of the Lord when he was born; which state, being most mysterious, cannot well be explained so as to be understood. Suffice it to say, that the Lord was as another man, except that he was conceived of Jehovah. He was born of a woman, a virgin, and by such nativity he derived from the virgin mother infirmities such as are common to man. These infirmities were of a corporeal nature, concerning which it is said in this verse, that he should recede from them, in order that things celestial and spiritual might be presented to his view. There are two hereditary natures which are connate in man, one derived from his father, the other from his mother. The hereditary nature

of the Lord derived from the father was Divine, but that derived from the mother was human and infirm. This infirm part which man derives hereditarily from his mother, is somewhat corporeal, which is dispersed during regeneration; but what man derives from his father remains to eternity. The hereditary nature of the Lord derived from Jehovah, was, as just observed, Divine. Another mystery is, that the Lord's Humanity, also, was made Divine. In Him alone was there a correspondence of all things which belong to the body with the Divinity, and such a correspondence as was most perfect, or infinitely perfect; hence there was a union of things corporeal with divine-celestial things, and of things sensual with divine-spiritual things. Thus he is the perfect man, and the only man.

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

1416. *I will make of thee a great nation*.—That this signifies the kingdom in the heavens and on earth, may appear from the signification of a nation, as denoting, in the internal sense, what is celestial of love, and the good thence derived; consequently, all in the universe who are influenced by what is celestial of love and charity. And as it is the Lord who is here treated of in the internal sense, thus is meant all that is celestial, and all the good derived from him, consequently his kingdom; which is with those who are in love and charity. In the supreme sense, the Lord himself is the great nation, as being what is celestial itself and good itself; for all the good of love and charity is from him alone; wherefore also the Lord is his kingdom itself, that is, the all in all of his own kingdom; as likewise is acknowledged by all the angels in heaven. Hence then it appears, that by the words, *I will make of thee a great nation*, is signified the Lord's kingdom in the heavens and on earth.

That the term nation, in the internal sense, when the subjects treated of are the Lord and the celestial things of love, signifies Himself and all things celestial, may appear from the passages adduced above concerning the signification of a nation and of nations, n. 1258, 1259. This may further be confirmed from the following passages: thy name shall no longer be called Abram, but Abraham shall thy name be, because I have given thee to be a father of a multitude of *nations*" (Gen. xvii. 5); where the letter *h*, in the name Abraham, is taken out of the name of Jehovah, for the sake of representing Jehovah or the Lord.

In like manner it is written concerning Sarai, "Thou shalt not call her name Sarai, but Sarah shall be her name; and I will bless her, and will give thee a son also of her; thus will I bless her, and she shall become *nations*: kings of people shall be of her (Gen. xvii. 15, 16); where nations signify the celestial things of love, and kings of people the spiritual things of faith thence derived, which are of the Lord alone. So also it is written concerning Jacob, "Thy name shall no longer be called Jacob, but Israel shall thy name be; and he called his name Israel; and God said unto him, I am God Almighty; be fruitful and multiply; a *nation* and a company of *nations* shall be of thee, and kings shall come out of thy loins" (Gen. xxxv. 10, 11); where Israel denotes the Lord; for that he, in the supreme sense, is himself Israel, is known to some. This being so, it is evident, that a nation and a company of nations proceeding from him, and kings from his loins, must be the celestial and spiritual things of love, and consequently, all who are in them. So it is said of Ishmael, Abram's son by Hagar, "The son of the bond-woman will I make a *nation*, because he is thy seed" (Gen. xxi. 13, 18); what is represented by Ishmael will be seen when we come to the explanation of his history; the seed of Abram is love, by virtue of which the term nation is predicated of the offspring of Ishmael. That the term nation signifies the celestial things of love, appears also in Moses: "If ye will hear my voice indeed, and will keep my covenant, ye shall be a peculiar treasure unto me above all people;—and ye shall be unto me a *kingdom of priests and a holy nation*" (Exod. xix. 5, 6); where a kingdom of priests, which is the Lord's kingdom in the heavens and on earth, so termed on account of the celestial things of love, is manifestly called a holy nation: but the Lord's kingdom derived from his regal office takes his denomination from the spiritual things of love, and is called a holy people; wherefore kings coming out of the loins, in the passage before cited, denote things spiritual. So in Jeremiah: "If those ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a *nation* before me for ever" (xxxi. 36); where the seed of Israel signifies the celestial state of charity, on the cessation of which there is no longer a nation before the Lord. So in Isaiah: "The people that walked in darkness have seen a great light:—thou hast multiplied the *nation*" (ix. 2, 3); speaking of the church of the Gentiles in particular, and in general of all who are in ignorance, and live in charity; who are a nation, because they belong to the Lord's kingdom. So in David: "That I may see the good of thy chosen, that I may be glad in the gladness of thy *nation*, that I may glory with thine inheritance" (Psalm cvi. 5); where the term nation plainly signifies the Lord's kingdom. The signification of nation as denoting what is celestial of love, and the good thence derived, had its origin in a percep-

tive idea of the members of the Most Ancient Church. They lived divided into houses, families, and nations, when they thought of which they had a perception of the kingdom of the Lord, and, from that, of what is celestial itself. From this perception of theirs, the idea of a nation came to be significative; and from this arose the representative.

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

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

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

1420. *And thou shalt be a blessing.*—That these words signify, that all things, both collectively and individually, are from the Lord, may appear from the signification of the word blessing. Blessing is a term which is predicated of all things that are good; in an external sense of corporeal, worldly, and natural good things; in an internal sense, of those which are spiritual

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

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

1422. *I will bless them that bless thee*.—That these words signify all happiness to those who, from the heart, acknowledge the Lord, may appear from the signification of blessing, as involving all things, both collectively and individually, which are from the Lord, including all that are good and all that are true, consequently things celestial, spiritual, natural, worldly, and corporeal; and as blessing includes, in a universal sense, all these things, the series of discourse in each passage where the term occurs will show what is there signified by blessing, for it always has a particular sense suitable to the subjects to which it is applied. Hence it appears that "I will bless them that bless thee" signifies all happiness to those who, from the heart, acknowledge the Lord; for, as already observed, it is the Lord

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

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

1424. *And in thee shall all the families of the ground be blessed.*—That these words signify that all things good and true are from the Lord, may appear from the signification of blessing, spoken of in this verse and in the foregoing; and also from the signification of the families of the ground, as denoting all things

good and true. For families, in the Word, signify the same as nations and people, being predicated both of nations and of people; as where mention is made of families of nations and families of people. Nations, as has been shown, signify things good, and people, as has also been shown, signify things true, n. 1259; wherefore families signify both things good, and things true, n. 1261. The reason that it is said, *All the families of the ground*, is because all things good and true belong to faith originating in love; which is the faith of the church. That by ground is signified the church, consequently the faith constituent of the church, has been shown above, n. 566.

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

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

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

1428. *And Lot went with him.*—That these words signify the sensual nature, and that by Lot is represented the Lord as to his sensual and corporeal man, may appear from the representation of Lot in what follows, where it is related that he was separated from Abram, and was saved by angels. But Lot afterwards, when he was separated, puts on another representation, concerning which, by the divine mercy of the Lord, we shall speak hereafter. That the Lord was born, as another man, of a woman, a virgin, and that he had a sensual and corporeal nature like another man, is evident; but he differed from other men in this respect, that in him the sensual and corporeal part was afterwards united with things celestial, and made divine. By Lot is represented the sensual or corporeal nature of the Lord, or, what is the same thing, his sensual and corporeal man, as it was in his state of childhood, not as it became when

it was united, by means of things celestial, with the divine nature.

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

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

1431. Verse 5. *And Abram took Sarai his wife, and Lot his brother's son, and all their substance which they had acquired, and the souls which they had gotten in Haran: and they went forth to go into the Land of Canaan. And they came into the Land of Canaan. And Abram took Sarai his wife,* signifies good to which truth was adjoined; by Abram, as has been said, is meant the Lord, in the present case, the Lord when a child; by *Sarai* is meant truth: *and Lot his brother's son,* signifies

truth sensual, consequently the first which is insinuated into a child: *and all the substance which they had acquired*, signifies all things which are sensual truths: *and the souls which they had gotten in Haran*, signifies every living essential which was attainable in that obscure state: *and they went forth to go into the land of Canaan*, signifies that thus he proceeded towards the celestial things of love: *and they came into the land of Canaan*, signifies that he arrived at the celestial things of love.

1432. *And Abram took Sarai his wife*.—That by these words is signified good to which truth is adjoined, may appear from what is signified in the Word by man and his wife, on which subject see n. 915; thus, in the present passage, nothing else is signified by Sarai, in the internal sense, but truth. There is in all things of man, both collectively and individually, the resemblance of a marriage, nor can the most minute thing exist, either in his external man and its particular parts, or in his internal man and its particular parts, in which there is not that resemblance: the reason is, because all things, both in general and in particular, derive their existence and subsistence from the Lord, and from the union, by a kind of marriage, of his human essence with the divine, and from the conjunction of both with his kingdom in the heavens and on earth, or the heavenly marriage. In the present case, when truth adjoined to good in the Lord was to be represented, and that by historical facts relating to Abram, it could only be done by the mention of his wife. That in all things, both collectively and individually, there is the resemblance of a marriage, see above, n. 54, 55, 718, 747, 917.

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

1434. *And Lot his brother's son*.—That by these words is signified truth sensual, consequently, what was first insinuated into the Lord during his childhood, appears from the signification of Lot, spoken of in the foregoing verse, as denoting the sensual nature; and from the signification of a son, as denoting truth, concerning which see above, n. 264, 489, 491, 533; and from the signification of a brother, as denoting the truth of faith, n. 367; consequently, by Lot his brother's son, is signified truth sensual; for in the internal sense the persons and words are not reflected on, but only their signification. In heaven they do not know who Lot is, as a person, but only the quality represented by him; nor do they know what a son is, but only the spiritual state, which is respectively as a son; nor what a brother is, except from the nature of that brotherhood which prevails in heaven. As to what concerns truth sensual, it is the first truth which is insinuated into a child, for in childhood the judgment does not penetrate deeper. Truth sensual exists, when all the objects of the earth and the world are seen as created by

God, and all and each for some end, and when in all and each is beheld some resemblance of the kingdom of God. This sensual truth is only insinuated into the celestial man; and as the Lord alone was a celestial man, these and similar sensual truths were insinuated into him in his earliest years, whereby he was prepared for the reception of things celestial.

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

1436. *And the souls which they had gotten in Haran.*—That by these words is signified everything essentially living which is attainable in that obscure state, may appear from the signification of soul, as denoting what is essentially living; and from the signification of Haran, as denoting an obscure state; concerning which see the foregoing verse. The soul, in a proper sense, signifies that in man which lives; consequently his life itself. That in man which lives is not the body, but the soul, and by the soul the body lives. The life itself of man, or what is living itself, is derived from celestial love, and nothing living can possibly exist which has not thence its origin; wherefore, in the present passage, by soul is signified the good which is alive by virtue of celestial love, which is the living essential itself. In the literal sense, by souls are here meant every man, and also every beast, which was alive, and which they had procured to themselves; but in the internal sense nothing else is signified than that which is essentially living.

1437. That by *they went forth to go into the land of Canaan*, is signified that he thus proceeded towards the celestial things of love, appears from the signification of the land of Canaan. That the land of Canaan represents the Lord's kingdom in the

* The term *science* is not employed by the author in the confined sense in which it is now chiefly used in English,—to express an accurate and formal knowledge of the phenomena and laws of nature; nor yet, according to the original meaning of the word, to signify knowledge in general: but to denote knowledge that exists in the mind only as a collection of facts, distinct from any exercise respecting it of understanding or intelligence. *Scientifics* are matters of knowledge simply apprehended as facts. Very great use is made of this term throughout the writings of our author.—ED.

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

1438. *And they came to the land of Canaan.*—That by these words is signified that he arrived at the celestial things of love, is evident from what has been just now said concerning the land of Canaan. The Lord's earliest life, being that from his nativity to his childhood, is here described, namely, that he arrived at the celestial things of love. The celestial things of love are the very essentials from which all other things proceed. The Lord was first of all imbued with these; for thence, in process of time, as from their seed, all things were made fruitful. He had in him celestial seed, as being born of Jehovah; hence he was the only One who had in himself this seed: all men whatsoever have no other than a certain defiled and infernal seed, in and from which is their *selfhood*, and which they receive hereditarily from their fathers, as is known to every one; wherefore unless men receive from the Lord new seed, and a new *selfhood*, that is, a new will and a new understanding, they must needs be devoted to hell; from whence all that exist, whether men, spirits, or angels, are *drawn* and continually withheld by the Lord.

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

1440. That by *Abram passed through the land unto the place of Shechem*, is signified the second state of the Lord, when the celestial things of love appeared to him, may appear from what precedes, and from the order of the things treated of. It may appear from what precedes, in which it is shown, that he advanced towards the celestial things of love, and arrived at

them; which is signified by its being said that "they went forth to go into the land of Canaan; and they came into the land of Canaan." It may appear also from the order of the things treated of; according to which, after he had advanced towards things celestial and arrived at them, they then appeared to him. In things celestial is the very light of the soul, because in them is the divine nature itself, that is, Jehovah himself; and as the Lord joined the human essence to the divine, when he arrived at things celestial, Jehovah necessarily then appeared to him.

1441. That this is the signification of Shechem, may appear also from this consideration, that Shechem is the first station as it were in the land of Canaan, in coming from Syria, or from Haran; and as by the land of Canaan are signified the celestial things of love, it is evident that by Shechem is signified the first appearing of things celestial. Jacob, when he returned from Haran to the land of Canaan, also came first to Shechem; as may appear from the following passage: "Jacob journeyed to Succoth, and built him a house, and made sheds for his cattle: therefore he called the name of the place Succoth; and Jacob came to Shalem, a city of *Shechem*, which is in the land of Canaan, when he came from Padan-Aram:—and he pitched his tent before the city.—And he erected there an altar" (Gen. xxxiii. 17, 18, 20); where also by Shechem is signified the first dawn of light. So in David: "God hath spoken in his holiness: I will rejoice, I will divide *Shechem*, and mete out the valley of *Succoth*. Gilead is mine, and Manasseh is mine, and Ephraim is the strength of my head; Judah is my lawgiver; Moab is my wash-pot; over Edom will I cast out my shoe; over Philistia will I triumph" (Ps. cviii. 7-9); where, also, by Shechem the like is signified. That names signify nothing else than things, and that this is the case with Shechem, may appear very evident from these prophetic passages in David; otherwise they would be little but a mere heap of names. That Shechem was made a city of refuge (Josh. xx. 7); and also a city of priests (Josh. xxi. 21); and that there a covenant was made (Josh. xxiv. 1, 25); are circumstances which involve a similar meaning.

1442. That *unto the oak-grove of Moreh*, signifies the first perception, may also appear from the order of the things treated of: for as soon as Jehovah appeared to the Lord in things celestial, it is evident that he acquired perception; since all perception comes from things celestial: the nature and meaning of perception was shown above, n. 104, 202, 371, 483, 495, 503, 521, 536, 865. Every one, when he comes to things celestial, receives perception from the Lord. They who became celestial men, as was the case with those of the Most Ancient Church, all received perception; as was shown above, n. 125, 597, 607, 784, 895. They who become spiritual men, that is, who receive charity from the Lord, have something analogous to perception, that is,

a dictate of conscience, more or less clear, in proportion as they are grounded in the celestial things of charity. The celestial things of charity are always attended with this effect; for in them alone the Lord is present, and in them he appears to man: how much more must this have been the case with the Lord, who from his infancy advanced to Jehovah, and was joined together and united with him, so as to be one!

1443. With respect to the oak-grove of Moreh as signifying the first or earliest perception, the case is this. There are with man things intellectual, things rational, and things scientific: the inmost parts of his mind are things intellectual; his interiors are things rational; and his exteriors are things scientific. These all together are called his spiritual possessions, and they exist in the above order. The intellectual things of the celestial man are compared to a garden consisting of all sorts of trees; the things rational are compared to a forest consisting of cedars, and trees of that nature, such as flourished in Lebanon; but things scientific are compared to plantations of oaks, on account of the twisted branches which distinguish the oak. By the trees themselves are signified perceptions; as by the trees of the garden of Eden on the east were signified inmost perceptions, or the perceptions of things intellectual; according to what was shown above, n. 99, 100, 103, by the trees of the forest of Lebanon were signified interior perceptions, or the perceptions of things rational; whereas by the trees of an oak-grove were signified exterior perceptions, or the perceptions of things scientific, which appertain to the external man. Hence it is that the oak-grove of Moreh signifies the first or earliest perception of the Lord; for as yet he was a child, and his spiritual things were not more interiorly opened. Moreover the oak-grove of Moreh was the place to which the children of Israel also first came, when they passed over Jordan, and saw the land of Canaan; concerning which it is thus written in Moses: "Thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal; are they not on the other side Jordan, behind the way of the sun's entrance, in the land of the Canaanite, who dwelleth in the plain over against Gilgal, near the *oak-groves of Moreh?*" (Deut. xi. 29, 30); whereby is signified also the first or earliest state of perception; for the entrance of the children of Israel into the land of Canaan represented the entrance of the faithful into the Lord's kingdom.

1444. *And the Canaanite was then in the land.*—That this signifies hereditary evil from the mother in his external man, may appear from what was said above concerning the hereditary nature attached to the Lord; for he was born as another man, and derived evils from his mother, which he fought against and overcame. It is well known that the Lord underwent and sustained most grievous temptations, concerning which, by the

divine mercy of the Lord, more will be said hereafter; so grievous, indeed, that he fought singly, and from his own power, against all hell. No one can be subject to temptations unless evil adheres to him: where there is no evil there cannot be the least temptation, evil being that which infernal spirits excite. There was no actual evil, or evil of his own, attached to the Lord, as there is with all men, but only hereditary evil from the mother, which is here called "the Canaanite then in the land." On this subject, see what is said above, verse 1, n. 1414, where it is shown that there are two hereditary natures born with man, one from the father, the other from the mother; that which is from the father remains to eternity, but that which is from the mother is dispersed by the Lord while man is being regenerated.

But the Lord's hereditary nature from his Father was divine; that from the mother was evil, which is here treated of, and by means of which he underwent temptations; concerning which temptations see Mark i. 12, 13; Matt. iv. 1; Luke iv. 1, 2. But, as just observed, the Lord had no actual evil, or evil of his own; nor had he any hereditary evil from the mother after by temptations he had conquered hell; wherefore it is here said, that *then* there was evil, namely, "the Canaanite was *then* in the land." The Canaanites were those who dwelt by the sea, and by the banks of Jordan; as appears in Moses: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it: nevertheless, the people are strong that dwell in the land, and the cities are walled and very great: and moreover we saw the children of Anak there: the Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and *the Canaanites dwell by the sea, and by the coast of Jordan*" (Numb. xiii. 27-29): the Canaanites dwelling by the sea and by the coast of Jordan, signifies evil in the external man, such as is hereditarily derived from the mother; for the sea and Jordan were the boundaries of the land. That such evil is signified by the Canaanite, appears also from Zechariah: "In that day there shall be no more the *Canaanite* in the house of Jehovah of hosts" (xiv. 21); speaking of the Lord's kingdom; and denoting that the Lord conquered evil, which is meant by the Canaanite, and expelled it from his kingdom. All the various kinds of evil are signified by the idolatrous nations inhabiting the land of Canaan, amongst whom were the Canaanites, as mentioned in Gen. xv. 18, 19; Exod. iii. 8, 17; xxiii. 23, 28; xxxiii. 2; xxxiv. 11; Deut. vii. 1; xx. 17; Josh. iii. 10; xxiv. 11; Judg. iii. 5: what evil is signified by each nation in particular, will be shown, by the divine mercy of the Lord, elsewhere.

1445. Verse 7. *And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land. And there he built an altar to Jehovah who appeared unto him. By Jehovah appeared unto*

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

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

1447. That by his saying, *Unto thy seed will I give this land*, is signified that celestial things should be given to those who should have faith in him, appears from the signification of seed, and from the signification of land. That seed signifies faith in the Lord, has been shown above, n. 255, 256; and also, that land or earth signifies things celestial, at verse 1 of this chapter, and also n. 620, 636, 662, 1066. In the literal sense, by the seed of Abram is meant his posterity derived from Jacob, and by land the land of Canaan, which was to be given into their possession, in order that they might represent the celestial and spiritual things of the kingdom and church of the Lord, and that a representative church might be established among them; as also, because the Lord was to be born in that country. But in the internal sense, nothing else is signified by seed but faith in the Lord, and nothing by the land but things celestial; and, in the present passage, that things celestial should be given to those who should have faith in him. What is meant by having faith in the Lord, has been frequently shown above.

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

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

1450. *He removed thence to a mountain on the east of Bethel.*—

That these words signify the fourth state of the Lord when a child, may appear from what goes before, and also from what follows, and likewise from the nature of order. Order required, that the Lord first of all from infancy should be imbued with the celestial things of love, which consist in love to Jehovah, and neighbourly love, with the pure innocence which has its abode therein. From these, as the very fountains of their life, all celestial things flow, taken both collectively and individually: for all others are only derivations from these. These celestial things are chiefly insinuated into man in his state of infancy, and in his progress thence to childhood, and are even introduced without knowledges,* for they flow in from the Lord, and affect man, before he knows what love is, or what affection is; as may appear from the state of infants, and afterwards from the state of early childhood. These are the remains in man, of which we have occasionally treated; and which are insinuated into him by the Lord, and stored up for the use of his succeeding life: of which, see n. 468, 530, 560, 561, 660, 661. The Lord being born as another man, was also introduced into things celestial according to order; which also was effected by degrees from infancy to childhood, and afterwards to knowledges. How this took place with him, is described in this verse, and is represented in what follows by Abram's sojourning in Egypt.

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

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

1453. *Bethel on the sea, and Ai on the east.*—These word

* The word *knowledges*, in the plural form, and in the sense of *specific matters of knowledge*, is not common in the English language; yet the sense of the original cannot otherwise be expressed; and this use of the term has the great authority of Lord Bacon to plead in its favour.—ED.

signify that as yet he was in an obscure state, namely, as to the knowledges of things celestial and spiritual. It is one thing to be in things celestial, and another thing to be in the knowledges of things celestial. Infants and children are in things celestial more than adult persons, because they are in love to their parents, and in mutual love and innocence; but adults are in the knowledges of things celestial more than infants and children, and yet very many of them are not in the celestial things of love. Before a man is instructed in the things of love and faith, he is in an obscure state, that obscurity arising from the absence of knowledges: and this state is here described by Bethel being on the sea, that is, on the west, and Ai on the east. By Bethel, as observed, are signified the knowledges of things celestial, but by Ai the knowledges of worldly things: the former are said to be on the west when they are seen obscurely, for the west signifies, in the Word, what is obscure; the latter are said to be on the east when they are seen clearly, for the east, in respect to the west, signifies what is in clearness. That the east and west have such a signification needs no proof, it being obvious to the apprehension of every one. That Bethel signifies the knowledges of things celestial, may appear from other passages in the Word where Bethel is mentioned; as in the following chapter, where it is said, "that Abram went on his journeys from the south even to *Bethel*, unto the place where his tent had been in the beginning, between *Bethel* and *Ai*, unto the place of the altar which he had made there at the first" (chap. xiii. 3, 4); where going on his journeys from the south to Bethel signifies progression in the light of knowledges: wherefore it is not there said that Bethel was on the west, and Ai on the east. So it is written of Jacob, where he saw the ladder that he said, "This is none other than the house of God, and this is the gate of heaven:—and he called the name of that place *Bethel*" (Gen. xxviii. 17, 19); where, in like manner, by Bethel is signified the knowledges of things celestial; for man is Bethel, that is, the house of God, and also the gate of heaven, when he is in the celestial things of knowledges. During the process of regeneration, a man is successively introduced by the knowledges of things spiritual and celestial, but when he is regenerate, he is introduced, and is in possession of the things themselves. Again: "God said to Jacob, Arise, go up to *Bethel*, and dwell there, and make there an altar unto God, that appeared unto thee" (Gen. xxxv. 1); where, also, by Bethel are signified knowledges. The like was signified by the ark of Jehovah being in *Bethel*, and the children of Israel coming thither and inquiring of Jehovah (Judg. xx. 18, 26, 27; 1 Sam. vii. 16; x. 3); and also by the king of Assyria sending one of the priests, whom he transported from Samaria, to dwell in *Bethel*, and teach them how they should fear Jehovah (2 Kings xvii. 27,

28). So in Amos: "Amaziah said unto Amos, O thou seer, go flee thee away into the land of Judah, and there eat bread, and prophesy there; but prophesy not again any more at *Bethel*; for it is the king's sanctuary, and it is the house of the kingdom" (vii. 12, 13). But after Jeroboam profaned Bethel (1 Kings xii. 32; xiii. 1-8; 2 Kings xxiii. 15) it had a contrary signification, as in Hosea x. 15; Amos iii. 14, 15; iv. 5-7. That *Ai* signifies the knowledges of worldly things, may also be proved from the historical and prophetic parts of the Word, as from Josh. vii. 2; viii. 1-28; Jer. xlix. 3, 4.

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

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

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

1457. *And Abram journeyed, going and journeying.*—That these words signify further progression, may appear from the signification of going and journeying. Among the ancients, this alone was signified by journeys, travels, and sojournings; and hence this is the only signification of those terms in the internal sense of the Word. Here begin the progressions of the Lord into knowledges. That the Lord was also instructed as another man, may appear from these words in Luke: "And the child grew, and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel" (i. 80).* In the same evangelist, "The child *grew*, and waxed strong in spirit, and *was filled with wisdom*; and the grace of God was upon him" (ii. 40). And again: "After three days they found him in the temple, sitting in the midst of the doctors, both *hearing them, and asking them questions*: and all that heard him were astonished at his understanding and answers. And when they saw him they were amazed; but he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" (ii. 46-49): that he was then twelve years old is declared in verse 42 of the same chapter. Again: "Jesus *increased in wisdom and age, and in favour with God and man*" (ii. 52).

1458. That *towards the south* signifies into goods and truths,

* This passage in the Gospel refers to John the Baptist.

thus into a lucid state as to the interiors, appears from the signification of the south. This signification of the south, as denoting a lucid state, arises in this, that as there are no quarters nor times in the other life, but by times and quarters are signified states, states of intellectual things are circumstanced like states of the times of the day and the year, and also like states of the different quarters of the hemisphere. States of the day are those of evening, night, morning, and noon: states of the year are those of autumn, winter, spring, and summer; and states of the different quarters of the hemisphere have relation to the sun in its different aspects towards the west, north, east, and south. Similar to these are the states of things intellectual; and, what is wonderful, those in heaven who are in a state of wisdom and intelligence dwell in light altogether according to the state, and those are in the greatest light who are in a state of the greatest wisdom and intelligence: but it is to be observed, that wisdom, in heaven, is the offspring of love and charity, and intelligence is the offspring of faith in the Lord. That there is light in the other life, incomparably above the light of this world, has been evidenced to me by much experience; concerning which, by the divine mercy of the Lord, more will be said hereafter. Now as there is such a correspondence between light and things intellectual in heaven, therefore, in the Word, both in this and other passages, nothing else is signified by the south in the internal sense. The south here signifies intelligence as procured by knowledges. Knowledges are celestial and spiritual truths, which, in heaven, are so many radiations of light, and are also rendered visible by light, as just observed: wherefore, as the Lord was now to be imbued with knowledges, in order that he might become the light of heaven, even as to his Human Essence, it is here said, that he journeyed, going or journeying towards the south.

That this is the signification of the south may appear from similar passages in the Word; as in Isaiah: "I will say to the north, Give up, and to the *south*, Keep not back: bring my sons from far, and my daughters from the ends of the earth" (xl. 6); the north signifies those who are immersed in ignorance, and the south those who are in knowledges; sons denote truths, and daughters goods. Again, in the same prophet: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy *light* rise in obscurity; and thy darkness shall be as the *south*"* (lviii. 10); to draw out the soul to the hungry, and

* It is necessary to be observed, that the word for *south*, both in the Author's Latin and in the original Hebrew of this passage, signifies *mid-day* or *noon*, the southern quarter being determined, to the inhabitants of the northern hemisphere, by the sun's place at noon. In the same manner, the names for the *east* and the *west*, in some of the ancient languages, signify *rising* and *setting*; the east being the place of the sun at his rising, and the west at his setting. In our language, all allusions of this sort are lost. In the above passage, and in those

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

which follow from the Psalms, the literal sense requires that the word should be translated *mid-day*; but as the idea of the *south*, which the author is here explaining, is then lost, it is necessary to use the latter expression. There are three other terms denoting the *south* in the Hebrew language, all of which occur in the passage presently cited from Exodus xx.

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

where the cities of the south, in like manner, denote the knowledges of truth and goodness, consequently, the principles of truth and goodness themselves which were to be inherited; the subject there treated of is concerning the Lord's kingdom. With respect to this signification of Abram's journeying towards the south, as denoting the Lord's progression into things good and true, consequently into a bright lucid state as to the interiors, the case is this: knowledges open the way to behold things celestial and spiritual: by knowledges the way is opened from the internal man to the external, in which are contained the recipient vessels, which are as many as the knowledges of goodness and truth; into these, as into their vessels, flow celestial things.

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

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

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

as with other men, there was, in childhood, a scarcity of knowledges in his external man.

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

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

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

1462. That Egypt is the science of knowledges in respect to the Lord, but science in general in respect to other men, may appear from its signification in the Word, abundantly spoken of above, particularly in n. 1164, 1165. For the Ancient Church was seated in Egypt, as in many other places, n. 1238, and when the church was there, sciences eminently flourished there, whence by Egypt is signified science. But after they became

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

scattered, and I will bring again the captivity of *Egypt*" (xxix. 13, 14); where *Egypt* has a like signification. So in Zechariah: "And it shall come to pass, that whoso will not come up of the families of the earth unto Jerusalem to worship the King Jehovah of hosts, even upon them shall be no rain: and if the family of *Egypt* go not up, and come not" (xiv. 17, 18); where *Egypt* also is used in a good sense, and has the same signification.

That science, or human wisdom, is signified by *Egypt*, may appear likewise in Daniel, where the sciences of things celestial and spiritual are called "the treasures of gold and silver," and also "the precious things of *Egypt*" (xi. 43). It is said also of Solomon, that his "wisdom excelled the wisdom of all the children of the east, and all the *wisdom of Egypt*" (1 Kings iv. 30). The house built by Solomon for Pharaoh's daughter was representative of this alone (1 Kings vii. 8). The Lord's being brought into *Egypt* when an infant, had no other signification than what is here meant by Abram going there; it being also done that he might fulfil all things which were represented concerning him. The emigration of Jacob and of his sons into *Egypt* represented nothing else, in the inmost sense, but the Lord's first instruction in knowledges from the Word; as appears also from the following passages. Concerning the Lord it is thus written in Matthew: "The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into *Egypt*, and be thou there until I bring thee word. When he arose, he took the young child and his mother by night, and departed into *Egypt*; and was there until the death of Herod: that it might be fulfilled which was spoken by the prophet, saying, Out of *Egypt* have I called my son" (ii. 13, 14, 16): of which it is thus written in Hosea: "When Israel was a child, then I loved him, and out of *Egypt* have I called my son" (xi. 1); hence it appears that by the child Israel is meant the Lord, and that his instruction when a child is signified by these words, "Out of *Egypt* have I called my son." So again in the same prophet: "By a prophet Jehovah brought Israel out of *Egypt*, and by a prophet was he preserved" (xii. 13, 14); where, in like manner, by Israel is meant the Lord; by a prophet is signified one that teaches, consequently, the doctrine of knowledges. So in David: "Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved. Thou hast brought a vine out of *Egypt*, thou hast cast out the nations, and planted it" (Ps. lxxx. 7, 8); speaking also of the Lord, who is called a vine out of *Egypt*, in respect to the knowledges in which he was instructed.

1463. That to sojourn is to be instructed, may appear from the signification of sojourning in the Word, as denoting to be instructed; and this for the reason, that sojourning and migra-

tion, or procession from place to place in heaven, is nothing else but change of state; as was shown above, n. 1376, 1379; wherefore wherever departure, sojourning, and translation from place to place are mentioned in the Word, nothing else is thereby suggested to the angels than such change of state as occurs among them. Changes of state have respect both to the thoughts and the affections. Changes of state in respect to the thoughts are knowledges, which, in the world of spirits, are exhibited by instructions; which also was a reason why the men of the Most Ancient Church, as having communication with the angelic heaven, by sojourning had a perception only of instruction. So in the present case, by Abram's going down into Egypt to sojourn, nothing else is signified but the instruction of the Lord. The like also is signified by Jacob and his sons going down into Egypt; as in Isaiah: "Thus saith the Lord Jehovah: *My people went down into Egypt at the beginning to sojourn, and the Assyrian oppressed them for nought*" (lii. 4); where the Assyrian denotes reasonings. Hence also, in the Jewish Church, they who were instructed were called *sojourners* that *sojourn* in the midst of them, concerning whom it was commanded that they should be treated in like manner as the home-born (Exod. xii. 48, 49; Levit. xxiv. 22; Numb. xv. 13-16, 26, 29; xix. 10). Of these it is thus written in Ezekiel: "Ye shall inherit this land according to the twelve tribes of Israel; and it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the *sojourners* that *sojourn* amongst you,—and they shall be unto you as born in the country amongst the children of Israel, they shall have inheritance with you among the tribes of Israel: and it shall come to pass that in what tribe the *sojourner sojourneth*, there shall ye give him the inheritance" (xlvi. 14, 22, 23); speaking of the New Jerusalem, or kingdom of the Lord; where by *sojourners* that *sojourn* are meant those who suffer themselves to be instructed, consequently, the Gentiles. That those who are instructed are meant, appears from its being said, "In what tribe he *sojourneth*, there shall ye give him his inheritance;" tribes denote the things of faith. By *sojourning* also is signified somewhat similar to what is denoted by *journeying* and *dwelling*; by *journeying* are signified institutes and order of life, and by *dwelling* is signified living; concerning which significations, see above, n. 1293. For this reason the land of Canaan is called the land of the *sojournings* of Abraham, Isaac, and Jacob (Gen. xxviii. 4; xxxvi. 7; xxxvii. 1; Exod. vi. 4); and Jacob said to Pharaoh, "The days of the years of my *sojournings* are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their *sojournings*" (Gen. xlvi. 9); where *sojournings* signifies life and instructions.

1464. *Because the famine was grievous in the land.*—That by these words is signified much scarcity in his external man, appears from the signification of famine, spoken of above in this verse. The mysteries here contained are too many to admit of a brief explanation; suffice it to observe, that the Lord had the power of learning superior to any other man; but as he was to be instructed in things celestial, previous to his instruction in things spiritual, in which respect his case differed from that of other men, therefore this statement is made. A further reason is, because there was hereditary evil from the mother in his external man, against which he was to fight, and which he was to overcome. Not to mention innumerable other reasons.

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

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

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

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

* For the proper sense of the word *man* [*vir*], in contradistinction to man (*homo*), the reader is referred to the note at chap. ii. 23, in vol. 1. Suffice it here to observe, that the word *homo* in the Latin, which we render *man*, denotes man in his full and proper character, as consisting of the two principles, the celestial and spiritual, in their proper conjunction and subordination, according to what was said in the note above, n. 1414; whereas the word *vir*, which we also render *man*, as having no other term whereby to express it, denotes properly the intellectual or spiritual part, when considered distinctly from the celestial.

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

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

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

mysteries involved in these words will appear from what follows.

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

1472. *And it shall come to pass when the Egyptians see thee.*—That by these words is signified the science of knowledges, which is described as to its quality, when heavenly knowledges are seen thereby, may appear from the signification of Egypt, as denoting the science of knowledges, as shown above. Hence may appear what is signified by this expression, “When the Egyptians see,” namely, that the science of knowledges is of such a quality as is described in this verse. The science of knowledges is thus circumstanced. There is in it something merely natural, which is discoverable even in children when they first begin to learn, that the deeper subjects are the more they desire to understand them; and when they hear of things heavenly and divine, their desire increases. But this is natural delight, and arises from a desire which belongs to the external man. This desire, with some, is attended with this effect, that they place their delight merely in the science of knowledges without regarding any other end; whereas the science of knowledges is only as somewhat instrumental for the sake of use, namely, that knowledges may serve as vessels for the reception of things heavenly and spiritual; and when they are thus serviceable they then first begin to be of use, and receive their delight from use.

It may be plain to every attentive observer, that the science of knowledges is designed in itself for no other end, than that man may become rational, and thereby spiritual, and at length celestial; and that by means of knowledges the external man may be adjoined to the internal. When this is the case, then man is in use, for the internal man regards nothing but use. It is with a view to this end, that the Lord insinuates also the delight which is perceived by children and young persons in learning the sciences. But when a man begins to place his delight in mere science, he is then influenced by corporeal desire, and so far as he is so influenced, or places his delight in mere science, he removes himself from what is heavenly, and his scientifics become closed towards the Lord, and are rendered material. But so far as scientifics are acquired with a view to use, whether for the sake of human society, or the Lord’s church on earth, or his kingdom

in heaven, and, more especially, for the Lord's sake, they are more opened. Wherefore the angels, who are in the science of all knowledges, and indeed to such an extent that scarce a thousandth part can be unfolded to man's full apprehension, yet esteem knowledges as nothing in comparison with use. Hence may appear what is signified by these words, "When the Egyptians see thee, they will say, This is his wife, and they will kill me, and will save thee alive." As this was known to the Lord when a child, and he thus thought concerning it, therefore these things were said, signifying, that if he should be led away by the mere desire of the science of knowledges, science would be such, that it would no longer regard things heavenly, but only the knowledges which the desire of science would seize upon. Much more follows on this subject.

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

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

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

1475. *Say, I pray thee, thou art my sister.*—That this signifies intellectual truth, which is a sister, may appear from the signification of a sister, as denoting intellectual truth, when heavenly truth is a wife: concerning which signification more will be said hereafter. The case herein is this: science is of such a nature, that it desires nothing more than to obtrude itself into things celestial, and to scrutinize them; but this is contrary to order, for thus it violates things celestial. Order itself requires that what is celestial, by means of what is spiritual, should insert itself into what is rational, and thereby into what is scientific, and adapt each to itself: and unless this order be observed, it is impossible to acquire wisdom. In this chapter also are contained these mysteries, namely, how the Lord was instructed by his Father according to all order, and thus how his external man was conjoined to the internal, that is, how his external man, in like manner as the internal, was made Divine, by which, as to each essence, he was Jehovah. This was effected by knowledges, which are means. Without knowledges, as means, the external man cannot indeed become man.

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

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

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

1479. *And it came to pass, when Abram came into Egypt*.—That these words signify, when the Lord began to be instructed, appears from the representation of Abram, as denoting, in the internal sense, the Lord when a child; and from the signification of Egypt, as denoting the science of knowledges, as shown at verse 10 of this chapter. Hence it appears, that to come into Egypt is to be instructed.

1480. *That the Egyptians saw the woman, that she was very beautiful*.—That by these words is signified the science of knowledges, and that it is very pleasing to them, appears from the remark at verse 11, that such is the nature and quality of science in childhood: for it is, as it were, innate in science, because to be so effected by it is innate in man, first of all to

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

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

1482. *And the princes of Pharaoh saw.*—That these words signify primary precepts, which are the princes of Pharaoh, appears from the signification of princes and of Pharaoh. Princes in the Word, both in its historical and prophetic parts, signify those things which are primary; and Pharaoh signifies the same as Egypt; and here Egypt or Pharaoh is to be understood in the best sense, being predicated of the science of knowledge, which the Lord first imbibed in childhood. That these primary precepts were from the Word, appears from the signification of these words in their internal sense. That by Pharaoh, in the Word, is signified the same as by Egypt in general, might be proved from many passages; as also, that by the kings of other kingdoms are meant the same things as by the names of the kingdoms. But by princes are meant those things that are primary therein; as in Isaiah: "The *princes* of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise,

the son of ancient kings?—The *princes* of Zoan are become fools, the *princes* of Noph are deceived" (xix. 11, 13); where the *princes* of Zoan and the wise counsellors of Pharaoh denote primary scientifics; and as wisdom originally flourished in Egypt, as has been observed above, therefore Pharaoh is called the son of the wise, the son of ancient kings. Thus, also, in many other parts of the Word, *princes* denote things primary.

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

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

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

1485. *And he entreated Abram well for her sake.*—That by these words is signified the multiplication of things of science with the Lord, appears from the signification of *entreated well*, as denoting to enrich. It is predicated of science, which is signified by Pharaoh, that it entreated Abram well, that is, the Lord when a child; and this for her sake, that is, for the sake of intellectual truth, which he desired: the desire of truth was that from which the enriching came.

1486. *And he had flocks and herds, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.*—That these words signify all things in general belonging to scientifics, appears from the signification of all these in the Word. But it would take too much room to show what is signified by each in particular; as what by flocks and herds, what by he-asses and men-servants, what by maid-servants and she-asses, and what by camels. Each has its peculiar signification; in general they signify all things relating to the science of knowledges, and to scientifics. Scientifics, considered in themselves, are he-asses and men-servants; their pleasures are maid-servants and she-

asses; camels are general instruments of service; flocks and herds are possessions: this is their signification throughout the Word. All things whatever in the external man are nothing but instruments of service, that is, they are given to serve the internal man. This is the case with all scientifics, which are nothing else than things of the external man; for they are procured from terrestrial and worldly objects by means of the senses, that they may serve the interior or rational man, this the spiritual, the spiritual the celestial, and the celestial the Lord. Thus they are mutually subordinate to each other, as exterior things are subordinate to interior; and thus all and everything, according to order, is subordinate to the Lord. Scientifics, therefore, are the last and outermost things, in which are terminated those which are interior in order; and being the last and outermost, compared with others they are instruments of service. Every one may see to what purposes scientifics may serve, if he reflects, or inquires within himself, what is their use? Whilst he thus reflects on their use, he may also comprehend the nature of their use. Everything of science ought to be directed to some use, and this is its service.

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

1487. *And Jehovah smote Pharaoh with great plagues*.—That by these words is signified that scientifics were destroyed appears from the signification of Pharaoh, as denoting science in general, consequently scientifics, which are the things of science; and from the signification of smiting with plagues, as denoting to destroy. With regard to scientifics: they are procured in childhood with no other end than that of knowing: with the Lord, they were procured from the delights and affection of truth. The scientifics which are procured in childhood are of several kinds, but they are disposed by the Lord in orderly arrangement, that they may serve to promote some use; first, by enabling one to think, afterwards for use by means of thought, and lastly, that they may take effect, that is, that the very life of man may consist in use, and may be a life of uses. These uses are accomplished by the scientifics which man imbibes in childhood; and without them the external man cannot be conjoined with the internal, and become together with it a form of use. When man performs uses, that is, when all his thoughts originate in use as their end, and he does all things with a view to use, if not by manifest reflection, yet by tacit reflection arising from acquired tempers and habits, then the scientifics which had served to promote the first use in making him rational are destroyed,

because they no longer are subservient to that purpose; and so in other cases. This is what is meant by Jehovah's smiting Pharaoh with great plagues.

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

House is used in a contrary sense in Zephaniah: "I will visit upon them that say in their heart, Jehovah will not do good, and will not do evil. Therefore their wealth shall become a booty, and their *houses* a desolation: *they shall also build houses*, but shall not inhabit them, and they shall plant vineyards, but shall not drink the wine thereof" (i. 12, 13). And in Haggai: "Go up to the mountain, and bring wood, and *build the house*. Ye looked for much, and lo, it came to little; and when ye brought it into the *house*, I did blow it away. Why? saith Jehovah of hosts. Because of my house, that is waste, and ye run every one unto his own *house*. Therefore are the heavens over you stayed from dew" (i. 8-10); where houses denote scientifics, by means of which, with the help of reasoning, are formed false sentiments. So in Isaiah: "Woe unto them that join *house to house*, that lay field to field, till there be no place, and ye dwell alone in the midst of the earth. Many *houses* shall be desolate, even great and fair without inhabitant" (v. 8, 9): where houses also denote scientifics, by means of which falsities are produced. So in Amos: "Behold, Jehovah commandeth, and he will smite the great *house* with breaches, and the little *house* with clefts. Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment

into gall, and the fruit of justice into wormwood" (vi. 11, 12); where, in like manner, houses denote falses and evils thence derived; horses denote reasoning; judgment denotes truths, which are turned into gall; and the fruit of justice denotes goods, which are turned into wormwood. Thus, throughout the Word, houses are mentioned to signify human minds, in which there ought to be intelligence and wisdom. In the present case, the house of Pharaoh denotes scientifics, by means of which intelligence is procured and thereby wisdom. The like was signified by the house which Solomon built for Pharaoh's daughter (1 Kings vii. 8, and the subsequent verses). Since houses denote human minds, in which are intelligence and wisdom, and to which belong affections which are of the will, the term "house" in the Word is of extensive signification; but what it signifies in particular may appear from the subjects in relation to which the mention of it occurs. Man himself is also called a house.

1489. *Because of Sarai, Abram's wife.*—That these words signify, because of truth to be adjoined to what is celestial appears from the signification of a wife, consequently of Sarai as a wife, as denoting truth to be adjoined to what is celestial: see verse 12. The case herein is this: unless the scientifics, which had been useful in childhood to the formation of the rational man, are destroyed, so as to become as nothing, truth can by no means be conjoined to what is celestial. Those first scientifics are for the most part earthly, corporeal, and worldly. Notwithstanding the precepts which a child imbibes are divine, he still has no other idea of them than what is derived from such scientifics: wherefore, so long as those lowest scientifics, from which his ideas are derived, adhere to his mind, it is incapable of elevation. The case was the same with the Lord, since he was born like another man, and required to be instructed like another man, but according to divine order, which is such as has been described above. In what is here related concerning Abram in Egypt, the divine order is described according to which the external man was conjoined with the internal in the Lord, that the external also might become divine.

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

1491. *And Pharaoh called Abraham.*—That hereby is signified that the Lord recollected, may appear from the signification of Pharaoh, as denoting science. The science itself, or the scientifics themselves, which the Lord imbibed when a child,

are here called Pharaoh, consequently it is science itself which thus addresses the Lord; or it is Jehovah by means of science. Hence it is plain, that these words signify that the Lord recollected. Observation comes by means of science, consequently by Pharaoh, by whom science is signified, as just remarked.

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

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

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

1495. *Why saidst thou, She is my sister?*—That these words signify, that he then knew no other than that he should have intellectual truth, appears from the signification of a sister, as denoting intellectual truth, and also from his having so said, as appears from verse 13; which was done with this view, that what is celestial might not be violated, but might be saved. Hence it is evident, that the Lord in his childhood, whilst he imbibed the things of science, at first knew no other than that they were for the intellectual man, or that he might draw from them the knowledge of truths; but that it was afterwards dis-

covered that they had a further end, namely, for his attainment to things celestial; and the reason of this was, that celestial things might not be violated, but might be saved. In the course of man's instruction, there is a progression from scientifics to rational truths, next to intellectual truths, and lastly to celestial truths, which are here signified by a wife. If this progression be made from scientifics and rational truths to truths celestial without the mediation of intellectual truths, what is celestial is violated; for there can be no connection of rational truths, which are derived from scientifics, with celestial truths, except by intellectual truths, which are mediums. What is meant by celestial truths, and what by intellectual truths, will be shown presently. For the better understanding of this subject, it may be expedient to say something concerning order. Order requires, that what is celestial should flow into the spiritual, and adapt it to itself: that the spiritual should thus flow into the rational, and adapt it to itself; and that the rational should then flow into the scientific, and adapt it in like manner. But in the course of man's instruction in his childhood, such an order does indeed prevail, but it appears otherwise, namely, as if the progression were from scientifics to things rational, from things rational to things spiritual, and so at last to things celestial. The reason of this appearance is, because it is thus that the way is to be opened to things celestial, which are the inmost. All instruction is only an opening of this way; and as the way is opened, or, what is the same, as the vessels are opened, flowing in takes place according to the above-mentioned order; that is, things rational, as derived from celestial spiritual things, flow into scientifics, celestial spiritual things into things rational, and celestial things, into things celestial spiritual. Celestial things continually present themselves ready for admission, and also prepare and form for themselves vessels, which are opened. That such is the case may likewise appear from this consideration, that both what is scientific and the rational in themselves are dead, and that the appearance of life in them is owing to the continual flowing in of interior life. This may appear manifest to every one from his thought and his faculty of judging, in which lie concealed all the mysteries of the art and science of analysis, which are so numerous, that it is not possible to discover the ten-thousandth part of them. These exist not only in adult men, but also in children, all whose thoughts, with all their speech thence derived, are full of such mysteries; although man, even the most learned, is ignorant of it; all which would be impossible, unless the celestial and spiritual things, which are present within themselves flow in and produce all those effects.

1496. *So I might have taken her to me for a woman.*—That by these words is signified, that thus he might have violated

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

1497. *And now, behold thy wife: take her, and go thy way.*—That by these words is signified that truth should be conjoined with what is celestial, appears from the signification of a wife, as denoting truth that is to be conjoined to what is celestial; as was shown above at verses 11 and 12, and as appears also from what has been now said.

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

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

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

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

1502. Hence then it appears, that the sojourning of Abram in Egypt represents and signifies nothing else but the Lord, and in fact, his instruction in childhood. This is confirmed also by what is said in Hosea: "Out of Egypt have I called my Son" (xi. 1; Matt. ii. 15); and further, by what is said in Moses: "The dwelling of the children of Israel, who dwelt in Egypt, was four hundred and thirty years: and it came to pass at the end of four hundred and thirty years, even the self-same day it came to pass, that all the armies of Jehovah went forth out of the land of Egypt" (Exod. xii. 40, 41). These years were not reckoned from the entrance of Jacob into Egypt, but from the sojourning of Abram in Egypt, from which time four hundred and thirty years had passed; thus by the Son called out of Egypt, as mentioned in Hosea (xi. 1), is signified, in the internal sense, the Lord: and hereby it is further evident, that by Egypt, in the Word, is signified nothing else but science; as shown, n. 1164, 1165, 1462. That these mysteries are contained in the history, may appear also from this consideration, that similar things are related of Abram, when he sojourned in the land of the Philistines, namely, that he called his wife his sister (Gen. xx. 1 to the end); and likewise of Isaac, when he sojourned in the land of the Philistines, when he also called his wife his sister (Gen. xxvi. 6-13); which things would never have been recorded in the Word, and nearly with similar circumstances, unless these mysteries had lain concealed in them. Moreover, that such mysteries are contained in the Word, may further appear from this consideration, that it is the Word of the Lord, which can by no means have any life, unless it contain an internal sense which has respect to him. The mysteries which lie concealed in the above relation, and also in what is recorded concerning Abram and Isaac in the land of the Philistines, relate to the manner in which the Human Essence of the Lord was conjoined to the Divine Essence, or, what is the same thing, how the Lord, as to his Human Essence, became Jehovah; and they teach that this process commenced from his childhood; which commencement of it is the subject here treated of. Moreover, the particulars here recorded involve more mysteries than man is capable of believing; and such of them as can be explained are

so few as scarce to be of any amount. Beside more profound mysteries concerning the Lord, they also involve mysteries relating to the instruction and regeneration of man, in order to his becoming heavenly; and also relating to his instruction and regeneration in order to his becoming spiritual; and this not only in relation to man in particular, but also to the church in general. They further involve mysteries concerning the instruction of infants in heaven; in short, concerning the instruction of all who become images and likenesses of the Lord. These mysteries do not at all appear in the literal sense, by reason that the historical relations which compose that sense intervene, and cause darkness; but they appear in the internal sense.

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

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

1505. *I have likewise been informed how those spheres are procured which are made so sensible in the other life. To give some idea of this matter, let us take for an example one who has conceived a high opinion of himself and of his own excellence, compared with others; such a person at length contracts such a habit, and, as it were, such a nature, that whithersoever he goes, and whenever he sees or converses with other persons, his attention is fixed on himself. This he at first manifestly perceives, but afterwards he does it without taking notice of it: still however the same regard to himself prevails, and is uppermost, both in all the particulars of his affection and thought and in all the particulars of his behaviour and conversation. This is discernible even amongst men, who can perceive it in others. Such then is the nature of that which causes a sphere in the other life; and there it is perceptible, yet only at such times and on such occasions as the Lord permits. This is the case with other affections: wherefore there are as many spheres as there are affections, and compounds of affections, which are innumerable. The sphere of a spirit is, as it were, his image extended around him, and is indeed the image of all things belonging to him. But what is exhibited visibly and perceptibly in*

the world of spirits, is only a sort of general image or resemblance : its quality, however, as to its particulars, is discerned in heaven ; but its quality as to its particulars of particulars, no one knows but the Lord alone.

1506. *In order to the better understanding of the nature of spheres, it may be expedient to adduce a few cases from experience. A certain spirit, with whom I was acquainted and had conversed during his life in the body, appeared frequently afterwards amongst the wicked. This spirit, by reason of the high opinion he entertained of himself, had procured to himself a sphere of excellence in comparison with others ; in consequence of which other spirits suddenly fled away, so that none appeared but himself alone, who then filled the whole surrounding sphere which was one of self-regard. Presently, being forsaken by his associates, he fell into another state ; for if any one in the other life be abandoned by the society in which he is, he becomes at first, as it were, half dead, his life being then sustained only by an influx of heaven into his interiors. He then began to bemoan himself, and to be tormented. It was declared afterwards by the other spirits, that they could not endure his presence, because he wished to be greater than others. At length, being associated with others, he was raised up on high, and thus it seemed to him as if he alone governed the universe : to such a height of arrogance does self-love swell when left to itself. He was afterwards cast down amongst the infernals. Such is the lot which awaits those who think themselves greater than others. Self-love, more than any other love, is contrary to mutual love, which is the life of heaven.*

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

1508. *It has been given me frequently to observe, that such as had been advanced to high rank in the world could not avoid contracting from it a sphere of authority, nor consequently could they conceal or reject it in the other life. In such of them, however, as have been endowed with faith and charity, the sphere of authority*

is wonderfully tempered with a sphere of goodness, so as not to be troublesome to any one; nay, a species of corresponding subordination is also yielded them by well-behaved spirits. Such, however, have not a sphere of rule and dominion, but only a natural sphere in consequence of their high birth: wherefore, in process of time, they put it off, because they are good, and take pains to divest themselves of it.

1509. There were with me for some days a species of spirits, who, during their life in the world, had paid no regard to the good of society, but only to themselves, being unfit for the duties of any office in the state, having no end in life but to indulge in luxury and refinement, and to be distinguished by the elegance of their dress, or to accumulate wealth, practising dissimulation and various modes of insinuation by flattery, affecting a regard to duty, merely with a view to appearance, and to obtain the management of the revenue of their sovereign, whilst they looked down with contempt on all those who were seriously occupied with the business of their employments. It was perceived that they had dwelt in palaces. Their sphere was such as to deprive me of all power of study, and to make it so irksome to me to do or think about anything serious, true, and good, that at length I scarce knew what to do. Such, when they come amongst other spirits, induce on them the same listlessness. In the other life they are useless members, and are rejected whithersoever they go.

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

nature. I wondered who he was; but he came to me and said, that he was the person who sat at the mill, and that he had an idea that all things in the aggregate, and every particular thing singly, was merely the creature of phantasy, and that nothing real existed. It was by reason of his entertaining such ideas that he was reduced to the state here described.

1511. It has been made known to me by much experience, and with such certainty as to admit of no doubt, that the spirits who are in false sentiments flow in into the thoughts, and induce a persuasion as if what is false were truth, so that there is no possibility of its appearing otherwise, and this by reason of their sphere. In like manner genii, who are principled in evils, flow in into the will, and excite a sensation as if evil were good, so that there is no possibility of its being perceived otherwise, and this also by reason of their sphere. It has been granted me a thousand times over to perceive manifestly the influx both of the former and of the latter, and also from whom it proceeded, and in what manner the angels from the Lord removed it, with a variety of circumstances which cannot be particularly declared. Hence it was made evident to me, with such certainty that nothing can be more so, whence come the falsities and evils that prevail in man; and that from falsities, and from lusts of evil, proceed such spheres, which remain after the life of the body, and manifest themselves so evidently.

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

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

1514. Spheres are also rendered sensible by odours, which spirits have a more exquisite perception of than men; for, what is

wonderful, odours correspond to spheres. They who have been accustomed to play the hypocrite and to impose on others by false pretences, and have thereby contracted a nature accordingly, when their sphere is changed into an odour, it is like the stench of vomiting. Those who have studied eloquence, with no other view than to gain themselves admiration, when their sphere is made sensible to smell, it is like the odour of burnt bread. Where men have indulged in mere sensual pleasures, and have not been in charity and faith, the odour of their sphere is like that of excrement. The case is the same with those who have passed their lives in adulteries; but the odour of these is still more offensive. Where men have lived in violent hatred, revenge, and cruelty, their sphere, when changed into odours, has a cadaverous smell. Such as have been immersed in sordid avarice give forth a smell like that of mice. Such as have persecuted the innocent emit a smell like that of lice. These odours cannot be perceived by any man, unless his interior sensations be open, so as to give him sensible intercourse with spirits.

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

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

1517. A vinous odour was once perceived, and I was informed that it proceeded from those who deal much in compliments to each other, but under the influence of friendship and proper feeling, so that there was truth in their compliments. This odour is

perceivable with much variety, and arises from the sphere of what is elegant in the forms of civility and politeness.

1518. *When the celestial angels attend the dead body of a deceased person who is to be raised as to the spirit, the smell of the dead body is changed into an aromatic odour ; on perceiving which the evil spirits cannot approach.*

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

1520. *But with respect to what has been said concerning the perceptibility of the interiors of a spirit, by means of spheres extended and propagated out of him, and also by odours, it is to be observed, that these things do not exist continually ; and, moreover, that they are diversely tempered by the Lord, to prevent spirits always appearing before others just such as they are.*

GENESIS.

CHAPTER THE THIRTEENTH.

OF THE LIGHT IN WHICH THE ANGELS LIVE.

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

convinced by experience. Hence may appear what a difference there is between the light of heaven and the light of this world.

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

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

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

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

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

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

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

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

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

1530. That this is the case might appear to every one from the Word. Thus when the Lord at his transfiguration was manifested to Peter, James, and John, his countenance shone as the sun, and his raiment became as light (Matt. xvii. 2): his appearing thus to them was in consequence of their interior sight being open. The same is also confirmed in the writings of the prophets; as in Isaiah, speaking of the Lord's kingdom in the heavens: "The light of the moon shall be as the light of the sun, and the light of the

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

sun shall be seven-fold, as the light of seven days” (xxx. 26). And in John, speaking also of the Lord’s kingdom, which is called the New Jerusalem: “The city hath no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it, and the Lamb is the lamp thereof” (Rev. xxi. 23). And again: “There shall be no night there, and they need no candle, neither light of the sun, for the Lord God doth lighten them” (xxii. 5). Moreover, when the Lord appeared to Moses, Aaron, Nadab, Abihu, and the seventy elders, it is written, that “they saw the God of Israel; and there was under his feet as it were the paved work of a sapphire stone, and as it were the body of heaven in his clearness” (Exod. xxiv. 10). Since what is celestial and what is spiritual of the Lord appears before the external sight of the angels as a sun and a moon, hence it is that the sun, in the Word, signifies what is celestial, and the moon what is spiritual.

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

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

1533. *Before my interior sight was opened, my idea concerning the innumerable things which appear in the other life differed little from that which the generality of people entertain, namely, that light, and such things as exist by virtue of light, together with objects of sense, could by no means have existence there. This idea was formed in consequence of the prevailing imaginary conceit of the learned respecting immateriality, upon which they so much insist in their disquisitions on the nature of spirits and of all*

things relating to the life of spirits: from which no other conception can be formed than that, being immaterial, their state must either be so obscure as to fall under no idea, or else that it is a mere nonentity; for this is implied in the notion of such immateriality. Nevertheless, the very reverse of this is the truth: for unless spirits and angels were organized substances, it would be impossible for them either to speak, or see, or think.

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

CHAPTER XIII.

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

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

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

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

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

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

7. And there was a strife between the shepherds of the flock of Abram, and the shepherds of the flock of Lot. And the Canaanite and the Perizzite were then dwelling in the land.

8. And Abram said unto Lot, Let there not, I pray thee, be any contention between me and thee, and between my shepherds and thy shepherds: for we men are brethren.

9. Is not the whole land before thee? separate, I pray thee, from me; if to the left, then I will go to the right; if to the right, then I will go to the left.

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

11. And Lot chose for himself all the plain of Jordan; and

Lot journeyed from the east. And they were separated, each man from his brother.

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

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

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

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

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

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

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

THE CONTENTS.

1535. THIS chapter treats of the Lord's external man, which was to be conjoined with his internal. The external man is the Human Essence: The internal is the Divine Essence. The former is here represented by Lot, but the latter by Abram.

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

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

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

1539. A promise that, when the external man was conjoined with the internal, or when the Lord's Human Essence was conjoined to his Divine Essence, all power should be given unto him, verses 14-17.

Of the Lord's interior perception, verse 18.

THE INTERNAL SENSE.

1540. THE historical truths of the Word begin, as was said above, at the twelfth chapter; previous to which, or rather to the time of Heber, the historical circumstances related were not real facts, but things arranged in an historical form. What is now further recorded concerning Abram, in the internal sense, relates to the Lord, signifying and describing the beginning of his life, as to its nature, before his external man was conjoined with his internal, so as that they might act in unity; that is, before his external man was in like manner made heavenly and divine.

The historical facts are what represent the Lord; the words describing them are significative of the things which are represented. But being historical, the mind of the reader cannot but be detained in the facts related, particularly at this day, when a general, and almost universal, incredulity prevails touching the existence of an internal sense, especially when such a sense is asserted to be contained in each particular expression; nor, possibly, will mankind yet acknowledge it, notwithstanding it has been thus far so manifestly shown, by reason that the internal sense appears so to recede from the literal, as to be scarcely discernible in it. They might, however, be convinced of it by this consideration alone, that the historical facts can by no means compose the Word, because in them, separate from the internal sense, there is no more of divinity than in any other history; but the internal sense is what makes the narrative divine. That the internal sense is the Word itself, appears from many things which are revealed; as where it is written, "Out of Egypt have I called my Son" (Matt. ii. 15); not to mention many other passages. The Lord himself, also, after his resurrection, instructed his disciples respecting what was written concerning him in Moses and the prophets (Luke xxiv. 27); consequently that there is nothing written in the Word but what has respect to him, his kingdom, and the church.

These are the spiritual and celestial contents of the Word; whereas those contained in the literal sense are for the most part of a worldly, corporeal, and earthly nature, such as can by no means constitute the Word of the Lord. Men, however, at this day are of such a character, that only such matters as these are within their comprehension, and they scarcely know what is meant when spiritual and celestial things are spoken of. The case was otherwise with the men of the Most Ancient and Ancient Churches, who, should they come again into the world, and read the Word, would not at all attend to the literal sense, which they would regard as none at all, but would only regard

the internal sense ; and they are exceedingly surprised that the Word is not thus read and perceived by all ; wherefore, also, all the books of the ancients were so written, as to contain something in their interior sense different from what is exhibited to view in the literal sense.

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

1542. That these words, and all that follow in this chapter, also, in their internal sense represent the Lord, and form the continuation of his life from his childhood, may appear from what has been said and shown in the foregoing chapter ; and also from what follows ; especially from this consideration, that it is the Word of the Lord, and descended from him through the heavens, and, consequently, that not the smallest part of a word was written which does not involve heavenly mysteries ; this must of necessity be the case with whatever is derived from such an origin. It has been already shown, that the subject here treated of, in the internal, is the Lord's instruction when a child. There are two things with man which form impediments to his becoming heavenly, one of which belongs to his intellectual part, and the other to his will part. The impediment belonging to his intellectual part consists of vain and empty scientifics which he imbibes in childhood and youth ; and the impediment belonging to the will part consists of pleasures derived from lusts which he favours and indulges. Before a man can attain to things heavenly, both must be removed and dispersed ; and when this is done, then first he is in a capacity of being admitted into the light of things heavenly, and at length into heavenly light. Now as the Lord was born as another man, and was to be instructed as another man, it was also necessary that he should learn scientifics ; which was represented and signified by Abram's sojourning in Egypt : and that all vain and empty scientifics at length left him, was represented by Pharaoh's commanding the men concerning him, and by their sending him away, and his wife, and all that he had (see verse 20 of the foregoing chapter) ; but that the pleasures belonging to the will affections, and which constitute the sensual man as to the outermost part of it, also left him, is in this chapter represented by

Lot's separating himself from Abram; for Lot represents such man.

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

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

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

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

1547. *And Lot with him.*—That these words signify what is sensual, was briefly pointed at above, n. 1428, but as Lot is here particularly treated of, it is necessary to know what that is belonging to the Lord he represents. Pharaoh represented scientifics, which at length let the Lord go; but Lot represents things sensual; by which is meant the external man and its pleasures, which are such as arise from objects of the senses, consequently, such as are most external, and wont to captivate man in childhood, and divert him from what is good. For in proportion as a man indulges in pleasures arising from lusts, he is withdrawn from things heavenly, which are those of love and charity; because in such pleasures there is a love derived from self and from the world, with which heavenly love cannot agree.

But there are also pleasures which altogether agree with things heavenly, and which, nevertheless, in their external form, appear similar to the others, concerning which see above, n. 945, 994, 995, 997. But the pleasures originating in lusts are to be restrained and removed, because they close up the approach to things heavenly. These latter pleasures, and not the other, are treated of in this chapter, and are represented by Lot, when he separated himself from Abram. That these pleasures were as yet present, is here signified by Lot's being with Abram. But, in general, by Lot is signified the external man, as will appear from what follows.

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

1549. Verse 2. *And Abram was exceedingly rich in flocks, in silver, and in gold.* *Abram was exceedingly rich in flocks,* signifies the goods with which the Lord was then enriched: *in silver,* signifies truths: *and in gold,* signifies goods derived from truths.

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

1551. *In silver.*—That these words signify truths, appears from the signification of silver, as denoting truth. The most ancient people compared the goods and truths in man to metals; the inmost or celestial goods, relating to love towards the Lord, to gold; the truths thence derived, to silver; but inferior or natural goods to brass, and inferior truths to iron; nor did they only use such comparisons, but they also called the things signified by the names of the metals whereby they were signified. Hence times also were likened to the same metals, and were called the golden, the silver, the brazen, and the iron age; for in this order they succeeded each other. The golden

age was the time of the Most Ancient Church, which was a celestial man; the silver age was the time of the Ancient Church, which was a spiritual man; the age of brass was the time of the succeeding church; which was followed by the age of iron. The like is signified by the statue which Nebuchadnezzar saw in a dream, whose "head was of fine *gold*, his breast and arms of *silver*, his belly and thighs of *brass*, his legs of *iron*" (Dan. ii. 32, 33); that the periods of the church were so to succeed, or that they did so succeed, appears from the same chapter in the same prophet.

That silver, in the internal sense of the Word, wheresoever it occurs, signifies truth, and, in an opposite sense, falsity, appears from the following passages: "For *brass* I will bring *gold*, and for *iron* I will bring *silver*, and for wood *brass*, and for stone *iron*; and I will make thy taxation peace, and thine exactors righteousness" (Isa. lx. 17); where it is evident what is signified by every metal. The subject there treated of is the coming of the Lord, and his celestial kingdom and church: gold for brass, denotes celestial good instead of natural good; silver for iron, denotes spiritual truth instead of natural truth; brass for wood, denotes natural good instead of corporeal good; iron for stones, denotes natural truth instead of sensual truth. Again, in the same prophet: "Ho, every one that thirsteth, come ye to the waters; and he that hath no *silver*, come ye, buy, and eat" (lv. 1): he who has no silver, is he who is in ignorance of truth, and yet is in the good of charity; as is the case with many within the church, and with the Gentiles without the church. Again, in the same prophet: "The isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their *silver* and their *gold* with them, unto the name of Jehovah thy God, and to the Holy One of Israel" (lx. 9); speaking of a new church, or the church of the Gentiles, in particular, and, universally, of the kingdom of the Lord: ships of Tarshish signify knowledges, silver signifies truths, and gold goods, which are the things that should be brought unto the name of Jehovah. So in Ezekiel: "Thou hast taken thy fair jewels of my *gold*, and of my *silver*, which I had given thee, and hast made thee male images" (xvi. 17); where gold signifies the knowledges of things celestial, and silver the knowledges of things spiritual. Again, in the same prophet: "Thou wast decked with *gold* and *silver*, and thy raiment was of fine linen, and silk, and brodered work" (xvi. 13); speaking of Jerusalem, by which is signified the church of the Lord, whose ornaments are thus described. Again, in the same prophet: "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee; with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten *gold* and *silver* into thy treasures" (xxviii. 3, 4); speaking of Tyre: where it is manifest that gold is the riches

of wisdom, and silver the riches of intelligence. So in Joel: "Ye have taken my *silver* and my *gold*, and have carried into your temples my desirable good things" (iii. 5); speaking of Tyre, Sidon, and Palestine, by which are signified knowledges, which are the gold and silver that they brought into their temples. So in Haggai: The Desire of all nations shall come, and I will fill this house with glory. The *silver* is mine, and the *gold* is mine.—The glory of this latter house shall be greater than of the former" (ii. 7, 9); speaking of the church of the Lord, in relation to which it is that gold and silver are mentioned. So in Malachi: "He shall sit as a refiner and purifier of *silver*, and he shall purify the sons of Levi" (iii. 3); speaking of the Lord's coming. So in David: "The words of Jehovah are pure words, as *silver* refined in a furnace of earth, purified seven times" (Ps. xii. 6); silver purified seven times denotes divine truth. It was enjoined the children of Israel, when they departed out of Egypt, that "every woman should ask of her neighbour, and of her that sojourneth in her house, jewels of *silver*, and jewels of *gold*, and raiment, and should put them upon their sons, and upon their daughters, and should spoil the Egyptians" (Exod. iii. 22; xi. 2, 3; xii. 35, 36); where it must be obvious to every one that such plundering and spoiling of the Egyptians would never have been enjoined to the children of Israel, unless some mysteries had been thereby represented: what those mysteries are, may appear from the signification of silver, and of gold, and of raiment, and of the Egyptians; and that somewhat of a similar nature was represented in the above injunction, as in the present case concerning Abram, where it is said that he was rich in silver and gold obtained out of Egypt.

As silver signifies truth, so in an opposite sense it signifies falsity; for they who are in falsity regard it as truth; as also appears from the prophets; thus in Moses: "Thou shalt not desire the *silver* and *gold* that is on them, nor take it unto thee, lest thou be snared therein; for it is an abomination to Jehovah thy God.—Thou shalt utterly detest it" (Deut. vii. 25, 26); speaking of the idols of the nations, where the gold signifies evils; and their silver falsities. Again: "Ye shall not make with me gods of *silver*, neither shall ye make unto you gods of *gold*" (Exod. xx. 23); by which, in the internal sense, nothing else is signified but falsities and evil lusts, falsities being gods of silver, and evil lusts gods of gold. So in Isaiah: "In that day shall every one cast away *his idols of silver*, and *his idols of gold*, which your own hands have made unto you for a sin" (xxxix. 7); where idols of silver and idols of gold have a like signification as above; by their own hands making them, is signified that they were formed from their own selfhood. So in Jeremiah: "They are altogether brutish and foolish: the stock is a doctrine of vanities: *silver* spread into plates is brought from Tarshish, and

gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men" (x. 8, 9): where it is manifest that silver and gold are used in a like sense as above.

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

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

1554. *And he went according to his journeys.*—That these words signify, according to order, may appear from the signification of journeys, or of journeyings, as denoting further progressions; concerning which signification see above, n. 1457: such progressions, being made according to order, are, therefore, here signified by journeys. The Lord advanced from his earliest infancy, according to all divine order, towards things celestial, and into things celestial; the nature and quality of which order is described by Abram in the internal sense. All, likewise, who are created anew by the Lord, are led according to such order; which, nevertheless, is various with men according to the particular nature and genius of each. The order, however, in which man is led during regeneration, is not known to any mortal, nor even to the angels, except very faintly, but to the Lord alone.

1555. *From the south even unto Bethel.*—That these words signify, from the light of intelligence into the light of wisdom, appears from the signification of the south, as denoting the light of intelligence, or, what is the same thing, a bright lucid state as to the interiors; concerning which see above, n. 1458: and from the signification of Bethel, as denoting celestial light arising from knowledges; concerning which see above, n. 1453. That is called the light of intelligence which is procured by the knowledges of the truths and goods of faith; but the light of wisdom belongs to the life which is thence procured. The light of intelligence regards the intellectual part, or the understanding; but the light of wisdom regards the will part, or the

life. Few, if any, know how man is brought to true wisdom. Intelligence is not wisdom, but leads to wisdom: for to understand what is true and good is not to be true and good, but to be wise is to be so. Wisdom is predicated only of life, and has relation to the quality in man of the life: and he is introduced to wisdom or life by learning and knowing, or by sciences and knowledges. There are appertaining to every man two parts, which are the will and the understanding: the will is the primary part, and the understanding the secondary: and man's life after death is according to his will part, not according to his intellectual. The will in man is formed by the Lord, in the period from infancy to childhood; it is effected by the insinuation of innocence and charity towards his parents, nurses, and playmates, and by many other things of which man is ignorant, and which are celestial things: unless such celestial things were first insinuated in man during infancy and childhood, he would by no means be in a capacity of becoming a man. *Thus is formed the first plane.* But as man is not man unless he be also endued with understanding, will alone not constituting man, but understanding with will; and as understanding cannot be procured except by sciences and knowledges; therefore, from the period of boyhood, he is initiated by degrees into sciences and knowledges. *Thus is formed a second plane.* When the intellectual part is furnished with sciences and knowledges, especially with the knowledges of truth and goodness, then first man is in a capacity to be regenerated: and, during his regeneration, truths and goods from the Lord are, by means of knowledges, implanted in the celestial things with which he was gifted by the Lord from infancy, so that his intellectual attainments form one with his celestial. When these are thus conjoined by the Lord, he is gifted with charity, and begins to act from it as from conscience. He thus first receives new life, and this by degrees. The light of this new life is called wisdom, which then takes the first place, and is exalted above intelligence. *Thus is formed a third plane.* Man being rendered such in the life of the body, is continually perfected in the other life. Hence may appear what is the light of intelligence, and what the light of wisdom.

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

tent" (verse 8); which was before he departed into Egypt, that is, before the Lord was initiated into sciences and knowledges.

1557. *Between Bethel and Ai.*—That these words signify heavenly and worldly things of knowledges, appears from the signification of Bethel, as denoting the light of wisdom by knowledges (n. 1453); and from the signification of Ai, as denoting light derived from worldly things. From what was said in the place referred to, may appear what was at that time the nature and quality of the Lord's state, namely, that it was like that of a child; which is such as necessarily to admit the presence of worldly things; for worldly things cannot be dispersed before truth and goodness are implanted in things celestial by knowledges; since man is not capable of distinguishing between things heavenly and things worldly before he knows and comprehends what is heavenly and what is worldly. Knowledges give distinctness to an idea which before was general and obscure; and in proportion as the ideas become more distinct, worldly things are more capable of being separated. Nevertheless that childish state is holy, by reason of its being innocent. Ignorance is by no means inconsistent with holiness, when innocence is in it; on the contrary, holiness has its abode in ignorance that is innocent. In the case of all men, except the Lord, holiness can dwell nowhere but in ignorance; and unless they possess it in ignorance, they are destitute of holiness. In the case of the angels themselves, who are in the highest light of intelligence and wisdom, holiness still has its abode in ignorance: for they know and acknowledge that they know nothing of themselves, but that whatever they know is from the Lord. They know likewise and acknowledge, that all their science, intelligence, and wisdom is as nothing in respect to the infinite science, intelligence, and wisdom of the Lord, consequently, that it is ignorance. Whosoever does not acknowledge that the things which he does not know are infinite in comparison with those which he does know, cannot be in the holiness of ignorance in which the angels are. The holiness of ignorance does not consist in a man's being more ignorant than others, but in his acknowledgment that of himself he knows nothing, and that the things which he does not know are infinite with respect to those which he does know; especially in his regarding scientific and intellectual things as of small account compared with heavenly things; or things belonging to the understanding compared with those belonging to life. As regards the Lord, it is to be observed, that he advanced according to order in conjoining things human with things divine. He is here described as first arriving at a heavenly state, such as he enjoyed when a child, in which worldly things also are present. He proceeded thence to a state more heavenly, and at length to a heavenly

state of infancy, in which he fully conjoined the Human Essence to the Divine.

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

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

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

1561. *And there Abram called on the name of Jehovah.*—That these words signify internal worship in that state appears from the signification of calling on the name of Jehovah; concerning which see above, n. 440, 1455. The reason why mention is here also made of an altar, and it is said that Abram called on the name of Jehovah, in like manner as in the foregoing chapter, verse 8, is, because the states are similar, only with this difference, that the state here described is bright and lucid in respect to that described above. When knowledges are implanted in the state described above, they make it bright and lucid. On the conjunction of truth and goodness, by means of knowledges, with the celestial state described above, then its activity is thus described: for worship is in itself nothing but a certain activity, deriving existence from what is celestial within. What is really celestial cannot be without activity; and worship is its first active result: for it thus brings itself into manifestation, because it has a perception of joy in so doing. All good of love and charity is essential activity itself.

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

1563. *And Lot also, who went with Abram.*—That these words signify the external man with the Lord, appears from the signification of Lot, as denoting the sensual man, or, what is the

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

1564. *Had flocks, and herds, and tents.*—That these words signify those things with which the external man abounds, may appear from the signification of flocks, herds, and tents, of which we shall speak presently. They here signify the possessions of the external man; because by Lot, as already stated, is represented the external man of the Lord. There are two kinds of things or possessions of the external man, namely, such as may agree with the internal, and such as cannot: and by flocks, herds, and tents, are here signified those things which cannot agree; as appears from what follows, where it is said, “There was a dispute between the shepherds of Abram's flock, and the shepherds of Lot's flock” (verse 7).

1565. That flocks and herds are the possessions of the external man may appear from the signification of flocks and herds, as denoting things that are good, see n. 343, 415. But in the present case it is plain that they denote such things as were to be separated, consequently, such as were not good; being pre-

icated of Lot, who was separated from Abram. That flocks and herds denote also things not good, may appear from the following passages in the Word; "I will even destroy thee, that there shall be no inhabitant; and the sea-coast shall be dwellings for shepherds to dig, and folds of *flocks*" (Zeph. ii. 5, 6). So in Jeremiah: "I will also break in pieces with thee the shepherd and his *flock*; and with thee will I break in pieces the husbandman and his yoke of oxen" (li. 23). Again, in the same prophet: "Go up to Kedar, and spoil the men of the east: their *tents* and their *flocks* shall they take away" (xlix. 28, 29).

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

1567. Verse 6. *And the land would not bear them to dwell together, because their substance was great, and they could not dwell together. The land would not bear them to dwell together*, signifies, that whatever relates to celestial internal things could not abide together with the others: *because their substance was great, and they could not dwell together*, signifies that what was acquired by the internal man could not agree with what was acquired in the external.

1568. *And the land would not bear them to dwell together.*—That these words signify, that whatever relates to celestial internal things could not abide together with the other, or with those which are here signified by Lot, appears from the following considerations: Abram, as has been shown, represents the Lord, and, in the present case, his internal man; but Lot represents his external man, and, in the present case, those things that were to be separated from the external man, as being of such a nature that things internal could not abide together with them. There are in the external man many things with which the internal man can abide in connection, as the affections of good, and the delights and pleasures thence arising; for these are the effects

of the goods belonging to the internal man, and of its delights and felicities; and when they are the effects of such goods they are in complete correspondence with their origin; in which case they are the products of the internal man, not of the external: for an effect, as is well known, is not the product of the effect, but of the efficient cause. As for example: the love that beams from the countenance is not produced by the countenance, but by the love which is within, and which imparts its form to the countenance, and produces its effect. So innocence amongst little children, which manifests itself in their looks, their gestures, and their play with each other, is not produced by the countenance, or the gestures, but by innocence from the Lord, which descends, by influx through the soul, into those forms and actions; which, therefore, are its effects. The same is true in all other instances. Hence it appears, that there are many things with the external man which can abide together, or agree, with the internal.

But there are also several things which do not agree, or with which the internal man cannot abide in connection. Such are all things which spring from self-love and the love of the world: for all things that flow from those fountains have respect to self and the world as their ends and objects: with these, therefore, it is impossible that things celestial, which are such as relate to love to the Lord, and neighbourly love, should agree; since these regard the Lord, his kingdom, and all things relating to him and his kingdom, as their ends and objects. The ends of self-love and the love of the world are directed outwards or downwards; but the ends of love to the Lord and neighbourly love are directed inwards or upwards. From these considerations it may appear, that there is such a disagreement between them, that it is impossible for them to abide together. To know what produces a correspondence and agreement of the external man with the internal, and what causes disagreement, let a person only reflect upon the ruling ends of his life, or, what is the same thing, upon his ruling loves; for a man's loves are his ends, since whatever is loved is regarded as an end: it will thus appear what is the kind and quality of his life, and what it will be after death; for the life is formed by the ends which are regarded, or what is the same thing, by the ruling loves. The life of every man is altogether constituted according to this law. The things with man which disagree with eternal life, that is, with spiritual and celestial life, which is eternal life, if they are not removed in the life of the body, must be removed in the other life: and if they cannot be then removed, he must needs be unhappy to eternity. What has been now said is with a view to show, that there are in the external man such things as agree with the internal, and such as disagree, and that those which agree cannot be together with those that disagree; and further, that the things in the

external man which agree come from the internal man, that is, through the internal man from the Lord, like a countenance which beams with love, or the expression of love in the countenance, or like innocence in the looks and gestures of little children, as was observed above; but the things which disagree are of man and his *selfhood*. Hence it may be known what is signified by the words, "The land would not bear them to dwell together." Here the internal sense treats of the Lord, and, consequently, of every likeness and image of him; namely, of his kingdom, the church, and every man who belongs to his kingdom or church: wherefore such things as belong to man are here representatively described. The things belonging to the Lord, before by his own power he overcame evil, that is, the devil and hell, and thus became heavenly, divine, and Jehovah, as to his human essence, are described in relation to the state in which he was.

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

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

1571. *And there was a strife between the shepherds of the flock of Abram and the shepherds of the flock of Lot.*—That these words signify, that the internal man and the external did not agree together, appears from the signification of shepherds, as denoting those who teach, thus the things relating to worship, as may be obvious to every one, wherefore it is needless to adduce proofs from the Word. What is here said has respect to what in verse 5 are called tents, which were there shown to signify worship. What is said in verse 6 has respect to what in verse 5 are called the flock and the herd which were there shown to denote possessions and acquisitions. As this treats of worship, namely, the worship of the internal man and of the external, and as these are not as yet in agreement, it is therefore here said, that there was a strife between the shepherds: for Abram represents the internal man, and Lot the external. In worship, the nature and quality of the disagreement between the internal and external man are especially discernible, yea, in the most minute particulars of worship; for when the internal man is desirous in worship to regard ends that relate to the kingdom of God, and the external man to regard worldly ends,

there hence arises a disagreement which manifests itself in the worship, and that so clearly, that the most minute portion of disagreement is observed in heaven. This is what is signified by the strife between the shepherds of the flock of Abram and the shepherds of the flock of Lot. The cause also is immediately assigned, namely, because the Canaanite and Perizzite were then in the land.

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

1573. *And the Canaanite and the Perizzite were then dwelling in the land.*—That these words signify evils and falsities in the external man, may appear from the signification of the Canaanite, as denoting hereditary evil from the mother in the external man; concerning which see above, n. 1444: and from the signification of the Perizzite, as denoting falsity thence derived, concerning which more will be said presently. That hereditary evil from the mother adhered to the Lord in his external man, may be seen above, n. 1414, 1444; it follows, that falsities thence derived also adhered to him; for where there is hereditary evil, there also is falsity, the latter being produced from the former. But falsity originating in evil cannot be produced before man is imbued with scientifics and knowledges; for the evil has nothing else to operate upon, or to flow into, except scientifics and knowledges: thus evil, which belongs to the will, is changed into falsity in the intellect; wherefore this falsity was also hereditary, as being produced from hereditary evil: but this is not the case with falsity that originates in principles of falsity: nevertheless it was in the external man, and the internal man was enabled to see that it was false. As there was hereditary evil from the mother before the Lord was imbued with sciences and knowledges, or before Abram sojourned in Egypt, it is said that the Canaanite was then in the land, but not the Perizzite: see verse 6 of the foregoing chapter: but here, after he was initiated into scientifics and knowledges, it is said that the Canaanite and the Perizzite dwelt in the land; whence it is evident, that by the Canaanite is signified evil, and by the Perizzite falsity. It appears, also, from this circumstance: that the mention of the Canaanite and the Perizzite is not required by the historical series, for they are never treated of, either in

what goes before or in what follows after; and this is true also in respect to the mention of the Canaanite in the 6th verse of the foregoing chapter: from which it is evident, that some particular mystery lies concealed herein, which can only be known by the internal sense.

It may be matter of surprise to many, to hear speak of hereditary evil from the mother being with the Lord; but as it is here declared so manifestly, and the subject treated of in the internal sense is concerning the Lord, there can be no reason at all to doubt its being so. It is altogether impossible for any man to be born of a human parent, but he must hence derive evil. Nevertheless, there is a difference between hereditary evil which is derived from the father, and that which is derived from the mother. Hereditary evil from the father, is of a more interior nature, and remains to eternity, for it can never be eradicated: the Lord, however, had no such evil, since he was born of Jehovah as his father, and thus, as to his internals, was himself Divine, or Jehovah. But hereditary evil from the mother is of the external man: this was attached to the Lord, and is what is called the Canaanite in the land; the falsity thence derived being called the Perizzite. Thus the Lord was born as another man, and had infirmities as another man. That he derived hereditary evil from the mother, appears evidently from the circumstance of his enduring temptations; for it is impossible that any one should be tempted who has no evil, evil being that in man which tempts, and by which he is tempted. That the Lord was tempted, and that he endured temptations a thousand times more grievous than any man can possibly sustain, and that he endured them alone, and by his own power overcame evil, or the devil and all hell, is also manifest.

Concerning these temptations it is thus written in Luke: "Jesus was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing.—And when the devil had ended all the temptation, he departed from him for a season. And Jesus returned in the power of the Spirit into Galilee" (iv. 1, 2, 13, 14). And in Mark: "And immediately the Spirit driveth him into the wilderness: and he was there in the wilderness forty days, being tempted of Satan; and was with the wild beasts" (i. 12, 13): where by the wild beasts is signified hell. Beside this he was tempted even unto death, so that his sweat might be drops of blood: "And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke xxii. 44). It is not possible for any angel to be tempted by the devil, because, being in the Lord, the evil spirits cannot approach him even distantly, and, were they to do so, they would be instantly seized with horror and fright: much less could hell approach to the Lord, if he had been born divine, that is, with-

out an adherence of evil from the mother. That the Lord also bore the iniquities and evils of mankind, is a general formula of preachers; but for him to take upon himself iniquities and evils, except in a hereditary way from his mother, was impossible. The divine nature is not susceptible of evil: wherefore, that he might overcome evil by his own powers, which no man ever could, or can do, and might thus alone become righteousness, he was willing to be born as another man.

There otherwise would have been no need that he should be born; for he might have assumed the human essence without nativity, as he had formally done occasionally when he appeared to those of the Most Ancient Church, and likewise to the prophets. But in order that he might also put on evil, to fight against and conquer it, and might thus at the same time join together in himself the divine essence and the human essence, he came into the world. The Lord, however, had no actual evil, or evil that was his own; as he himself declares in John: "Which of you convinceth me of sin?" (viii. 46.) From what has been said then, it is very evident what is signified by its being said, just above, that there was a strife between the shepherds of the flock of Abram and the shepherds of the flock of Lot: the reason was, because the Canaanite and the Perizzite dwelt in the land.

1574. That the Canaanite signifies hereditary evil from the mother in the external man, was shown above, n. 1444: but that the Perizzite signifies the falsity originating in evil, appears from other passages in the Word, where the Perizzite is named; as concerning Jacob: "Jacob said to Simeon and Levi, Ye have troubled me, to make me stink among the inhabitants of the land, among the *Canaanites* and the *Perizzites*: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house" (Gen. xxxiv. 30); where, in like manner, by the Canaanite is signified evil, and by the Perizzite falsity. So in Joshua: "Joshua answered them [the sons of Joseph], If ye be a great people, get thee up to the wood-country, and cut down for thyself there, in the land of the *Perizzites* and the *Rephaim*, if Mount Ephraim be too narrow for thee" (xvii. 15); where the Perizzites signify principles of falsity, and by the Rephaim persuasions of falsity, which were to be extirpated; for Mount Ephraim, in the internal sense, is intelligence. So in the book of Judges: "After the death of Joshua, it came to pass that the sons of Israel asked Jehovah, saying, Who shall go up for us against the *Canaanite* first, to fight against him? And Jehovah said, Judah shall go up: behold I have delivered the land into his hand. And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanite; and I likewise will go with thee into thy lot. So Simeon went

with him. And Judah went up: and Jehovah delivered the *Canaanite* and the *Perizzite* into their hand" (i. 1-4); where Judah represented the Lord as to things celestial, and Simeon things spiritual thence derived: the *Canaanite* is evil, the *Perizzite* falsity, which were conquered. This was the answer, or divine oracle; which is thus to be understood.

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

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

1577. *Let there not, I pray thee, be any contention between me and thee, and between my shepherds and thy shepherds.*—That these words signify, that there ought to be no discord between them, may appear from what has been said above. The arcana relating to the concord or union of the internal man with the external, are more in number than can possibly be declared. The internal man and the external were never united in any man, nor were they, or are they capable of being united, except in the Lord; for which reason, also, he came into the world. With those who are regenerated, it appears as if they were united; but then they are of the Lord: for the things which agree are of the Lord, but the things which disagree are of men. There are two things appertaining to the internal man, namely, the celestial and the spiritual; which two constitute a one, when the spiritual is grounded in the celestial: or what amounts to the same, there are two things of the internal man, namely, goodness and truth, which two constitute a one, when truth is grounded in goodness: or what again amounts to the same, there are two things belonging to the internal man, namely, love and faith; which two constitute a one, when faith is grounded in love: or, what still amounts to the same, there are two things belonging to the internal man, namely, will and understanding; which two constitute a one, when the under-

standing is grounded in the will. This may be conceived still more clearly from the case of the sun as the source of light: if in this light there are both heat and light, as in the time of spring, then all things thereby vegetate and live; but if there be no heat in the light, as in the time of winter, then all things in consequence wither and die. Hence appears what constitutes the internal man; and from the constitution of the internal man it is plain what is the constitution of the external. All in the external man is natural; for the external man is the same as the natural man. The internal man is said to be united with the external, when the celestial-spiritual of the internal man flows into the natural of the external, and causes them to act as one. By this the natural becomes celestial and spiritual also, but in a lower degree: or, what is the same thing, hereby the external man becomes celestial and spiritual, but in an exterior degree. The internal man and the external are altogether distinct, because celestial and spiritual things are what affect the internal man, but natural things the external: yet notwithstanding their being distinct, they are still united, namely, when the celestial-spiritual of the internal man flows into the natural of the external, and disposes it as its own. In the Lord alone the internal man was united with the external; but it is not so with any other man, only so far as the Lord has united, and does unite them. It is love and charity alone, or goodness, which unites: and it is not possible there should be any love and charity, that is, any goodness, but from the Lord. Such is the union which is intended by these words of Abram: "Let there not, I pray thee, be any contention between me and thee, and between my shepherds and thy shepherds, because we men are brethren." In respect to its being said, "between me and thee, and between my shepherds and thy shepherds," the case is this: As in the internal man there are two things, namely, the celestial and spiritual, which, as just said, constitute a one; so also in the external man: the celestial of the latter being called natural good, and its spiritual being called natural truth. "Let there not be any contention between me and thee," has respect to good, and implies, Let there not be any disagreement between the good of the internal man, and the good of the external man: and "Let there not be any contention between my shepherds and thy shepherds," has respect to truth, and implies, Let there not be any disagreement between the truth of the internal man and the truth of the external.

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

1579. Verse 9. *Is not the whole land before thee? Separate, I pray thee, from me; if to the left, then I will go to the right; if*

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

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

v. 1581. *Separate, I pray thee, from me.*—Signifies, that good cannot appear, unless what is discordant be annihilated, appears from what has been just now said; namely, that the internal man is desirous that what is discordant in the external man should separate itself, since, before it is separated, the good which flows in continually from the internal man, that is, through the internal man from the Lord, cannot appear. With respect to this separation, it is to be observed, that it is not separation, but quiescence. In the case of any one, except of the Lord, the evil which is in the external man is incapable of being separated; for whatever a man has once acquired, remains with him. Nevertheless, it seems to be separated when it is rendered quiescent; for thus it appears as if it were annihilated. Nor is it thus quiescent, so as to appear annihilated, except from the Lord. When it is thus quiescent, then first good things flow in from the Lord, and affect the external man. Such is the state of the angels. They know no other than that evil is separated from them; whereas, what they enjoy is only a detention from evil, and thus its quiescence, so that it appears annihilated. Thus its separation is an appearance; which the angels also know when they reflect.

1582. *If to the left, I will go to the right; if to the right, I will go to the left.*—That these words signify separation, appears from the signification of the right and the left. The right and the left do not denote any certain quarter, or certain place, but only imply what is relatively so situated; as may appear from this circumstance that both east and west, both north and south, may be either on the right or on the left, according to the direction in

which a person stands. The case is similar in regard to places: thus the land of Canaan could not be said to be on the right or on the left, except respectively. Wherever the Lord is, there is the centre, and thence are determined the right and the left. Thus, whether Abram, by whom the Lord is represented, went in this direction or that, the representation still adhered to him, and also to the land, so that it was the same thing whether he was in the land of Canaan, or in any other place; comparatively as the place where the person of the highest dignity sits at table is the highest place, and hence the places to the right and left. To speak of going to the right or to the left, was therefore a form of expressing option, which signified separation.

1583. Verse 10. *And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was all well watered, before Jehovah destroyed Sodom and Gomorrah, as the garden of Jehovah, as the land of Egypt in coming to Zoar.* *And Lot lifted up his eyes,* signifies that the external man was illuminated from the internal: *and beheld all the plain of Jordan,* signifies goods and truths which were in the external man: *that it was all well watered,* signifies that there they might increase: *before Jehovah destroyed Sodom and Gomorrah,* signifies the external man destroyed by lusts of evil, and by persuasions of falsity: *as the garden of Jehovah,* signifies the rational mind: *as the land of Egypt in coming to Zoar,* signifies the things of science originating in the affections of goodness. By the whole verse is signified that the external man appeared to the Lord, such as it is in its beauty, when joined with the internal.

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

1585. *And he beheld all the plain of Jordan.*—That these words signify those goods and truths which were with the external man, appears from the signification of a plain, and of Jordan. The plain about Jordan, in the internal sense, signifies the external man as to his goods and truths. The reason why the plain of Jordan has this signification is, because Jordan was the boundary of the land of Canaan. The land of Canaan, as has been said and shown above, signifies the kingdom and church of the Lord, and, indeed, the celestial and spiritual things belonging to it; where-

fore, also, it is called the Holy Land, and the heavenly Canaan; and as it signifies the kingdom and church of the Lord, it signifies, in the supreme sense, the Lord himself, who is the all in all of his kingdom and of his church. Hence all things which existed in the land of Canaan were representative. Those which were in the midst of the land, or which were inmost, represented the Lord's internal man; as Mount Zion and Jerusalem, Mount Zion representing things celestial, and Jerusalem things spiritual. Those which were at a distance thence, represented things more remote from the internal; and those at the extremities, or which formed the boundaries, represented the external man. The boundaries of Canaan were several; in general, the two rivers, Euphrates and Jordan, and also the sea; whence Euphrates and Jordan represented things external. Here, therefore, the plain of Jordan signified, as it represents, all things appertaining to the external man. The case is the same when the land of Canaan is predicated of the Lord's kingdom in the heavens, or of his church on earth, or of an individual member of his kingdom or church, or, abstractedly, of the celestial things of love, and so forth. Hence it is, that almost all the cities, yea, all the mountains, hills, valleys, rivers, and other things, in the land of Canaan, were representative. That the river Euphrates, as being a boundary, represented things sensual and scientific, which belong to the external man, was shown above, n. 120. That Jordan, also, and the plain of Jordan, have the same signification, may appear from the following passages of the Word: "My God, my soul is cast down within me: therefore will I remember thee from the *land of Jordan*, and of the Hermonites, from the hill Mizar" (Ps. xlii. 6); where the land of Jordan denotes what is lowly, consequently what is distant from what is celestial, as the external things of man are from his internal. The passing of the children of Israel over Jordan, when they entered into the land of Canaan, and the dividing of the river at that time, represented also the passage to the internal man through the external; and, likewise, man's entrance into the kingdom of the Lord: with many other things besides (Josh. iii. 14 to the end; iv. 1 to the end). And as the external man is continually assaulting the internal, and aspiring to dominion, therefore the *pride* or *swelling of Jordan* became a prophetic form of speaking; as in Jeremiah: "If thou hast run with the footmen, and they have wearied thee, then how wilt thou contend with horses? and if in the land of peace, wherein thou trustedst, then how wilt thou do in the *swelling of Jordan*?" (xii. 5); where the swelling of Jordan denotes the things of the external man, which rise up, and are desirous to have dominion over the internal: as is the case with reasonings, which are here called horses, and the confidence thence derived. Again, in the same prophet: "Edom shall be a desolation. Behold, he shall come up as a lion from the *swelling*

of *Jordan* to the habitation of the strong" (xlix. 17, 19); where the swelling of *Jordan* denotes the swelling of the external man against the goods and truths belonging to the internal. So in *Zechariah*: "Howl, fir-tree, for the cedar is fallen; because the mighty are spoiled: howl, ye oaks of Bashan: for the defenced forest is come down. A voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the *pride of Jordan* is spoiled" (xi. 2, 3). That *Jordan* was the boundary of the land of Canaan, appears from *Numb.* xxxiv. 12; and that it was the boundary of the land of Judah towards the east, appears from *Josh.* xv. 5.

1586. *That it was all well watered.*—Signifies that there they may increase, namely, the goods and truths, may appear from the signification of watered, concerning which see above n. 108.

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

1588. *As the garden of Jehovah.*—That these words signify things rational, appears from the signification of the garden of *Jehovah*, as denoting intelligence, concerning which, see n. 100; consequently, as denoting what is rational, which is the medium between the internal and external man. What is rational is the intelligence of the external man. It is called the garden of *Jehovah* when what is rational is celestial, that is, from a celestial origin, as it was with the Most Ancient Church; concerning which it is thus written in *Isaiah*: "Jehovah shall comfort *Zion*, he will comfort all her waste places, and he will

make her wilderness like Eden, and her desert like the *garden of Jehovah*: joy and gladness shall be found therein, thanksgiving and the voice of melody" (li. 3). But it is called the garden of God when what is rational is also spiritual, that is, from a spiritual origin, as with the Ancient Church; concerning which it is written in Ezekiel: "Full of wisdom, and perfect in beauty: thou hast been in Eden, *the garden of God*" (xxviii. 12, 13). What is rational in man is compared to a garden by reason of the representatives of it that are rendered visible in heaven; for when what is celestial-spiritual from the Lord flows into what is rational in man, it exhibits an appearance as of a garden; nay, visible paradises are also hence presented to the view, which in magnificence and beauty exceed every idea of human imagination. Such is the effect of the influx of celestial-spiritual light from the Lord, concerning which see above, n. 1042, 1043. Yet the visible paradisiacal scenes and beauties are not what affect the angels, but the celestial-spiritual things which live therein.

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

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

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

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

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

deformity, when disjoined, is described in this verse and in the two following.

1593. *And Lot journeyed from the east.*—That these words signify those things in the external man which recede from celestial love, appears from the signification of the east, as denoting the Lord, consequently, all that is celestial, of which see above, n. 101. As by the east is signified the Lord, it hence follows, that the east here is the Lord's internal man, which was divine. Thus, by Lot's journeying from the east, is here signified, that the external man receded from the internal.

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

This cause, however, is not that which chiefly operates in disuniting the external man from the internal; for the greatest

part of mankind is in this incredulity, and the most learned more than the simple; but what is principally effective of such disunion is self-love, as also, the love of the world, though not so much as the love of self. The reason why man is ignorant of this, is because he does not live in charity; and, when this is the case, it cannot appear to him that the life of self-love and of its lusts is contrary to heavenly love. There is also in self-love, and in its lusts, a kind of flaming energy, with a delight thence derived, which so affects the life, that it almost appears to the person under its influence as if eternal happiness itself consisted in it, accordingly, many make eternal happiness to consist in becoming great after the life of the body, and in being served by others, even by angels; when yet they themselves are unwilling to serve any, except with a secret view to themselves that they may be served. When they say that then they shall be willing to serve the Lord alone, they say what is false: for they who cherish self-love would have even the Lord himself serve them; and in proportion as this is not done, they go back. Thus the desire of their hearts is, that they themselves may be lords, and govern the universe. It is easy to conceive what kind of government this would be, where such a desire has a general, nay, a universal influence. Would it not be an infernal government, where every one loves himself above all others? Yet this is inseparably included in self-love.

Hence may appear what is the quality of self-love; as also from this consideration, that it conceals in its bosom hatred against all who do not subject themselves to it as slaves: and as it carries hatred in its bosom, so, consequently, does it include all sorts of revenge, cruelty, deceit, and other abominable dispositions.

But mutual love, which alone is heavenly, consists in this: that whosoever is influenced by it, not only says, but also acknowledges and believes, that he is most unworthy, that he is something vile and filthy, and that the Lord, out of an infinite mercy, is continually drawing and keeping him out of hell, into which he is continually attempting, nay desiring, to cast himself. The ground of such his acknowledgment and belief is, that it is the truth; not that the Lord, or any angel, desires such acknowledgment and belief from any one, with a view to his abasement, but to prevent his being puffed up, when being what he is it would be as if dung should call itself pure gold, or as if a fly on a dunghill should call itself a bird of paradise. In proportion, therefore, as man acknowledges and believes his nature to be such as it really is, he recedes from self-love and its lusts, and regards self with abhorrence; and so far as this is the case with him, he receives from the Lord heavenly love, that is, mutual love, which consists in a desire to serve all. These are they who are understood by the least, who become

greatest in the kingdom of God (Matt. xx. 26-28; Luke ix. 46-48).

Hence it may appear, that what principally disjoins the external man from the internal, is self-love; and that mutual love is what principally tends to unite them; which latter cannot exist before self-love recedes: for they are altogether contrary to each other. The internal man is nothing else but mutual love. The spirit of man, or the soul, is the interior man, which lives after death, and is an organized form, being adjoined to the body during man's abode in the world. This interior man, or man's soul, or spirit, is not the internal man, but the internal man is in it, when mutual love is there. The things of the internal man are of the Lord, so that it may be said that the internal man is the Lord; but as the Lord gives to an angel and to man, whilst he lives in mutual love, a celestial self-hood, so that it appears to him as if he did good of or from himself, hence the internal man is predicated of man as if it were his. But he who is in mutual love acknowledges and believes that all goodness and truth are not his, but the Lord's, and that the ability to love another as himself, and especially, as the angels, to love another more than himself, is the gift of the Lord; from which gift and its happiness he recedes, so far as he recedes from the acknowledgment that it is the Lord's.

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

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

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

1598. *And spread his tent even to Sodom.*—That these words signify extension to lusts, appears from the signification of Sodom, as denoting lust, concerning which see above, verse 10. What is said here, corresponds with what was said in the preceding verse, that the plain of Jordan was all well watered, as

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

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

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

1601. Verse 14. *And Jehovah said unto Abram, after Lot was separated from him, Lift up, I pray thee, thine eyes, and look, from the place where thou art, towards the north, and towards the south, and towards the east, and towards the west. And Jehovah said unto Abram,* signifies, that Jehovah thus spake to the Lord:

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

1602. *And Jehovah said unto Abram.*—That by these words is signified that Jehovah thus spake to the Lord, may appear from the internal sense of the Word, in which by Abram is meant the Lord; and also from the state itself in which he then was, and which is here also described, in which the external things, which were hindrances, were removed; as is signified by these words, “After Lot was separated from him.” The Lord as to his internal man was Divine, because he was born of Jehovah; wherefore, when nothing hindered on the part of the external man, it follows that he saw all things to come. The reason why this then appeared as if Jehovah spake, is because it was presented before his external man. As to his internal man the Lord was one with Jehovah, as he himself teaches in John: “Philip said, Shew us the Father. Jesus said unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me?—Believe me, that I am in the Father, and the Father in me” (xiv. 8-11).

1603. *After Lot was separated from him.*—That by these words is signified, when the lusts of the external man were removed, so as not to be hindrances, appears from the representation of Lot as denoting the external man: and also from what precedes, where it is said that he was separated, that is, the things which were hindrances were removed; in consequence of which the internal man, or Jehovah, formed a one with the external, or with the Lord’s human essence. The external things that are discordant, which were spoken of above, are the only things that hinder the internal man when it acts upon the external, from making it one with itself. The external man is nothing else but what is instrumental or organical, having no life in itself, but receiving life from the internal man, by which it appears as if the external man had life from itself. With the Lord, however, after he had expelled hereditary evil, and thus had purified the organical substances of the human essence, these also received life; so that the Lord as he was life with respect to the internal man, became life also with respect to the external man. This is what is signified by glorification, as mentioned in John: “Jesus said, Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him” (xiii. 31, 32). And

again: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.—And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (xvii. 1, 5). And again: Jesus said, "Father, glorify thy name. Then came there a voice from heaven, saying, I both have glorified it, and will glorify it again" (xii. 28).

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

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

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

1607. *For all the land which thou seest, I will give it to thee.*—That by these words is signified the heavenly kingdom, and that it should be the Lord's, appears from the signification of land, and here of the land of Canaan, because it is said, the land which thou seest, as denoting the heavenly kingdom. For the land of Canaan represented the Lord's kingdom in the heavens, or heaven, and the Lord's kingdom on earth, or the church; which signification of land or earth has been repeatedly shown above. That the kingdom in the heavens and on the earth was given to the Lord, appears throughout the Word; as

in Isaiah: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the Father of Eternity, The Prince of Peace" (ix. 5). And in Daniel: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And to him was given dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (vii. 13, 14). The Lord himself speaks, to the same purport, in Matthew: "All things are delivered unto me of my Father" (xi. 27; and in Luke x. 22); and again, in Matthew: "All power is given to me in heaven and in earth" (xxviii. 18); and in John: "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (xvii. 2, 3); which is also signified by sitting on the right hand; as in Luke: "Hereafter shall the Son of Man sit on the right hand of the power of God" (xxii. 69). In respect to all power being given to the Son of Man, both in the heavens and on earth, it is to be observed, that the Lord had power over all things in the heavens and on earth before he came into the world; for he was God from eternity, and Jehovah; as he himself says plainly in John: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (xvii. 5); and again: "Verily, verily, I say unto you, Before Abraham was, I am" (viii. 58). For he was Jehovah, and the God of the Most Ancient Church which was before the flood, and appeared to the men of that Church: he was also Jehovah, and the God of the Ancient Church which was after the flood; and he it was whom all the rites of the Jewish Church represented, and whom the members of that church worshipped. But the reason why he himself says that all power was given to him in heaven and on earth, as if it were then first given, is, because by the Son of Man is meant his Human Essence, which, when united with the Divine, was also Jehovah, and had at the same time power; which could not be the case before he was glorified, that is, before his Human Essence, by union with the Divine, had also life in itself, and had thus, in like manner, become Divine, and Jehovah; as he himself says in John: "As the Father hath life in himself, so hath he given to the Son to have life in himself" (v. 26). His Human Essence, or external man, is also what is called in Daniel the Son of Man, in the passage above quoted; and which is spoken of in Isaiah, where it is said, as above, "Unto us a child is born; unto us a son is given." That the heavenly kingdom would be given him, and all power in the heavens and on earth, was now seen by him, and promised to him; and is

signified by these words, "All the land which thou seest, I will give it to thee, and to thy seed for ever." This was before his Human Essence was united to the divine; for the union was effected when he conquered the devil and hell, that is, when, by his own power and his own strength, he expelled all evil, which alone disunites.

1608. *And to thy seed for ever.*—That these words signify those who should have faith in him, appears from the signification of seed, as denoting faith, and this a faith grounded in charity; concerning which see above, n. 255, 256, 1025. That the heavenly kingdom would be given to his seed, that is, to those who have faith in him, appears plainly from the Lord's own words in John: "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life" (iii. 35, 36). And again: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (i. 12, 13). Hence it appears what faith is, or what it is to believe on him, namely, that it is to receive him, and to believe on him, not by the will of the flesh, nor by the will of man: the will of the flesh is what is contrary to love and charity, for that is what is signified by flesh, see n. 999; and the will of man is what is contrary to faith grounded in love or charity, this being signified by man. The will of the flesh and the will of man are what disjoin; but love and faith grounded in love are what conjoin; wherefore those are born of God who are in love and faith thence derived: and as they are born of God, they are called sons of God, and are his seed, and receive the heavenly kingdom; which is signified in this verse by these words: "All the land which thou seest, I will give to thee, and to thy seed for ever." That the heavenly kingdom cannot be given to those who maintain faith without charity, that is, to those who say they have faith, and yet bear hatred to their neighbour, may appear to every considerate person: for there can be no life in such faith, when hatred, that is, hell, constitutes the life: for hell consists merely of various kinds of hatred; not of those which man has received hereditarily, but of that which he has actually acquired by his own life.

1609. Verse 16. *And I will make thy seed as the dust of the earth; so that if any one can number the dust of the earth, thy seed also shall be numbered.* *And I will make thy seed as the dust of the earth,* signifies multiplication to an immense degree: *so that if any one can number the dust of the earth, thy seed also shall be numbered,* signifies asseveration.

1610. *And I will make thy seed as the dust of the earth.*—That these words signify multiplication to an immense degree, appears

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

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

1612. *Arise, walk through the land.*—That these words signify that he should thoroughly contemplate the heavenly kingdom, appears from the signification of the land, as denoting the heavenly kingdom, of which much has been said above. To arise, and walk through the land, is, in a literal sense, to explore and see what it is: wherefore, in the internal sense, in which the land, or the land of Canaan, signifies the kingdom of God in the heavens, or heaven, it signifies to contemplate thoroughly, and also to perceive.

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

1614. *For I will give it unto thee.*—That by these words is signified that it should be his, appears without explanation. That the land, or heavenly kingdom, belongs to the Lord alone, appears from what has been abundantly shown, namely, that there is no other Lord of heaven: and since he is Lord of heaven, he is also Lord of the church. This appears further from the

consideration, that everything celestial and spiritual, or all goodness and truth, is from the Lord alone, by virtue of which the Lord is all in all in heaven, and this so absolutely, that whosoever is not sensible of goodness and truth as coming from the Lord, is no longer in heaven. This is the sphere which prevails throughout all heaven; this, also, is the soul of heaven; and this is the life which flows into all who are in goodness.

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

1616. *And Abram spread his tent, and came, and dwelt in the oak-groves of Mamre, which is in Hebron.*—That by these words is signified that the Lord came to a perception still more interior, appears from the signification of spreading a tent, as denoting conjunction; for a tent is a holy state of worship, as was shown above, n. 414, 1452; by which the external man is conjoined with the internal. It appears, also, from the signification of an oak-grove, as denoting perception, as above; see n. 1442, 1443: where the oak-grove of Moreh denotes the first perception; but here, the oak-groves of Mamre, in the plural number, denote more abundant perception, that is, more interior. This perception is called the oak-groves of Mamre, which is in Hebron. Mamre is mentioned also in other places, as in Gen. xiv. 13; xviii. 1; xxiii. 17-19; xxxv. 27: so also is Hebron, as in Gen. xxxv. 27; xxxvii. 14; Josh. x. 36, 39; xiv. 13-15; xv. 13, 54; xx. 7; xxi. 11, 13; Judg. i. 10, 20, and in other places: but what its signification is in each place will be shown, by the divine mercy of the Lord, elsewhere. With respect to this signification of the oak-groves of Mamre, as denoting a still more interior degree of perception, the case is this. In proportion as the things of the external man are conjoined with the celestial things of the internal man, perception increases and becomes more interior. It is conjunction with things celestial which gives perception: for in things celestial, which belong to love towards Jehovah, is the very life of the internal man: or, what is the same thing, in things celestial which belong to love, that is, in celestial love, Jehovah is present: which presence is not perceived in the external man before conjunction is effected; for all perception arises from conjunction. From the internal sense it is here manifest how the case was with the Lord, namely, that his external man, or Human Essence, was conjoined to the Divine Essence by degrees, according to the multiplication and fructification of knowledges. No one can, as man, be conjoined to Jehovah, or the Lord, except by knowledges; for by knowledges man becomes man.

This was the case with the Lord, since he was born as another man, and was instructed as another man: but, nevertheless, into his knowledges, as so many receptacles, things celestial were continually insinuated, so that his knowledges were continually made the recipient vessels of things celestial, and these vessels at length themselves became celestial also. Thus he was continually advancing to the celestial things of infancy. For, as was said above, the celestial things of love are insinuated from the earliest state of infancy to childhood, and even to youth, as man is then, and afterwards, furnished with sciences and knowledges. If a man is such as to be capable of being regenerated, those sciences and knowledges are replenished with things celestial, belonging to love and charity, and so are implanted in the celestial things with which he was gifted in his progress from infancy to childhood and youth; and thus his external man is conjoined with the internal. They are first implanted in the celestial things with which he is gifted in his youth, then in those with which he was gifted in childhood, and lastly in those with which he was gifted in infancy: and then he becomes an infant, such as those of whom the Lord says, that of such is the kingdom of God. This implantation is effected by the Lord alone; wherefore, nothing celestial exists with man, nor can exist, which is not from the Lord, and which is not the Lord's. But the Lord, by his own power, conjoined his external man with his internal, and filled his knowledges with things celestial, and implanted them in things celestial, all according to divine order; first in the celestial things of childhood, then in the celestial things of the age between childhood and infancy, lastly in the celestial things of his own infancy. Thus he became, at the same time, as to his Human Essence, Innocence itself and Love itself, from whom is all innocence and all love in the heavens and in the earth. Such innocence is true infancy, because it is at the same time wisdom: but the innocence of infancy, unless by knowledges it becomes the innocence of wisdom, is of no use; wherefore infants, in the other life, are imbued with knowledges. As the Lord implanted knowledges in things celestial, so he had perception: for, as just said, all perception arises from conjunction. He had his first perception when he implanted the scientifics of his childhood (in celestial things); which perception is signified by the oak-grove of Moreh. He had a second state of perception, which is here treated of, and which is interior, when he implanted knowledges (in celestial things): and this perception is signified by the oak-groves of Mamre, which is in Hebron.

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

1618. *And he built there an altar unto Jehovah.*—That by these words is signified worship from that state, appears from the signification of an altar, as being representative of all worship

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

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

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

1620. The objects that are exhibited visibly in the world of spirits, and in heaven, are too numerous to be described ; but as we are here treating on the subject of light, it may be expedient to mention some things which originate immediately from the light. Such are the atmospheres, paradises, rainbows, palaces, and dwellings ; which are there presented so brightly and vividly before the external sight of spirits and angels, and at the same time are perceived by every sense, that they affirm these to be real things, but the things of this world to be respectively not real.

1621. As to what respects the atmospheres in which the blessed live, which partake of the light, as being derived from it, they are innumerable, and of such beauty and pleasantness as to surpass all power of description. There are adamantine atmospheres, which sparkle from every minutest point, as minute spherules of diamond. There are other atmospheres resembling the glittering of all precious stones ; others like the glittering of pearls that are transparent

from their centres, and radiated with the most brilliant colours; others that flame as from gold, and from silver, and also as from adamantine gold and silver; others of flowers of various colours, which are in forms most minute and indiscernible. Such atmospheres fill the heaven of infants with an indefinite variety. Nay, there are also atmospheres consisting as it were of sporting infants, in forms most minute and indiscernible, but still perceptible to an inmost idea; by which forms it is suggested to infants, that all things around them are alive, and that they are in the life of the Lord, which affects them with the inmost happiness. Besides these there are many other sorts of atmospheres: for the varieties are innumerable, and also inexpressible.

1622. As to the paradisiacal scenery, it is marvellous. There are gardens of paradise presented to view, of an immense extent, consisting of all sorts of trees, of a beauty and pleasantness exceeding every idea of thought, which yet appear in so living a manner before their external sight, that they not only see them, but also perceive every single object much more vividly than the bodily sight does, when exercised on similar objects here on earth. In order to remove all doubt concerning this circumstance, I was conducted to, and introduced amongst, those who live a paradisiacal life. The situation where they dwell is in front, in an upper direction, over against the angle of the right eye. All things there, to every single object, appear in their most beautiful spring and bloom, with an astonishing magnificence and variety; and they are living by virtue of their being representative: for there is nothing but what represents and signifies something celestial and spiritual. Thus the objects presented to view not only affect the sight with pleasantness, but the mind with happiness. Certain souls lately from the world, who, in consequence of principles they had imbibed in the world, doubted the possibility of such things existing in the other life, where there is neither wood nor stone, being taken up into that paradise, and discoursing thence with me, said in their astonishment, that what they saw was ineffable, and that they could not represent its ineffability by any idea, and that delights and happiness shone forth from every object, and this with successive varieties. The souls that are introduced into heaven are generally first conducted to such paradise-like scenes. But the angels behold such things with other eyes, not being delighted with the paradises, but with the representatives, and thus with the celestial and spiritual things which give them birth. It was from these celestial and spiritual things that the Most Ancient Church derived their paradises.

1623. As respects the rainbows, it is to be observed, that there is as it were a rainbow heaven, where the whole atmosphere appears to consist of very small continuous rainbows. In this heaven are they who belong to the province of the interior eye: they dwell to the right in front, a little upwards. The whole atmosphere or

aura therein consists of such splendours, and is radiated thus in every one, as it were, of the points in which it originates. Around is the form of a very large rainbow, encompassing the whole heaven, most beautiful, being composed of similar smaller rainbows, which are most lovely images of the larger. Every single colour consists thus of innumerable rays, so that myriads constitute one common perceptible object, which is, as it were, a modification of the origins of light arising from the celestial and spiritual things which produce it, and which at the same time present a representative idea of them to the sight. The varieties and variations of the rainbows are indefinite. It has been given me to see some of them; and, in order that some idea may be formed of the nature of their variety, and that it may appear how innumerable are the rays that constitute one visible object, it may be expedient to describe just one or two.

1624. There appeared to me the form of a larger rainbow, that thence I might know of what nature they are in their least forms. The light was most perfectly white, encompassed with a sort of circumference, in the centre of which was an obscure, and, as it were, earthy point, around which was spread a most resplendent brightness, which was variegated and discriminated by another brightness with yellowish points like little stars; beside these there were other variegations occasioned by flowers of divers colours, which entered into the first most lucid appearance, and these colours flowed, not from a white, but from a flame-coloured brightness; and were all representative of things celestial and spiritual. All visible colours, in the other life, represent what is celestial and spiritual; the colours originating in a flame-like brightness representing the things of love and the affection of goodness, and those originating in a white brightness the things of faith and the affection of truth. All colours, in the other life, are from these origins; and therefore they are of such a refulgent brightness, that no colours in this world can be compared with them. There are also colours which were never seen here on earth.

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

1626. Beside these paraliacal objects, there are also cities exhibited to view, with magnificent palaces, contiguous to each other,

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

1627. Besides cities and palaces, it has also, at times, been given me to see the decorations of particular parts; as those of the steps and gates thereof: and they seemed to move as if they were alive, and to vary themselves continually with new beauty and symmetry. I was also informed, that the variations may thus succeed perpetually, yea, even to eternity, with continually new harmony, the succession itself forming such harmony; and it was further told me that these are among the least of the astonishing things in the other life.

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

solar world are utterly invisible to them. Buildings of stone and wood, however, are adapted to the senses of men in the body. Spiritual things correspond with those that are spiritual, and corporeal things with those that are corporeal.

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

1630. Spirits are very indignant that men have no ideas of the life of spirits and angels, but suppose they are in an obscure state, which must be a very melancholy one, and in a kind of vacuity and emptiness; when yet they are in the highest degree of light, and in the enjoyment of all good things as to all the senses, and indeed to their inmost perception. There were certain souls lately come from the world, who, by reason of the principles they had there imbibed, had brought with them a persuasion, that such objects do not exist in the other life; wherefore they were introduced to the abodes of the angels, and there permitted to discourse with them, and to see the objects there. On their return, they said, that they perceived it was so, and that the things they had seen were real, but that they had never believed this during their life in the body, nor could believe it; and that these things must needs be reckoned amongst those wonderful stories which are not believed because they are not comprehended. Nevertheless, as the existence of such objects is demonstrated upon the evidence of sense, but of the interior sense, this also was said to them, that they ought not to doubt merely because they do not comprehend; for if nothing were to be believed but what is comprehended, there would prevail no belief at all touching the things that belong to interior nature, much less touching those that relate to eternal life. Hence comes the infatuation so generally prevalent at this day concerning the things of the other life.

1631. They who have been rich during their life in the body, and have dwelt in magnificent palaces, and have made their heaven to consist therein, depriving others of their property under various pretences, without conscience and without charity, when they come into the other life, are at first, as was observed above, introduced into

their own very life which they had in the world, and also for some time it is allowed them to dwell in palaces, in like manner as in the world: for all, on their first entrance into the other life, are received as strangers and new guests, and their interiors and ends of life not being as yet discovered, they are entertained with kindness by angels from the Lord, who do them good, and minister to their gratification. But the scene changes: their palaces by degrees are dissipated, and become small houses, successively more and more mean, till at length they are annihilated; and then they wander about like those who beg alms and ask for reception. But, by reason of their evil nature, they are expelled from all societies, and at length they become most impure, and emit a sphere of exhalation like what arises from stinking teeth.

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

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

GENESIS.

CHAPTER THE FOURTEENTH.

OF THE SPEECH OF SPIRITS AND ANGELS.

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

angels, and to be in their company as one of themselves, it is permitted me to relate what it has been given me to know concerning their discourse one amongst another.

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

1636. *How difficult it is to induce mankind to believe in the existence of spirits and angels, and especially in its being possible for any one to converse with them, was made apparent to me from the following instance. There were certain spirits who, during their life in the body, had enjoyed the reputation of superior learning, and who at that time were known to me (for I have conversed almost with all with whom I was acquainted during their life in the body, with some for several weeks, with others a year, altogether as if they had been alive in the body). These spirits were once brought to a state of thought similar to that in which they had been in during their abode in the world, which is easily effected in the other life. The question was then insinuated to them, whether they believed it possible for any man to converse with spirits? They said, in the state in which they then were that it is a mere phantasy to believe any such thing: and this they continued to assert for a considerable time. Hence it was given me to know, how difficult it is to persuade mankind, that any discourse can take place between a man and spirits, because they do not believe in the existence of spirits, and much less that themselves are to come amongst spirits after death; at which these same spirits were also then greatly surprised. Yet these were men of the more learned class, and who had spoken much in public concerning the other life, and concerning heaven and angels; so that they must have been perfectly well acquainted with such things in a scientific way, having been taught them particularly from the Word, where the subject is frequently mentioned.*

1637. *Amongst the wonderful things that exist in the other life, this is one, that the discourse of spirits with man is in his mother*

tongue, which they speak as readily and skilfully as if they had been born in the same country, and had been taught the same language from their infancy; and this, whether they had been Europeans, or Asiatics, or natives of any other part of the globe. The case is the same with those who lived thousands of years before such language existed. Nay, spirits know no other than that the language in which they converse with man is their own, native tongue. It is the same with the other languages with which the man is acquainted with whom they converse: but except these, they cannot express a syllable of any other language, unless it is immediately given them by the Lord. Infants, also, who departed this life before they had learned any language, speak in like manner. But the reason is, the language which is familiar to spirits is not a language of words, but a language of ideas of thought, which is the universal essence of all languages; and when spirits are with man, the ideas of their thought are conveyed into the words which are stored in the man's memory, and this so correspondently and aptly, that the spirits know no other than that the very words are their own, and that they are speaking in their own language, when yet they are speaking in the language of the man. I have sometimes conversed with spirits concerning these particulars. All souls are gifted with this faculty, that immediately on their entrance into the other life they can understand the speech of all that dwell on the face of the earth, just as if it were their native tongue, because they perceive whatever the man thinks; not to mention other faculties which are still more excellent. Hence it is that souls, after the death of the body, are able to speak and converse with all, of whatever country or tongue they be.

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

1639. The speech of words, as just intimated, is the speech proper to man; and, indeed, to his corporeal memory: but a speech consisting of ideas of thought is the speech proper to spirits; and,

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

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

tants greatly exceeds this faculty of outward observation. Yea, before a spirit speaks, it is known by his thought alone what he intends to say; for the thought flows in more quickly than speech, and therefore precedes it.

1641. Spirits, in the other life, discourse together, one with another, just as men do on earth; and those who are good with all familiarity of friendship and love; which I have frequently heard: and this they do in their own speech, by which they express more in a minute than man can do in an hour. For their speech, as just observed, is the universal essence of all languages, proceeding by ideas, the primitives of words. They discourse on subjects with such acuteness and perspicuity, through so many series of well-connected and persuasive reasons as would astonish any one to hear. Persuasion and affection are adjoined to their reasoning; and thus it becomes animated. On some occasions, also, they apply visible representations to exhibit their meaning to the sight, and thus to the life. As, for example, if the discourse be about shame, whether it can exist without reverence: this subject cannot be discussed amongst men but by much reasoning supported by arguments and examples, and, after all, it will remain a matter of doubt; but with spirits it is discussed in a moment, by states of the affection of shame, and also of reverence, varied in order, and thus by perceiving their agreements and disagreements; which are at the same time exhibited to view by representatives adjoined to the discourse, from which they instantly perceive the conclusion, following thus of itself upon thus reducing the disagreements to consent. The case is similar in all other instances. All souls come into the enjoyment of this faculty immediately after death; and nothing is then more agreeable to good spirits than to instruct the novitiate and ignorant. The spirits themselves do not know that their speech is of so excellent a nature, nor that they possess so distinguished a gift, unless it is given them by the Lord to reflect upon it; for such speech is natural to them, and is then inherent. The case in this respect is with them as with men, who, if their minds be intent on the sense of what they are saying, not upon the words and mode of saying it, sometimes do not know, without reflection, what language they are speaking.

1642. Such then is the speech of spirits: but the speech of angelic spirits is still more universal and more perfect; and the speech of the angels equally excels that of angelic spirits. For there are three heavens, as has before been observed; a first, which is the abode of good spirits; a second, which is the abode of angelic spirits; and a third, which is that of angels. Perfections ascend thus in the same kind of relation as things exterior hold to things interior, and, to use a comparison, nearly as hearing is to sight, and as sight is to thought: for what would require the space of an hour to be received in discourse by hearing, may be exhibited to the sight in the space of a minute; as in the case of a prospect, consisting of extensive

plains, palaces, and cities; and what would take up the space of several hours for the eye to see, may be comprehended in an instant by thought. Such is the ratio which the speech of spirits bears to that of angelic spirits; and of angelic spirits to that of angels: for angelic spirits comprehend more by one idea of speech and thought, and with greater distinctness, than spirits do by a thousand: and the same is true of angels in respect to angelic spirits. What then must be the case with the Lord, from whom comes all the life of affection, of thought, and speech, and who alone is the Word!

1643. The speech of angelic spirits is incomprehensible; suffice it therefore to speak of it briefly, and only of their representative speech. In this the subject itself is exhibited representatively in a wonderful form, which is abstracted from the objects of sense, and is varied in numberless ways by the most pleasing and beautiful representatives, with a continual influx of affections flowing from the happy principle of mutual love through the superior heaven from the Lord; by virtue of which influx all things, generally and individually, are as it were alive. Every particular subject is thus exhibited, and this by continual series. But it is impossible to describe a single representative, in any series, so as to be understood. These are the things which enter into the ideas of spirits; but to them they appear only as something general affecting, which flows in without their having a distinct perception of its component parts; whereas the component parts are distinctly perceived by angelic spirits.

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

1645. But the speech of angels is ineffable, far above that of spirits, because above that of angelic spirits, and in no way intelligible to man, so long as he lives in the body: neither can spirits in the world of spirits frame to themselves any idea of it, for it is above the perceptibility of their thought. The speech of

angels does not consist of things represented by any ideas, such as those of spirits and of angelic spirits, but is the speech of ends and consequent uses, which are the principles and essentials of things. Into these angelic thoughts are insinuated, and are there varied with an indefinite variety; and in all things of their speech, regarded both collectively and individually, there is an interior delight and happiness originating in the good of mutual love from the Lord, together with a beauty and delightfulness arising from the truth of faith as grounded in such mutual love. Ends and consequent uses are the softest and most yielding recipients, and delightful subjects of indefinite variations; and this by incomprehensible forms celestial and spiritual. In these ends and uses the angels are kept by the Lord; for the Lord's kingdom is nothing else than the kingdom of ends and uses. Wherefore, also, the angels who are present with man attend to nothing else but to ends and uses, and extract nothing else from his thoughts; paying no regard to other matters, which are things ideal and material, as being far beneath their sphere.

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

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

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

the following clause. The reason of these peculiarities is, because they think and speak in society, and hence the form of discourse has a cadence, according to the connection and unanimity of the society. Such in old time was the form of canticles; and such is that of the Psalms of David.

1649. *What is surprising, this kind of speech, having the rhythmical or harmonic cadence of canticles, is natural to spirits, and they speak thus one amongst another, although they are ignorant of it. All souls come immediately after death into the habit of speaking in this manner. I have been initiated into the like, till at length it became familiar to me. The cause of its being of such a nature is, because they speak in society; although, for the most part, they do not know it:—a most convincing proof, this, that all are arranged in societies, and that consequently all things fall into the forms of those societies.*

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

CHAPTER XIV.

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

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

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

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

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

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

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

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

9. With Chedorlaomer king of Elam, and with Tidal king of

Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar ; four kings with five.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE CONTENTS.

1651. THIS chapter treats of the Lord's temptation combats ; which are represented and signified by the wars here described.

1652. The goods and truths in the, external man, but only appearing as such, were those from which the Lord fought in childhood against evils and falsities. Apparent goods and truths are signified by the kings named, verse 1: but the evils and falsities against which the combat was carried on, are signified by the kings named, verse 2: and that these were unclean, verse 3.

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

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

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

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

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

1658. That the evil and infernal spirits, being conquered, sought life, and regarded nothing else; but that nothing was taken away from them by the Lord, because he receives no strength from their evils and falsities; but that they were given into the power of good spirits and angels; are signified by what is said, verses 21-24.

 THE INTERNAL SENSE.

1659. THE particulars detailed in this chapter appear as if they were not representative: for nothing is treated of but wars amongst several kings, and the rescue of Lot by Abram, and, lastly, of Melchizedek; so that, to appearance, no heavenly arcana are contained within. Nevertheless, these circumstances, like all

others, in the internal sense conceal the deepest arcana; which, also, follow in a continued series with what goes before, and are connected, in the same order, with what follows after. The subject treated of in what goes before was concerning the Lord and his instruction, and also of his external man, which, by means of sciences and knowledges, was to be conjoined with the internal. But as his external man, as has been observed, was such that it had in it hereditarily from the mother those things which hindered conjunction, and which were to be expelled by combats and temptations, before his external man could be united with the internal, or his Human Essence with the Divine; therefore this chapter treats of those combats; which, in the internal sense, are represented and signified by these wars. It is known within the church that Melchizedek represented the Lord, and that, consequently, where Melchizedek is treated of, the subject is concerning the Lord. Hence, also, it may be concluded, that not only those passages which treat of Melchizedek, but likewise all the rest, are representative: the reason of which is, that there is not the smallest expression in the Word but what was sent down from heaven, and in which, consequently, the angels see heavenly things. In the most ancient times, also, many things were represented by wars, which were called the wars of Jehovah, and which signified nothing else than the combats of the church, and the members of the church, that is, their temptations; which are nothing else than combats and wars with the evils in themselves, consequently, with the diabolical crew that excite them, and who endeavour to destroy the church and the man of the church. That by wars, in the Word, nothing else is meant but spiritual wars, may appear evident from this consideration, that, in the Word, nothing can possibly be treated of but the Lord, his kingdom and church; since the Word is Divine, not human, consequently heavenly, and not earthly: wherefore, by wars, as described in the literal sense, nothing else can be meant in the internal sense. This may appear more plainly from what follows.

1660. Verses 1, 2. *And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar. It came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim,* signifies so many kinds of apparent goods and truths, which in themselves are not such, in the Lord's external man; each king and each nation signifies some such good and truth: *they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar,* signify so

many kinds of lusts of evil, and of persuasions of falsity, against which the Lord combated.

1661. *And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim.*—That these signify so many kinds of apparent goods and truths, which in themselves are not such, in the Lord's external man, may appear from the signification of them all in the internal sense; and also from what follows: for it treats of the Lord's combats against evils and falsities; here of his first combat, which was in his boyhood and early youth; and which he first entered into and sustained, when he had acquired sciences and knowledges; wherefore it is here said, In their days. No one can fight against evils and falsities before he knows what evil and falsity are, consequently, before he is instructed. Man does not know what evil is, still less what falsity is, before he has attained to some strength of understanding and judgment; which is the reason a man does not come into temptations before he arrives at adult age; thus every man is a subject of temptation in his age of manhood; but the Lord in that of boyhood. Every man first of all supports spiritual combat by goods and truths which he has received by means of knowledges; and from them, and by them, he judges of evils and falsities. Every man, also, when he first begins to engage in spiritual combat, imagines those goods and truths by which he supports the combat to be his own, that is, he attributes them to himself; and he at the same time attributes to himself the power by which he resists. This is permitted, for a man cannot then know otherwise. Before any one is regenerated, it is impossible for him to know, so as to be able to say that he knows, acknowledges, and believes it, that nothing good and true is from himself, but that everything good and true is from the Lord; as also, that he is not able to resist anything evil or false by his own power. For he does not know that evil spirits excite and infuse evils and falsities, still less that by evil spirits he has communication with hell, and that hell presses upon him, as the sea does upon every part of a dyke, which pressure it is utterly impossible for him by his own strength to resist.

But as, nevertheless, before regeneration, he cannot help imagining that he fights by his own strength, he is permitted to imagine so; and thus he is introduced into combats or into temptations: but afterwards he is more and more enlightened. When a man is in such a state as to suppose goodness and truth to be from himself, and the power of resisting it to be his own, the goods and truths, by which he fights against evils and falsities, are not really good and true, although they appear so; for self-hood is in them, and he takes merit to himself in the victory, and boasts as if he had conquered evil and falsity, when yet it is the Lord alone who fights and conquers. That this is the truth of the

case, can be known only to those who are regenerated by temptations.

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

1662. That each king and each nation here signifies such good and such truth, may appear from their signification in the internal sense, as applied to the subject treated of; for every nation, and every country, signifies something determinate in general, both in a proper and in an opposite sense; but the general signification adapts itself to the subject treated of. That apparent goods and truths are signified by the names of these kings and of these nations, might be amply confirmed: but as it has already been so often proved, and so many names occur, it would take too much room to give a particular explanation of each.

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

except as to a few instances; which few instances nevertheless involve all; as where it is mentioned in Mark (i. 12, 13), that he was there with the beasts, by which are signified the worst of the infernal crew; and where it is elsewhere related, that he was taken by the devil and set on a pinnacle of the temple, and on a high mountain; which are nothing else but representatives of most grievous temptations which he suffered in the wilderness; concerning which, by the divine mercy of the Lord, more will be said elsewhere.

1664. That wars here signify nothing else, in the internal sense, but spiritual combats or temptations, was observed above in what was premised at the beginning of this chapter. Human wars cannot have any place in the internal contents of the Word, such wars not being of a spiritual and celestial nature: whereas it is only of spiritual and celestial things that the Word treats throughout. That by wars, in the Word, are signified combats with the devils, or, what is the same thing, with hell, may appear from the following and other passages. Thus it is written in the Revelation: "They are the spirits of demons, doing signs, to go forth to the kings of the earth, and of the whole world, to gather them to the *war* of that great day of God Almighty" (xvi. 14); where every one may see that the war of the great day of God Almighty has no other signification. Again: "The beast which ascendeth out of the abyss shall make *war*" (Rev. xi. 7); where the abyss means hell. So again: "The dragon was wroth with the woman, and went to make *war* with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ" (Rev. xii. 17). Again: "It was given him to make *war* with the saints" (Rev. xiii. 7); all which wars are (spiritual) combats, such as those of temptations. The same is signified by the *wars* of the kings of the south and the north, and other wars mentioned in Daniel (x. and xi.); and also by what is said of Michael (Dan. x. 13, 21; xii. 1; Rev. xii. 7). That this is the only signification of wars, appears also from the other prophets; as Ezekiel: "Ye have not gone up into the breaches, neither have ye made up the hedge for the house of Israel, to stand in the *war* in the day of Jehovah" (xiii. 5); speaking of the prophets.

So in Isaiah: "They shall beat their swords into ploughshares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they learn *war* any more" (ii. 4); where it is plain that wars have no other signification; consequently, that by instruments of war, as swords, spears, shields, and the like, nothing else is meant in the Word but the weapons of such wars. Again, in the same prophet: "Bring ye waters to meet him that is thirsty, O ye inhabitants of the land of Tema; prevent with the bread thereof him that fleeth; for they shall flee from swords, from the drawn sword, and from the bent bow,

and from the grievousness of *war*" (xxi. 14, 15). And in Jeremiah: "The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place. Prepare ye *war* against her; arise, and let us go up at noon" (vi. 3-5); where it is no other war, because it is against the daughter of Zion, that is, the church. Again, in the same prophet: "How is the city of praise not left, the city of my joy! Therefore her young men shall fall in her streets, and all the *men of war* shall be cut off in that day" (xlix. 25, 26); where the city of praise and of joy denotes the things of the church: the men of war denote those who fight. So in Hosea: "In that day will I make a covenant for them with the beasts of the field, and with the fowls of the heaven, and with the creeping things of the ground: and I will break the bow, and the sword, and *war*, out of the earth; and I will make them to lie down confidently" (ii. 18); where, in like manner, as war denotes combats, so the various weapons of war denote the weapons of spiritual combat; which are then broken, when, on the cessation of lusts and falsities, man comes into the tranquillity of peace. So in David: "Behold the works of Jehovah, what desolations he hath made in the earth. He causeth *wars* to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Ps. xlvii. 8, 9); where wars are mentioned in the same sense as above. Again: "In Salem is his tabernacle, and his dwelling-place in Zion: there brake he the arrows of the bow, the shield, and the sword, and the *war*" (Ps. lxxvi. 2, 3).

As the priests, in the Israelitish church, represented the Lord, who alone fights for man, therefore their service is called their *warfare* (Num. iv. 23, 35, 39, 43, 47). That Jehovah alone, that is, the Lord, fights and conquers the devil in man, when he is engaged in the combats of temptations, although it does not so appear to man, is a certain truth; for not the least thing can be injected into man by evil spirits, except by permission: nor can it be in the least averted by the angels but from the Lord: so that it is the Lord alone who sustains all the combat, and who conquers. This is also everywhere represented by the wars which the children of Israel waged against the nations. That the Lord alone sustains the combats, and conquers, is declared in Moses: "Jehovah your God that goeth before you, *he shall fight* for you" (Deut. i. 30). And again: "Jehovah your God is he that goeth with you, to *fight* for you against your enemies, to save you" (Deut. xx. 4: also in Josh. xxiii. 3, 5). For the wars here alluded to, which were those waged against the idolatrous inhabitants of the land of Canaan, all represented the Lord's combats with the hells; and thence also the combats of his church, and of the men of the church.

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

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

1666. *All these were gathered together at the vale of Siddim.*—That by these words is signified that they were in the uncleanness of lusts, may appear from the signification of the vale of Siddim, which is treated of in explaining verse 10 below: "And the vale of Siddim was full of slime-pits," by which are signified the defilements and uncleanness of lusts; see also above, n. 1299. It may appear also from this consideration; that by Sodom, Gomorrah, Admah, and Zeboiim, are signified the lusts of evil and the persuasions of falsity, which in themselves are unclean. That they are so, may be evident to every one within the church; indeed, this actually appears in the other life, where such spirits desire nothing better than to pass their time in miry, boggy, and excrementitious places, so that such things are inherent in their nature. Such unclean exhalations arise from them, and are ren-

dered sensible when they approach the sphere of good spirits, particularly when they are desirous to infest the good, that is, to gather together to assault them. Hence is evident what is meant by the vale of Siddim. That *the sea of salt* signifies the base things of the falsities derived from lusts, may appear from the signification of the words, as being much the same with the vale of Siddim; for it is said, "The vale of Siddim, which is the sea of salt." But this is added because the sea of salt signifies the falsities which break out from lusts; for there never can exist any lust which does not produce falsities. The life of lusts may be likened to a charcoal fire, and falsities to the obscure light thence proceeding: as fire cannot exist without light, so neither lust without falsity. All lust originates in some filthy love; for whatever is loved is lusted after, and hence it is called lust; which, itself, includes within it the continual effort of that love; and whatever favours or assents to that love, or lust, is called falsity. Hence is evident why mention of the sea of salt is here added to the vale of Siddim. As lusts and falsities are what devastate man, that is, deprive him of all life of the love of goodness, and of the affection of truth, therefore devastation is throughout the Word described by something salt; as in Jeremiah, speaking of the man who "maketh flesh his arm: he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the *parched places* in the wilderness, a *salt land*, and not inhabited" (xvii. 6). In Ezekiel: "The miry places thereof, and the marishes thereof, shall not be healed; they shall be given to *salt*" (xlvii. 11). In David: "He turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into *saltness*; for the wickedness of them that dwell therein" (Ps. cvii. 33, 34). In Zephaniah: "Moab shall be as Sodom, and the sons of Ammon as Gomorrah; even the breeding of nettles, and *salt-pits*, and a perpetual desolation" (ii. 9). And in Moses: "The whole land thereof is brimstone, and *salt*, and burning; it is not sown, nor beareth, nor any grass growing therein; like the overthrow of *Sodom* and *Gomorrah*, of *Admah* and *Zeboim*" (Deut. xxix. 23); where the whole land being brimstone, and salt, and burning, denotes the devastation of goodness and truth; brimstone denoting the devastation of good, and salt the devastation of truth: for as what is fiery and salt destroys the earth and its produce, so does lust destroy goods, and falsity truths. Because salt signifies devastation, it was usual in old time to sow with salt the cities that were destroyed, to prevent their being rebuilt, as Judg. ix. 45. Salt is also taken in a contrary sense, signifying that which gives fertility, and as it were communicates flavour.

Verse 4. *Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. Twelve years they served Chedorlaomer,* signifies that evils and falsities did not appear in childhood, but

were subservient to things apparently good and true: *and in the thirteenth year they rebelled*, signifies the beginning of temptations in childhood.

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

So long as such goodness and truth are possessed by man, whether it be in his childhood or in any other period of his life, evils and falsities can effect nothing; that is, evil spirits cannot attempt to do anything, or to inject any evil; as is very evident in the case of infants, of well-disposed children, and of simple-hearted persons: with whom, although evil spirits, or the very worst of the diabolical crew, were present, still they could not effect anything, but are kept in subjection; which is here signified by serving Chedorlaomer twelve years. The reason why at that time they are in a state of subjection and servitude is, because man has not yet acquired to himself a sphere of lusts and falsities. For it is not allowed evil spirits and genii to operate, except on those things which man has actually procured to

himself, not upon those which he receives hereditarily: wherefore, before man procures to himself such spheres, the evil spirits are in servitude; but as soon as ever he does, then the evil spirits infuse themselves into him, and endeavour to gain the dominion: for then they are in the man's own sphere, and there find a kind of delight, or their own essential life. Where the carcass is, there will the eagles be gathered together.

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

1669. Verse 5. *And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zusim in Ham, and the Emim in Shaveh-kiriathaim. In the fourteenth year,* signifies the first temptation: *came Chedorlaomer,* signifies apparent good in the external man: *and the kings that were with him,* signifies apparent truth belonging to that good: *and smote the Rephaim in Ashteroth-karnaim, and the Zusim in Ham, and the Emim in Shaveh-kiriathaim,* signifies persuasions of falsity, or the hells of such, which the Lord conquered.

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

which precede, by which is signified the time of childhood, as was observed.

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

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

1673. *And smote the Rephaim in Asteroth-karnaim, and the Zusim in Ham, and the Emim in Shaveh-kiriathaim.*—That hereby are signified persuasions of falsity, or the hells of such, which the Lord conquered, appears from the signification of the Rephaim, of the Zusim, and of the Emim, as denoting a race similar to the Nephilim, who are mentioned in Gen. vi. 4; respecting whom it was abundantly proved above that they signify persuasions of falsity, or those who, through a persuasion of their own height and pre-eminence, made light of all things holy and true, and who infused falsities into lusts; see n. 581, and the passages there adduced, Numb. xiii. 33; Deut. ii. 10, 11; Isa. xiv. 9; xxiv. 14, 19; Ps. lxxxviii. 10. The kinds of persuasions of falsity are what are here signified by these three, and also by the Horites in Mount Seir. For there are several kinds of persuasions of falsity, not only according to the falsities, but also according to the lusts, to which they are adjoined, or into which they are infused, or from which they flow forth and are produced. The nature of such persuasions can never appear to any man on earth, who scarce knows any more than that there

exists a persuasion of what is false and a lust of what is evil; but these in the other life are most distinctly arranged into their several kinds and species.

The most dreadful persuasions of falsity had place with those who lived before the flood, particularly with those called Nephilim: these were of such a nature, that by their persuasions in the other life they take away all power of thinking from these spirits to whom they approach, so that such spirits seem to themselves as if they scarce had any life, much less were able to think anything true; for, as has been observed, there is a communication of all thoughts in the other life, so that when such a persuasion enters in, it cannot do otherwise than destroy as it were in others all power of thinking. Such were the wicked nations against which the Lord fought in his earliest childhood, and which he overcame: and unless the Lord had overcome them by his coming into the world, it would not have been possible at this day for any man on the face of the earth to have survived; since every man is governed by the Lord through the instrumentality of spirits. The same wicked nations are at this day encompassed by a kind of misty rock, in consequence of their phantasies; from which they are continually endeavouring to burst forth, but in vain; concerning whom, see n. 1265 to 1272, and in many other passages above. These also, and such as these, are meant in Isaiah, where it is written, "The dead shall not live, the *Rephaim* shall not arise, because thou hast visited and destroyed them, and made all their memory to perish" (xxvi. 14); and in David, "Wilt thou show wonders to the dead? shall the *Rephaim* arise and praise thee?" (Ps. lxxxviii. 10;) where by the dead are not meant the dead, but the condemned. There are also spirits at this day, especially from the Christian world, in persuasions, but not of so dreadful a nature as were those which prevailed amongst the antediluvians. There are some persuasions of falsity which occupy both the intellectual and the voluntary part of man: such were those which prevailed amongst the antediluvians, and amongst those who are here signified by the *Rephaim*, the *Zusim*, and the *Emim*. But there are other persuasions of falsity which occupy only the intellectual part, arising from falsities confirmed in those with whom such persuasions prevail. These are not so powerful nor so deadly as the former; but still, in the other life, they cause much inconvenience to spirits, and in part take away their power of thinking. The spirits who are the subjects of such persuasions excite in a man mere confirmations of what is false, so that he sees falsity as truth, and evil as good. Such is the nature of their sphere. No sooner is anything of truth called forth by the angels than they instantly suffocate and extinguish it. A man may perceive whether he is under the dominion of such spirits simply by observing whether he

imagines the truths of the Word to be false, and confirms himself in such imagination, so as not to be able to see otherwise: in this case he may be assured that such spirits are with him, and that they have dominion. In like manner, they who persuade themselves that their private emolument constitutes the public good, and who consider nothing as tending to promote the public good but what is connected with their private emolument; in this case, also, the evil spirits suggest so many corroborating considerations, that such as are influenced thereby cannot possibly see otherwise. They who are of such a character as to regard their private emolument as the public good, or to disguise it with that appearance, act in like manner, in another life, with respect to the common good there. That the influx of spirits with man is such as is here described, has been given me to know by the constant lively experience of many years.

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

1675. *The Horites in their Mount Seir.*—That it signifies persuasions of falsity originating in self-love, appears from the signification of the Horites, and from the signification of Seir. The Horites were they who dwelt in Mount Seir, as appears from Gen. xxxvi. 8, 20, and the following verses; where mention is made of Esau, who was called Edom. By Esau or Edom, in a genuine sense, is signified the Lord as to his Human Essence; and Esau or Edom represented the same; as may appear both from the historical and prophetic parts of the Word, of which, by the divine mercy of the Lord, we shall treat in the sequel. Because the Horites represented those who are in false persuasions, and representatives actually existed at that time; therefore, the like was represented by the circumstance of the expulsion of the Horites from Mount Seir by the posterity of Esau; of whom it is thus written in Moses: “That also was accounted the land of the *Rephaim*: the *Rephaim* dwelt there in old time; and the Ammonites called them *Zamzumim*; a people great and many, and tall as the Anakim; but Jehovah destroyed them before them, and they succeeded them, and dwelt in their place: as he did to the *sons of Esau* which dwelt in *Seir*, when he destroyed the *Horites* from before them, and they succeeded them, and dwelt in their place” (Deut. ii. 20-22): these words represent and signify the same as is here related of Chedorlaomer, namely, that he and the kings that were with him smote the Horites in Mount Seir. For by Chedorlaomer, as has been stated, is represented the divine good and truth of the Lord in his childhood, consequently, the Human Essence of the Lord as to goodness and truth at that time, by

which he destroyed the false persuasions, that is, the hells filled with such a diabolical crew, which, by false persuasions, attempted to ruin the world of spirits, and consequently mankind; and as Esau or Edom represented the Lord as to his Human Essence, Mount Seir also, and Paran, represented the things of his Human Essence, namely, the celestial things of love. This appears from the benediction of Moses: "Jehovah came from Sinai, and rose up from *Seir* unto them: he shined forth from Mount *Paran*, and came with ten thousands of saints: from his right hand went a fiery law for them: yea, he loved the people" (Deut. xxxiii. 2, 3); where Jehovah's rising from Seir, and shining forth from Mount Paran, signifies nothing else but the Lord's Human Essence. It must be obvious to every one, that to rise from Seir, and to shine forth from Mount Paran, do not signify mountains or their inhabitants, but things divine, consequently, the celestial things of the Lord's Human Essence, by virtue of which it is said that Jehovah arose and shone forth.

That Seir has this signification, may appear from the song of Deborah and Barak in the book of Judges: "Jehovah, when thou wentest out of *Seir*, when thou marchedst out of the *field of Edom*, the earth trembled, and the heavens dropped; the clouds also dropped water: the mountains melted from before Jehovah, even that Sinai from before Jehovah the God of Israel" (v. 4, 5); where to go out of Seir, and to march out of the field of Edom, have no other signification. This is still more manifest in the prophecy of Balaam, who was one of the people of the east, or of Syria, where a residue of the Ancient Church then continued; as it is written in Moses: "I shall see him, but not now; I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel. —And *Edom* shall be an inheritance, *Seir* also shall be an inheritance of his enemies" (Numb. xxiv. 17, 18); where to see him, but not now, to behold him, but not nigh, signifies the Lord's coming into the world; whose Human Essence is called a star which was to arise out of Jacob, and also Edom and Seir: it must be obvious to every one that neither Edom nor Seir were to become his inheritance: that Seir should be the inheritance of his enemies, or the mountain of his enemies, denotes the same thing, as is frequently expressed, in other places, by the expelling of enemies, and taking possession of their land. That Mount Paran also, or Elparan, has the same signification, appears likewise in Habakkuk: "God shall come from Teman, and the Holy One from *Mount Paran*. Selah. His glory covered the heavens, and the earth was full of his praise" (iii. 3). It is to be observed, however, that mountains and lands have and receive a signification from those that inhabit them; consequently, in this instance, from the Horites, when they dwelt

there, and when they were driven out, from those who drove them out, as from Esau or Edom; and, likewise, from other grounds and causes; wherefore they are mentioned in two senses, the genuine and the opposite; in the genuine sense they denote the Lord's Human Essence; and in the opposite sense self-love. The Lord's Human Essence is celestial love itself; and the opposite to celestial love is self-love. Thus the Horites here signify persuasions of what is false grounded in self-love. There are persuasions of what is false grounded in self-love, and persuasions of what is false grounded in the love of the world. The former are the most defiled; whereas persuasions grounded in the love of the world are not so much so. The former, namely, persuasions of falsity grounded in self-love, are opposite to the celestial things of love; the latter, namely, persuasions of falsity grounded in the love of the world, are opposite to the spiritual things of love. Persuasions grounded in self-love involve a desire to have dominion over all things, and, so far as they are left unrestrained, they would have dominion over the universe, and even, as was shown above, over Jehovah; wherefore persuasions of that kind are never tolerated in the other life: but persuasions grounded in the love of the world do not go to such extremes, giving birth only to the insane cravings of a discontented mind, affecting a vain kind of heavenly joy, and a desire to appropriate the wealth and possessions of others, not so much with a view to dominion. But the difference of those persuasions are innumerable.

1676. *Unto Elparan, which is by the wilderness.*—That this signifies extension, may appear from this circumstance, that the Horites were smitten, and were forced to fly so far. The wilderness of Paran is mentioned Gen. xxi. 21; Numb. x. 12; xii. 16; xiii. 3, 26; Deut. i. 1. What is here signified by Elparan, which is by the wilderness, cannot so well be explained, only, that the Lord's first victory over the hells, signified by those nations, as yet extended itself no further; but as far it did extend, is signified by Elparan by the wilderness. They who are unacquainted with heavenly arcana may suppose, that there was no need of the Lord's coming into the world to fight with the hells, and to overthrow and conquer them by suffering himself to be tempted, but that the evil spirits might have been subdued and confined in their infernal abodes by an immediate act of Divine Omnipotence; that such necessity, however, did exist is a most certain truth. But to unfold the arcana even in a most general view would require a work to itself; and would also give occasion to reasonings upon divine mysteries, which, however clearly soever they might be unfolded, the minds of men would not comprehend, and many would not be willing to comprehend them. It is sufficient, therefore, for them to know, and, because it is so, to believe, that it is an eternal truth, that unless the Lord had

come into the world, and, by temptations admitted into himself, had subdued and overcome the hells, the human race must have perished, and that, otherwise, none could have been saved who have lived on this earth from the time of the most Ancient Church.

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

1678. *They returned and came to En-mishpat, which is Kadesh.*—That these words signify continuation, appears from what goes before, and from what follows. The subject here treated of is concerning falsities and the evils therein originating. Falsities are signified by the Amalekites, and the evils originating therein by the Amorites in Hazezon-tamar. By Kadesh are signified truths, and also contentions about truths ; and as the subject here treated of is concerning falsities, and the evils therein originating, which the Lord overcame in his first combat, therefore mention is here made of En-mishpat which is Kadesh, because the contention was about truths. That Kadesh signifies truths respecting which there is contention, appears from Ezekiel, where the borders of the holy land are described : “The south side southward, from *Tamar* even to the waters of Meribah (contention or strife) in *Kadesh*, the river to the great sea ; and this is the south side southward” (xlvii. 19 ; xlviii. 28) : where the south denotes the light of truth, the boundary which signifies contention about truths is called Kadesh. It was at *Kadesh* also where Moses struck the rock, from which came forth waters, which were called Meribah, by reason of the contention or strife there (Numb. xx. 1, 2, 11, 13) ; by the rock, as is known, is signified the Lord ; by waters, in the internal sense of the Word, are signified spiritual things, which are truths ; and these waters were called those of Meribah, because there was contention about them. That they were also called the waters of the contention or strife of Kadesh, appears from Moses : “Ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the waters before their eyes : that is, the waters of *contention* in *Kadesh*, in the wilderness of Zin” (Numb. xxvii. 14 ; Deut. xxxii. 51). In like manner it was at *Kadesh* that the spies from the land of Canaan returned, and where they murmured and made a strife, not being willing to enter into the land (Numb. xiii. 26). Hence it appears, that En-mishpat, or the Fountain of Judgment, or the Fountain of Mishpat Kadesh, signifies contention about truths, and thus continuation. As the historical relations here given are true, and are real matters

of fact, it may appear as if such things were not represented and signified by the places where Chedorlaomer came, and by the nations which he smote: but all the historical relations in the Word are representative and significative, not only in respect to the places and the nations that are mentioned, but also in respect to the facts recorded: as may appear evident from all that are recited, both in the historical and the prophetic parts of the Word.

1679. *And they smote all the country of the Amalekites.*—That hereby are signified various kinds of falsities, appears from the representation and signification of the Amalekite nation. By all the nations that occupied the land of Canaan are represented different kinds of falsities and of evils, as will appear, by the divine mercy of the Lord, in what follows. The Amalekites signify falsities; and the Amorites in Hazezon-tamar evils originating in falsities. That by the Amalekites are signified falsities, by which truths are assaulted, may appear from the various circumstances related of the Amalekites: see Exod. xvii. 13 to the end; Numb. xiii. 29; xxiv. 20; Deut. xxv. 17-19; Judg. v. 13, 14; 1 Sam. xv. 1 to the end; xxvii. 8; Ps. lxxxiii. 7. By the Rephaim, Zusim, Emim, and Horites, mentioned in verses 5 and 6, are signified the persuasions of falsity arising from the lusts of evil, that is, from evils; but in the present verse, by the Amalekites and the Amorites in Hazezon-tamar, are signified falsities that give birth to evils. There is a difference between the falsity which springs from evil and the falsity that gives birth to evil. Falsities take their rise either from lusts, which are of the will, or from wrongly assumed principles, which belong to the understanding. The falsities which take their rise from lusts of the will are of a foul nature, and are not so easy to be extirpated, because they cohere with the very life of man. It is the very life of man which desires, that is, which loves; and when he confirms in himself this life, or lust, or love, all things that confirm it are falsities, and are implanted in his life. Such were the antediluvians. But falsities which take their rise from wrongly assumed principles, which belong to the understanding, cannot be so rooted in the will part of man. False or heretical doctrines are of this kind. These commence from an origin out of the will, being imbibed from infancy, and afterwards receiving confirmation in adult age; but, being false, they cannot but produce evils of life. Thus, for example, where a person thinks to merit salvation by works, and confirms himself in such an idea, self-merit, self-justification, and self-confidence are the evils thence resulting. Again, where a person believes that there can be no piety unless merit be placed in works, the consequent evil arising is, that he extinguishes in himself all piety of life, and gives himself up to lusts and pleasures. The same holds true

in many other cases. Such falsities, and the evils thence derived, are what are treated of in this verse.

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

1681. Verses 8, 9. *And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela which is Zoar; and they joined battle with them in the vale of Siddim; with Chedorlaomer king of Elam, and with Tidal king of Goim, and Amraphel king of Shinar, and Arioch king of Ellusar; four kings with five. There went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela which is Zoar,* signifies, as above, evils and falsities reigning generally; *and they joined battle with them,* signifies that they began the assault: *in the vale of Siddim,* signifies here, as above, what is unclean: *with Chedorlaomer king of Elam, and Tidal*

king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar, signify truths and goods in the external man; Chedorlaomer king of Elam signifies truths; Tidal king of Goiim signifies goods; the rest signify what is thence derived: *four kings with five,* signifies the union of the latter, and the disunion of the former.

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

1683. *And they joined battle with them.*—That these words signify that they began the assault, appears from the signification of joining battle, as denoting to begin the attack; for that they rebelled is said above (verse 3). It appears also from this consideration, that evil spirits are they who begin the assault, for the case is this: the Lord never commenced the combat with any hell, but the hells assaulted him. It is the same with every man who is under temptation, or in combat with evil spirits; the attendant angels never make the assault, but this is always done by the evil or infernal spirits; whilst the angels only avert and defend. The angels derive this mode of proceeding from the Lord, who is never willing to bring evil on any one, or to thrust any down into hell, even if he were the most wicked and deadly enemy; but it is the evil spirit himself who brings evil on himself, and casts himself headlong into hell. This also follows from the nature of evil, and from the nature of good. It is the nature of evil to be desirous to annoy every one; but it is the nature of good to be unwilling to annoy any one. The evil are in the enjoyment of their veriest life when making assault upon others, for they are continually in the desire to destroy: but the good are in the enjoyment of their veriest life when they assault no one, but when, on the contrary, they can be of use in defending others from evils.

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

1685. *With Chedorlaomer king of Elam, and Tidal king of*

Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar.—That hereby are signified truths and goods in the external man, appears from the signification of the same in verse 1 of this chapter.

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

1686. *Four kings with five.*—That hereby is signified the union of the latter, and the disunion of the former, may appear from the signification of four, and from the signification of five. Four signifies union, as consisting of pairs; as does two, when it has respect to the marriages of things, agreeably to what was observed above, n. 720: but five denotes disunion, as signifying a little, agreeably to what was shown above, n. 649. All have a determinate signification according to the subject of which they are spoken.

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

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

are called bitumen by reason of the foul sulphureous stench arising from such water.

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

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

In the Word of the life of the Lord written by the Evangelists, no mention is made of any temptation except the last, and that which he endured in the wilderness: the disciples were kept unacquainted with any other temptations; and even those they were acquainted with appear, according to the literal sense, so light and trifling, as scarcely to amount to any temptation: for so to speak and so to answer appear to carry with them nothing of temptation; when yet it involves temptations more grievous than the human mind can conceive or believe. No one can know what temptation is unless he has been in it. The temptation which is related in Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13, contains a summary description of the Lord's temptations in general, showing that, out of love towards the whole race of mankind, he fought against the loves of self and of the world, with which the hells were replete.

In all temptation, assault is made against the love in which

man is, and the degree of the temptation is according to the degree of the love. If no assault is made upon the love, there is no temptation. To destroy any one's love is to destroy his very life; for love is life. The life of the Lord was love towards the whole human race; which was so great and of such a nature as to be nothing but pure love. Against this life of his were admitted continual temptations, as already stated, from his earliest childhood to his last hour in the world. The love which was the Lord's veriest life is signified when it is said, that "he hungered;" and that "the devil said unto him, If thou be the Son of God, command this stone that it be made bread: and Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God" (Luke iv. 2-4; Matt. iv. 2-4). That he fought against the love of the world, or against all things relating to the love of the world, is signified by its being related, that "the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time,—and said unto him, All this power will I give thee and the glory of them; for that is delivered unto me, and to whomsoever I will I give it; if thou, therefore, wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke iv. 5-8; Matt. iv. 8-10). That he fought against self-love, and against all things relating to self-love, is signified by these words: "The devil taketh him up into the holy city, and setteth him on a wing of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God" (Matt. iv. 5-7; Luke iv. 9-12). His continual victory is signified by its being said, that, after the temptation, "angels came and ministered unto him" (Matt. iv. 11; Mark i. 13). In short, from his earliest childhood even to the last hour of his life in the world, the Lord was assaulted by all the hells, which were continually overcome, subdued, and conquered by him; which he suffered and effected solely out of love towards the whole human race. Now as this love was not human but divine, and all temptation is severe in proportion to the greatness of the love which is assaulted, it may be seen how grievous were his combats, and how great the ferocity with which the hells assailed him. That these things were so, I know of a certainty.

1691. That the mountain denotes self-love and the love of the world, may appear from the signification of a mountain, of which we shall speak presently. Everything evil and false exists from self-love and the love of the world, and is derived

from no other source; for the loves of self and of the world are opposite to celestial and spiritual love, and, in consequence of such opposition, they are continually attempting to destroy the celestial and spiritual things of the kingdom of God. All kinds of hatred have their birth from self-love and the love of the world; and from hatred come all kinds of revenge and cruelty; and from these, again, all kinds of deceit and treachery; in short, all the hells. That by mountains, in the Word, are signified self-love and the love of the world, may appear from the following passages: "The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down.—The day of Jehovah Zebaoth shall be upon every one that is proud and lofty; and upon all high *mountains*, and upon all *hills* that are lifted up, and upon every *high tower*" (Isa. ii. 11, 12, 14, 15); where high mountains manifestly denote self-love, and hills that are lifted up the love of the world. Again, in the same prophet: "Every valley shall be exalted, and every *mountain* and *hill* shall be made low" (xl. 4); evidently denoting self-love and the love of the world. Again: "I will make waste *mountains* and *hills*, and dry up all their herbs" (xlii. 15); where, in like manner, mountains denote self-love, and hills the love of the world. So in Ezekiel: "The *mountains* shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground" (xxxviii. 20). And in Jeremiah: "Behold, I am against thee, O destroying *mountain*, saith the Jehovah that destroyest all the earth; and I will stretch out my hand against thee, and roll thee down from the *rocks*, and will make thee a burnt *mountain*" (li. 25); speaking of Babel and Chaldaea, by which, as was shown above, are signified self-love and the love of the world. So in Moses' song: "A fire is kindled in mine anger, and shall burn unto the *lowest hell*, and shall consume the earth with her increase, and set on fire the foundations of the *mountains*" (Deut. xxxii. 22); where the foundations of the mountains denote the hells, as is plainly declared: these are called the foundations of the mountains, because self-love and the love of the world reign there, and are thence derived.

So in Jonah: "The waters compassed me about, even to the soul: the depths closed me round about; the weeds were wrapped about my head: I went down to the *cuttings off of the mountains*; the earth with her bars was about me for ever: yet thou hast brought up my life from the pit, O Jehovah my God" (ii. 5, 6): the temptations of the Lord in his combats against the hells are thus prophetically described by Jonah, when he was in the belly of the great fish; as they are also described in other parts of the Word, particularly in the Psalms of David: a person in temptations is in the hells; this depending, not upon place, but upon state. As mountains and towers signify self-

love and the love of the world, it may thence appear what is signified by the Lord's being taken by the devil upon a high mountain and upon a wing of the temple, namely, that he was brought into the most extreme combats of temptation against the loves of self and of the world, that is, against the hells. Mountains, also, in an opposite sense, as is usual, signify celestial and spiritual love; according to what was shown above, n. 795, 796.

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

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

1694. *And they took all the wealth of Sodom and Gomorrah.*—That hereby is signified that they were deprived of the power of doing evil, appears from the signification of taking the wealth of any one. By the wealth of Sodom and Gomorrah, in the internal sense, nothing else is meant but evil and falsity. Evil is here signified by wealth, and falsity by victuals. With respect to the good, spiritual wealth and riches are nothing but the goods and truths with which they are gifted and enriched by

the Lord: so, with respect to the evil, wealth and riches are nothing but the evils and falsities which they have acquired to themselves. Such things are also signified by wealth, in the Word. Hence it appears, that to take the wealth of Sodom and Gomorrah, is to deprive them of the power of doing evil.

1695. *And all their victuals.*—That this signifies that they were deprived of the power of thinking what is false, appears from the signification of victuals or food. What the celestial, spiritual, and natural food are which are enjoyed in the other life, has been shown above, n. 56-58, 680, 681. These three kinds of food correspond also with bodily food, and are therefore represented in the Word by victuals or food, and are called so. But the food of evil and infernal spirits is what is contrary to wisdom, intelligence, and true science; which is everything false: and, what is surprising, with this food the evil spirits are supported. The reason is, because it is their life; for they cannot live unless they are left at liberty to revile and even to blaspheme the truth. Still, however, licence is not given them to think and speak anything false, except what originates in their evil, not what is contrary to their own evil, for this* is deceit: for so far as they speak what is false from the impulse of their own evil, they speak from their own life; and this is excused them, because they are of such a nature, that they could not otherwise live. With respect to their being deprived of the power of doing evil, and of thinking what is false, the case is this: in combats of temptation it is permitted evil spirits to bring forth all the evil and falsity adhering to a man, and to combat from that ground: but when they are conquered, it is no longer allowed them to do so; for they instantly perceive in man that goodness and truth are confirmed. Such is the perception of spirits, and so superior is it to that of men. From the mere sphere of a man confirmed in truth and goodness, they know instantly how the case is, what answer they will receive, and many other things besides. This appears evidently with a regenerate spiritual man; with whom evil spirits are alike present as with an unregenerate man, but then they are in a state of servitude and subjection. This is what is signified by their being deprived of the power of doing what is evil, and of thinking what is false.

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

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

1698. *And they took Lot, Abram's brother's son, and his*

substance, and departed.—That hereby is signified that apparent goods and truths, which in themselves are not such, occupied the external man, and all things there, appears from the signification of Lot, as denoting the sensual or external man in the Lord, according to what was said and shown above; and, in the present case, the external man as to apparent goods and truths, which are here the substance of Lot. That such goods and truths appear as genuine in early childhood, when yet in themselves they are not so, has already been explained: but that by degrees they were purified, this being effected by the conflicts of temptation, may appear from what has been said on that subject.

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

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

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

1702. That Abram the Hebrew is the interior man, to which is adjoined the internal or Divine, may appear from the signification of Abram the Hebrew, or from Abram being here surnamed "the Hebrew." In all that is said above, and in all that follows, concerning Abram, he is never called the Hebrew, except in this passage; wherefore some distinct particular appertaining to the Lord must be represented and signified by the title. What this is may appear from the internal sense; which shows, that it is the interior man adjoined to the internal or Divine; as may also appear from the series of the things treated of in the internal sense. The term "Hebrew" is used, in the Word, when anything relating to service is signified, of whatever nature it be; as may appear from what follows: and the interior man is of such a nature as to serve the internal or Divine; and, for this reason, the interior man is here called Abram the Hebrew.

It is hardly known to any what the interior man is; wherefore it may be expedient to say a few words on the subject. The interior man is the middle between the internal and external man. By means of the interior man, the internal communicates with the external; and without such a medium no communication could possibly exist. The celestial is distinct from the natural, and still more from the corporeal; and unless there be a medium of communication, it is not possible for the celestial to operate on the natural, and still less on the corporeal. The interior man is what is called the rational man; and this, as being the middle, communicates with the internal, where is real goodness and truth, and also with the exterior, where is evil and falsity. By means of communication with the internal, man has a capacity of thinking concerning things celestial and spiritual, or of looking upwards, which brutes cannot do: and, by communication with the exterior, he has a capacity of thinking concerning things worldly and corporeal, or of looking downwards: in which respect he differs little from brutes, which likewise have an idea of things terrestrial. In a word, the interior or middle man is properly the rational man, which is spiritual or celestial when he looks upwards, but merely animal when he looks downwards. It is known that man has the power of saying one thing whilst he thinks another, and of doing one thing whilst his will is towards another; and that, consequently, there is such a thing as dissimulation and deceit, and also such a thing as reason or what is rational, and that this is interior with respect to the external, since it may dissent from what the latter does. It is further known, that, with man who is becoming regenerate, it is something interior which combats with that which is exterior. This interior which thinks and wills differently from the exterior, and which combats against it, is the interior man. In this interior man, there is conscience with the spiritual man, and perception with the celestial man. This interior man, joined with the

Divine Internal in the Lord, is what is here called Abram the Hebrew.

1703. That the term Hebrew is predicated in the Word of those things which relate to service, appears from the following passages: "If thy brother, a *Hebrew man*, or a *Hebrew woman*, be sold unto thee, and *serve* thee six years; then in the seventh year thou shalt let him go free from thee" (Deut. xv. 12); where the terms "Hebrew man" and "Hebrew woman" are used, because the subject treated of is concerning service. So in Jeremiah: "At the end of seven years, let ye go every man his brother a *Hebrew*, which hath been sold unto thee; and when he hath *served* thee six years" (xxxiv. 9, 14); where, in like manner, the term Hebrew is used because service is treated of; otherwise the sons of Jacob are not called Hebrews in the prophets. So in Samuel: "Be strong, and quit yourselves like men, O ye Philistines, that ye be not *servants* unto the *Hebrews*, as they *have been* to you" (1 Sam. iv. 9); where the term Hebrews is used for the same reason. So in Moses: "Jehovah said unto Moses, Go in unto Pharaoh, and tell him, Thus saith Jehovah the God of the *Hebrews*, Let my people go, that they *may serve* me" (Exod. ix. 1, 13; x. 3); where also they are called Hebrews in relation to service. So the wife of Potiphar cried out concerning Joseph, "See, he hath brought in a *Hebrew* unto us to mock us" (Gen. xxxix. 14); where Joseph is called a Hebrew, because he was a slave or servant. So the chief of the bakers said to Pharaoh, "There was with us a young man, a *Hebrew*, *servant* to the captain of the guard, and he interpreted to us our dreams" (Gen. xli. 12). The Egyptians also called the children of Israel *Hebrews*, because they were servants, or in service, as is well known (Exod. i. 15, 16, 19, and elsewhere).

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

1705. *The brother of Eshcol, and the brother of Aner: and these men were in alliance with Abram.*—That hereby is signified the state of the rational man as to the external, denoting the quality of his goods and truths, may appear from the signification of those names; concerning which, see below, at verse 24, where they are again mentioned. Suffice it here briefly to observe, that by Mamre, Eshcol, and Aner, are represented, and signified, the angels who were attendant on the Lord, when he was engaged in combat in his earliest childhood. These angels were of a quality like that of the goods and truths then with the Lord; from which they have their names. No angel in heaven has any name, but goods and truths are the things of which their names are predicated; as in the case of

Michael and other angels mentioned in the Word: there never existed any particular angels of those names, but they are so denominated in relation to their office, whatever it may be. Such is the case here in respect to Mamre, Eshcol, and Aner, but representatively.

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

1707. *And when Abram heard that his brother was made captive.*—That by these words is signified that the interior man perceived in what state the external was, appears from the signification of Abram in the preceding verse, as denoting the interior man to which was adjoined the internal or divine man; and from the signification of Lot, as denoting the external man, according to what was shown above. Also, from the signification of hearing that his brother was made captive, as denoting to perceive in what state he was, namely, that apparent goods and truths had possession of him, according to what was said in verse 12. In respect to these particulars, the case is this: When the interior man, which is understood by Abram the Hebrew, perceived that the goods and truths, by which the combat had been supported, were not such except in appearance, and that they had possession of the whole external man, signified by Lot his brother's son, then the interior man, or the internal divine man by means of the interior, purified them. How this is effected cannot be known to any one, except it be revealed to him; for the influx of the internal man, through the interior or middle man into the external, is a hidden arcanum, especially at this time, when few, if any, know what the interior man is, much less what the internal is. What the internal man is, and what the interior, may be seen above, at verse 13; but here it may be expedient briefly to explain the nature of influx. The internal man, with every individual, is of the Lord alone; for there the Lord stores up the goods and truths with which he endows man from infancy: hence, by means of these, he flows into the interior or rational man, and by this into the exterior: and it is thus that he gives to man a capacity to think, and to be a man. But the influx from the internal man into the interior or middle man, and thus into the exterior, is twofold, either by things celestial or by things spiritual; or, what amounts to the same, either by goods or by truths. The influx by things

celestial, or by goods, has place only with regenerate men, who are gifted either with perception or with conscience, consequently it has place by perception or by conscience, wherefore the influx by things celestial only exists with those who are in love to the Lord, and in charity towards their neighbour. But the influx from the Lord by things spiritual, or by truths, exists with every man; and unless it did, it would be impossible for man either to think or speak. When man is of such a character as to pervert the goods and truths, and when he is regardless of things celestial and spiritual, there is then no influx of things celestial, or of goodness, but the way for their entrance is closed; nevertheless there is still an influx of things spiritual, or of truths, and the way for their admission is kept continually open. Hence it may appear what is the nature and quality of the interior or middle man, that is, of the rational man. By Abram is here signified the internal man in the interior or middle man. When things celestial, or goods, flow from the internal man into the interior, then the internal man appropriates to itself the interior or middle man, and makes it his own; but still the interior or middle man is distinct from the internal. The case is the same when the internal man, by the interior or middle man, flows into the exterior: it then also appropriates to itself the exterior man and makes it his own; but still the exterior man is distinct from the interior. So, in the present case, when the internal man, in the interior or middle man, perceives that the state of the external man was such as has been described, or that he was made captive; that is, that goods and truths not genuine but apparent had possession of him, by which he fought against so many enemies, then he (the internal man) flowed in, and reduced all things to order, and delivered him, the external man, from those things which infested him, and thereby purified him, so that his goods and truths were no longer apparent, but genuine, and consequently conjoined with the internal or divine man, and this, as stated, by means of the interior or middle man. In this respect the Lord was not like any man; because his interior man, as to things celestial or good, was divine, and from his very nativity adjoined to the internal. The internal, with this interior, was his father, Jehovah himself. But in this respect he was like other men, that his interior man, as to things spiritual or truths, was adjoined to the external, and thus was human: but this, also, by combats of temptation, and continual victories acquired by his own power, was made divine, that is, Jehovah. The external man is what is called Lot, and, in a former state he was denominated Abram's brother's son, but in this state, Abram's brother: he is called his brother's son when occupied by apparent goods and truths; but he is called his brother when occupied by genuine goods and genuine truths.

1708. *He got ready his trained [servants] born in his house.*

—That hereby are signified those goods of the external man which were now delivered from the yoke of slavery, appears from the consideration of trained [servants], of and in those born in Abram's house. The trained [servants] of Abram, or those initiated as recruits into military service,* are, in the internal sense, those goods in the external man, which are capable of being conjoined with the interior man: those born in the house are the same goods, and also truths, under the character of being self-procured, or properly his own. But these words contain more mysteries than it is easy to express, especially concerning the manner in which apparent goods, after the combats of temptation, become genuine, and how they are then capable of being conjoined with the interior or middle man, and by this with the internal man, and of becoming in like manner Divine. For the Lord, by degrees, adjoined the Human Essence to the Divine; which he effected, as observed above, by combats of temptation and victories acquired in them. These goods made genuine are what are called Abram's trained [servants] or recruits; for they were disciplined, and added as recruits, by temptations: and as they were procured by his own power, they are called those born in his house.

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

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

they were trained and born in his house, with many other particulars mentioned in this chapter.

1710. *And pursued unto Dan.*—That by these words is signified a state of purification, appears from the series of the things treated of in the internal sense. To pursue enemies here means, to expel evils and falsities, which were attached to goods and truths, and caused them to be only apparently such, and thus to deliver and purify them. “Unto Dan,” signifies, to the last border of Canaan, consequently to the extreme boundaries whither they had fled. That Dan signifies the last borders, or the extreme boundaries, of Canaan, appears throughout the Word; as in Samuel: “To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from *Dan* even to Beersheba” (2 Sam. iii. 10). Again: “That all Israel be generally gathered unto thee, from *Dan* even to Beersheba” (2 Sam. xvii. 11). Again: “The king said to Joab, Go now through all the tribes of Israel, from *Dan* even to Beersheba” (2 Sam. xxiv. 2, 15). So in the book of Kings: “Judah and Israel dwelt safely, every one under his vine and under his fig-tree, from *Dan* even to Beersheba” (1 Kings iv. 25). From which passages it is evident that Dan was the last border of Canaan, to which he pursued the enemies who infested the goods and truths of the external man; but as Dan was a border of Canaan, consequently within it, to prevent their remaining there, he routed them farther, namely, to Hobah on the left of Damascus, as appears from the subsequent verse, and thus he purified those principles. By the land of Canaan, in a holy sense, is signified, as was observed above, the kingdom of the Lord, consequently what is celestial love, or goodness: and, principally, goodness belonging to the Lord.

1711. Verse 15. *And he divided himself against them in the night, he and his servants, and smote them, and pursued them even unto Hobah, which is on the left of Damascus. He divided himself against them in the night,* signifies the shade in which were apparent goods and truths: *he and his servants,* signifies the rational man, and those things in the external man which were obedient: *and smote them,* signifies rescue; and *pursued them even unto Hobah, which is on the left of Damascus,* signifies the degree of extent.

1712. *And he divided himself against them in the night.*—That these words signify the shade in which were apparent goods and truths appears from the signification of night, as denoting a state of shade. That is called a state of shade, when it is not known whether goodness and truth be apparent or genuine. Every one who is in apparent goods and truths, supposes them to be genuine. The evil and falsity which are in apparent goods and truths are what cause the shade, and make such goods and truths to appear genuine. Those who are in ignorance can know no other than

that the good which they do and the truth which they think are their own. The case is the same with those who attribute to themselves the good actions which they do, and place merit in them; not knowing at that time that they are not good, although they appear so, and that the property and self-merit which they claim in them are things evil and false, which cause obscurity and darkness. So in many other cases. The quality and quantity of the evil and falsity which lie concealed in such acts and pretensions cannot be so clearly seen in the life of the body as in the other life, when they are exhibited to view as in clear daylight. The case, however, is otherwise, if this be occasioned by ignorance not confirmed; for then those evils and falsities are easily dispersed: but where men confirm themselves in the persuasion that they can do good and resist evil by their own strength, and that thus they merit salvation, this remains adjoined to them, and causes their good to be evil, and their truth to be falsity. Nevertheless, such is the law of order, that man ought to do good as of himself, and therefore not to hang down his hands, under the idea that, because he cannot of himself do anything that is good, he ought to wait for immediate influx from above, and so remain in a passive state; for this is contrary to order: but he ought to do good as of himself; and when he reflects upon the good which he does, or has done, he should think, acknowledge, and believe that it was the Lord with him who wrought it. When a person hangs down his hands under the above-mentioned idea, he is not a subject on which the Lord can operate, since the Lord cannot operate by influx on any one who deprives himself of everything into which the requisite power can be infused. He would then be like a man who should refuse to learn anything unless taught it by immediate revelation; or who should refuse to teach anything, unless he was immediately prompted what to say; or who should refuse to attempt anything, unless he was impelled to it, as one without will; when yet, if what he requires were granted, he would be still more indignant to find himself as something inanimate, when, nevertheless, what is animated by the Lord with man is that which appears as if it were from man. Thus, that man does not live from himself, is an eternal truth; yet unless he appeared to live from himself, it would be impossible for him to live at all.

1713. *He and his servants.*—That these words signify the rational man, and those things in the external man which were obedient, appears from the signification of he, that is, Abram, as denoting the interior man, concerning which see above; and from the signification of servants, as denoting the things which are obedient. All things that are in the external man, before he is liberated and rescued, are called servants; for they obey the interior man just like servants. As, for example; there are in the exterior man both affections and scientifics; the former being

derived from the goods belonging to the interior man, and the latter from his truths. When these are so acted upon as to concur with the interior man, they are said to serve and to be obedient: wherefore here, by servants are signified nothing else than those things in the external man which were obedient.

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

1715. *And pursued them even unto Hobah, which is on the left of Damascus.*—That hereby is signified the degree of extent, may appear from the signification of Hobah, which is on the left of Damascus. Where Hobah was situated is not known, since no further mention is made of it in the Word; but Damascus was the capital of Syria, as appears 2 Sam. viii. 5, 6; Isaiah vii. 8; by which is signified nearly the same as by Syria itself, concerning which see above, chap. x. verse 22. The last border of the land of Canaan, but beyond Dan, is described by Damascus; as in Amos: “Ye have taken up Siccuth your king, and Chiun your images, the star of your gods, whom ye have made for yourselves: therefore I will cause you to go into captivity beyond *Damascus*” (v. 26, 27). The border of the holy land, or of the Lord’s kingdom, towards the north, is also called the *border of Damascus* (Ezek. xlvi. 16-18; xlviii. 1). In the passage before us, when it is said that they were smitten and pursued even to Hobah, which is on the left of Damascus, it signifies the extent to which apparent goods and truths were purified. But unless the nature of such goods and truths be known, and by what means they are purified and made genuine, it is impossible to explain what is here properly meant by Hobah on the left of Damascus, further than to say, in general, that they were purified.

1716. Verse 16. *And he brought back all the substance; and also brought back his brother Lot, and his substance; and the women also, and the people. He brought back all the substance,* signifies that the interior man brought all things in the external to a state of agreement: *and also brought back his brother Lot, and his substance,* signifies the external man and all things thereof: *the women also, and the people,* signifies both goods and truths.

1717. *And he brought back all the substance.*—That hereby is signified that the interior man brought all things in the external to a state of agreement, may appear from the signification of bringing back all the substance. The substance here mentioned is what Chedorlaomer and the kings that were with him took from their enemies; concerning which see above. By Chedorlaomer and the kings that were with him are signified the goods and truths of the exterior man; the substance taken by them from their enemies signifies nothing else than that they deprived them of the power of doing evil and of thinking what is false, which is signified by the wealth of Sodom and Gomorrah, and

by all the victuals which they took; concerning which see above, at verse 11. How this matter is, cannot be explained in a few words; suffice it however to give some idea of it by the following observations. Whosoever is engaged in the combats of temptation, and conquers in them, acquires to himself more and more power over evil spirits, or over the diabolical crew, till at length they dare not assault him; but on every victory obtained, the Lord brings into order the goods and truths by which the combat was supported; when, consequently, they are purified; and, in proportion as they are purified, the celestial things of love are insinuated into the exterior man, and correspondence between them is effected. This is what is signified by bringing back all the substance.

Whoever supposes that the external man can be brought into correspondence without the combats of temptation is deceived; for temptations are the means of dissipating evils and falses, and also of introducing goods and truths, and of reducing to obedience the things of the external man, so that the external man may serve the interior or rational man, and thereby the internal, that is, the Lord operating through the internal. That this is the effect of temptations, can only be known to those who are regenerated by them: but how this effect takes place, it is scarcely possible to describe even in the most general manner; for the ground and manner of its working are unknown to man, it being the divine operation of the Lord.

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

1719. *And the women also, and the people.*—That these words signify both goods and truths, may appear from the signification

of wives and daughters, as denoting goods; concerning which, see above, n. 489-491, 568, 915. Here women are mentioned instead of wives and daughters; and from the signification of people, as denoting truth; concerning which see above, n. 1259, 1260.

1720. Verse 17. *And the king of Sodom went out to meet him, after he returned from smiting Chedorlaomer, and the kings that were with him, at the valley of Shaveh, which is the king's valley. The king of Sodom went out to meet him,* signifies the submission of evil and falsity: *after he returned from smiting Chedorlaomer, and the kings that were with him,* signifies the deliverance and rescue of apparent goods and truths: *to the valley of Shaveh, which is the king's valley,* signifies the state of the external man as to goods and truths at that time.

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

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

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

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

1725. That Melchizedek signifies the celestial things of the interior man existing with the Lord, may appear from the signification of Melchizedek, of which we shall speak presently; and also from what goes before and what follows after. What the internal man is, what the interior, and what the external, has been abundantly shown above; also that the internal man flows through the interior into the external; and further, that the internal man flows into the interior, either by means of things celestial, or by means of things spiritual; by means of things celestial with every regenerate man, that is, with those who live in love to the Lord and in love towards their neighbour; but by means of things spiritual with every man, whatever be his nature and quality; for hence every one derives light from heaven, that is, enjoys the faculty of thinking and speaking, and of being a man; on this subject see what was said above, n. 1707. The celestial things of the interior man are all such as relate to celestial love, as has been often stated. These celestial things of the Lord's interior man, or the Lord's interior man as to these celestial things, is called Melchizedek. The internal man, in the Lord, was Jehovah himself. The interior man, when purified after the combats of temptation, was also made Divine and Jehovah; as was also the external man in like manner. But now, when the interior man was in a state of temptation combats, and not so purified by those combats as to things celestial, it is called Melchizedek, that is, king of holiness, and of justice.

That this is the case, may appear also from David when treating of the Lord's temptation combats; where the Lord's interior man as to things celestial is called Melchizedek; thus: "Jehovah said to my Lord, Sit thou on my right hand till I make thine enemies thy footstool. Jehovah shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness; from the womb of the morning thou hast the dew of thy youth. Jehovah hath sworn, and will not repent, Thou art a *priest for ever*, after the order of *Melchizedek*. The Lord at thy right hand shall strike through kings in the day of his wrath" (Ps. cx. 1-5); where the subject treated of is the Lord's temptation combats with the hells, as may appear from each particular expression: that the subject treated of is concerning the Lord, he himself teaches (Matt. xxii. 41-43; Mark xii. 36; Luke xx. 42-44): to make his enemies his footstool, to rule in the midst of his enemies, the day of power, and to *smite kings* in the day of his wrath, are expressions denoting temptation combats, and victories.

1726. *King of Salem*.—That these words signify a state of peace as to things interior or rational, appears from the signification of Salem. Salem, in the original tongue, signifies

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

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

1728. *And he was priest.*—That hereby is signified what is holy of love, appears from the signification of a priest, as the term is used in the Word. There are two things which are predicated of the Lord, namely, that he is a king, and that he is a priest: a king, or what is of royalty, signifies holy truth; a priest, or what is of the priesthood, signifies holy good: the former is the Divine spiritual; the latter is the Divine celestial. The Lord as a king governs all things in the universe, as to every particular, by virtue of Divine Truth, and as a priest by virtue of Divine Good. Divine truth is the absolute order of his universal kingdom, all the laws of which are true, or are eternal

truths. Divine Good is the absolute essential of order, all things of which are of mercy. Each is attributed to the Lord. If only Divine Truth could be attributed to him, no flesh could be saved, for truths condemn every one to hell; but Divine Good, which is of mercy, elevates from hell to heaven. This is what was represented by kings and priests in the Jewish Church, and what was also represented by Melchizedek as king of Salem and priest to God Most High.

1729. *To God Most High.*—That hereby is signified the internal man, who is Jehovah, appears from what has been said above concerning the Lord's internal man, as being Jehovah himself, consequently that the Lord is the same with Jehovah the Father, as he himself says in John: "I am the way, and the truth, and the life.—Philip saith unto him, Lord, show us the Father.—Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father?—Believest thou not that I am in the Father, and the Father in me?—Believe me that I am in the Father, and the Father in me" (xiv. 6, 8-11). The Lord's Human Essence is what is called the Son of Man, which also, after the combats of temptation, was united to the Divine Essence, so that it also became Jehovah; wherefore in heaven they know no other Jehovah the Father but the Lord, see above, n. 15. With the Lord all is Jehovah, not only his internal and interior man, but also his external man, and his very body, wherefore he is the only one who ever rose into heaven with the body also; as plainly appears in the evangelists, when speaking of his resurrection; and likewise from the Lord's own words: "Why do 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 said, he showed them his hands and his feet" (Luke xxiv. 38-40).

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

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

Essence with his Divine; which is implied in the benediction itself.

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

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

is called possessor of the heavens and earth, that is, possessor of all things of the interior and exterior man, which, as just observed, are here meant by the heavens and the earth.

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

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

1736. That the Lord is Jehovah, who is here called God Most High, appears manifestly from the Word; as in Isaiah: "*Jehovah*

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

of hosts is his name; and thy Redeemer, the Holy One of Israel, the God of the whole earth shall he be called" (liv. 5); where it is plain that the Redeemer, and the Holy One of Israel, who is the Lord alone, is Jehovah of hosts, and the God of the whole earth. Again, in the same prophet: "Thus saith *Jehovah thy Redeemer*, the Holy One of Israel, I *Jehovah am thy God*" (xlviii. 17). Again, in the same prophet: "I will help thee, saith *Jehovah thy Redeemer*, and the Holy One of Israel" (xli. 14). Frequent mention is made of the Holy One of Israel and of the God of Israel. That the Lord is the Holy One of Israel and the God of Israel is very evident; as in Exodus: "They saw the *God of Israel*: and under his feet there was as it were a paved work of sapphire stone, and as it were the body of heaven in its clearness" (xxiv. 10). The Jewish church did not acknowledge any other being, or give him the appellation of Jehovah since they worshipped one God, Jehovah; and this they did more especially for this reason, though it was unknown to them generally, that all the rites of their church were representative of the Lord, and every part of the Word, in its internal sense, was significative of him. Thus it is written in Isaiah, "He will swallow up death for ever, and the *Lord Jehovih* will wipe away tears from off all faces.—And it shall be said in that day, Lo, *This is our God*: we have waited for him, and he will save us: *This is Jehovih*; we have waited for him; we will be glad and rejoice in his salvation" (xxv. 8, 9); speaking of the Lord's coming. Again, in the same prophet: "Behold, the *Lord Jehovih* will come with strong hand, and his arm shall rule for him.—He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (xl. 10, 11); plainly speaking of the Lord, who is the Lord Jehovih: his coming with strong hand, and his arm ruling for him, signify that he would conquer the hells by his own power: to feed his flock, to gather the lambs with his arm, to carry them in his bosom, and to lead those that are with young, are things said of his love or mercy. Again, in the same prophet: "Thus saith *Jehovah* that created the heavens, *God himself*, that formed the earth, and made it: he hath established it, he created it not in vain, he formed it to be inhabited: I am *Jehovah*, and there is none else.—Am not I *Jehovah*? and there is no God else beside me; a just God, and a Saviour: there is none beside me. Look unto me, and be ye saved, all ye ends of the earth; for I am God, and there is none else" (xlv. 18, 21, 22); plainly speaking of the Lord, as being alone Jehovah and God; that to create the heavens and to form the earth is to regenerate, consequently, that the Creator of heaven and earth is the Regenerator, may be seen above, n. 16, 88, 472, and in other places: wherefore the Lord is everywhere called the Creator, Former, and Maker. Again, in the same prophet: "Thou art

our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, *Jehovah, art our Father*, our Redeemer; *thy name is from everlasting*" (lxiii. 15, 16); speaking manifestly of the Lord, who alone is the Redeemer.

So in Moses: "Beware of him, and obey his voice; provoke him not: for he will not pardon your transgressions: for *my name is in the midst of him*" (Exod. xxiii. 21): name signifies essence, as may be seen, n. 144, 145; and the midst signifies the inmost, see n. 1074. Again, in Isaiah: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and *his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace*" (ix. 5, 6); speaking plainly of the Lord. So in Jeremiah: "Behold the days come, saith Jehovah, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is *his name whereby he shall be called, Jehovah our Righteousness*" (xxiii. 5, 6); manifestly speaking of the Lord. So in Zechariah: "*Jehovah shall be King over all the earth: in that day Jehovah shall be one, and his name one*" (xiv. 9); plainly pointing to the Lord: name denotes essence.

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

1738. *And he gave him tenths of all.*—That these words signify remains derived from victory, appears from the signification of tenths, as denoting remains; concerning which see above, n. 576; what remains are, may be seen, n. 468, 530, 560, 561, 661, 1050; which are all the states of love and charity, consequently all the states of innocence and peace, with which man is gifted. These states are bestowed on man from infancy, but less, by degrees, as man advances to adult age: nevertheless,

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

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

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

they are in the veriest enjoyment of their own life when they are in the goods of love and in the truths of faith.

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

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

1743. Verse 22. *And Abram said to the king of Sodom, I have lifted up my hand to Jehovah God Most High, possessor of the heavens and the earth. Abram said to the king of Sodom,* signifies a reply: *I have lifted up my hand to Jehovah,* signifies the

mind according to its quality with the Lord: *possessor of the heavens and the earth*, signifies conjunction.

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

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

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

1747. Verse 23. *That I will not take from a thread even to a shoe-latchet, nor of anything that is thine; lest thou shouldest say, I have enriched Abram. That I will not take from a thread even to a shoe-latchet*, signifies all things natural and corporeal which were unclean: *nor of anything that is thine*, signifies that nothing of such a nature belongs to celestial love: *lest thou shouldest say, I have enriched Abram*, signifies that the Lord derived no strength from such things.

1748. *That I will not take from a thread even to a shoe-latchet.*—That these words signify all things which were unclean,

natural, and corporeal, appears from the signification of a shoe-latchet. In the Word the sole of the foot and the heel signify the ultimate natural mind, as was shown above, n. 259; the shoe is what clothes the sole of the foot and the heel, wherefore the shoe signifies the natural still more remote, consequently the very corporeal part. The signification of a shoe changes according to the subjects in relation to which it is mentioned: when spoken of in relation to what is good it is taken in a good sense, but when to what is evil, it is taken in a bad sense. Thus, as now, where it treats of the substance of the king of Sodom, by whom is signified evil and falsity. A shoe-latchet, therefore, signifies things natural and corporeal that are unclean. By a shoe-string is signified what is false, and by a shoe-latchet what is evil, and, indeed, by reason of its being a diminutive, such as is the meanest of all. That such is the signification of a shoe, appears also from other passages of the Word; as when Jehovah appeared to Moses out of the midst of the bush, and said unto him, "Draw not nigh hither, *put off thy shoes* from off thy feet, for the place whereon thou standest is holy ground" (Exod. iii. 5); in like manner the prince of the army of Jehovah said unto Joshua, "*Loose thy shoe* from off thy foot, for the place whereon thou standest is holy" (Josh. v. 15); where it must be plain to see, that a shoe would not take from the holiness of the place, provided the man in himself were holy, but that the shoe was ordered to be put off, as representing that which was ultimate, natural, and corporeal, which was to be put off. That a shoe signifies what is unclean, natural, and corporeal, appears also in David: "Moab is my wash-pot, over Edom will I cast out my *shoe*" (Ps. lx. 8). The like is implied in what was enjoined the disciples: "Whosoever will not receive you, nor hear your words, when ye depart out of that house or city, shake off *the dust of your feet*" (Matt. x. 14; Mark vi. 11; Luke ix. 5); where the dust of the feet signifies the same thing as the shoe, because the sole of the foot signifies the ultimate natural, even what is unclean by reason of evil and falsity: and as at that time they were principled in representatives, and supposed heavenly arcana to lie concealed in those alone, and not in naked truths, therefore this act of shaking off the dust from their feet was enjoined. As the shoe signified the ultimate natural, the pulling off of the shoe signified the stripping off of the ultimates of nature: as in the case of him who refused to take his brother's wife, concerning whom it is thus written in Moses: "If the man like not to take his brother's wife, then shall his brother's wife come unto him in the presence of the elders, and *loose his shoe* from off his foot, and spit in his face, and shall answer and say, So shall it be done unto the man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath *his shoe loosed*" (Deut. xxv. 5-10); denoting that he was without

any natural charity. That a shoe signifies the ultimate natural, also in a good sense, appears likewise from the Word; as in Moses, speaking of Asher: "Blessed above sons be Asher: let him be acceptable to his brethren, and let him dip his foot in oil: iron and brass shall be thy *shoe*" (Deut. xxxiii. 24, 25); where a shoe denotes that which is the ultimate natural, a shoe of iron, natural truth, a shoe of brass, natural good; as appears from the signification of iron and brass, n. 425, 426. As a shoe signified the ultimate natural and corporeal, it hence became a customary form of speech to mention it to express what is the least and meanest of all things; for that which is the ultimate natural and corporeal is the meanest of all things in man. This was meant by John the Baptist when he said, "One mightier than I cometh, *the latchet of whose shoes* I am not worthy to unloose" (Luke iii. 16; Mark i. 7; John i. 27).

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

dominion are altogether contrary to each other, may appear from the Lord's words in Matthew xii. 24-30; and from his declaration that no one can serve two masters (Matt. vi. 24; Luke xvi. 13).

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

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

1752. *Save only what the boys have eaten.*—That by these words are signified good spirits, appears from what goes before, and from what follows. It appears from what goes before in verse 13 above, where mention is made of Mamre, Eshcol, and Aner, as being Abram's allies; by whom was signified the state of the rational man as to the external of the Lord, and what was the quality of the goods and truths therein; so that by them were signified the angels who were with the Lord during his combats, as appears from the explanation there given. The same is evident also from what follows, as will be seen presently. They who went with Abram are here called the boys, by whom are meant no other than good spirits; whereas by the men, of whom mention is made presently, are meant angels. That angels were with the Lord during his combats against the hells, is evident from the Word, and also from this consideration, that during his temptation-combats it could not be otherwise than that angels should be present, to whom the Lord, of his own power, gave strength and power to combat as it were together with him; for the angels derive all their power from the Lord. That the angels fight against the wicked, may appear from what has been constantly declared above concerning the angels attendant on man, namely, that they protect man, and avert the evils which the infernal spirits purpose to effect, concerning which see above, n. 50, 227, 228, 697, 968; but all their power is from the Lord. Good spirits, also, are indeed angels, but of an inferior order, for they are in the first heaven, and angelic spirits in the second: but angels, properly so called, are in the third, concerning whom, see n. 459, 684. Such is the form of government in the other life, that good spirits are subordinate to angelic spirits, and angelic spirits to angels, so as to constitute one angelic society. Good spirits and angelic spirits are what are here called the boys; whereas the angels are called the men.

1753. *And the portion of the men who went with me.*—That

hereby are signified angels, appears from what has been already said; and also from this consideration, that the angels, when they appeared here on earth, are in the Word called men.

1754. *Aner, Esheol, and Mamre.*—That hereby are signified the things with them, appears from what was said above, at verse 13 of this chapter, concerning the same persons; namely, that by their names are signified the goods and truths by which the combat was supported, and not so much the angels themselves, because the angels are understood by the boys and the men, as just observed; for the angels have never any name, but are distinguished as to their quality in regard to goodness and truth. Hence, also, by a name in the Word, nothing else is signified but essence and its quality, as was shown above, n. 144, 145, 340; and as may also appear from Isaiah, where it is said of the Lord, "*His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace*" (ix. 5, 6); where his name means his quality, namely, that he is Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. So in Jeremiah, speaking also of the Lord: "*This is his name whereby he shall be called, Jehovah our Righteousness*" (xxiii. 5, 6); where it is very plain that name is Righteousness. So likewise in Moses, speaking also of the Lord: "*He will not endure your transgressions, for my name is in him*" (Exod. xxiii. 21); where name also denotes essence, as being Divine. Not to mention several other passages in the Word, where it is said that *they called on the name of Jehovah*; that they should not take *the name of Jehovah* in vain: and, in the Lord's prayer, *Hallowed be thy name*. The case is similar in regard to the names of the angels; and here, also, with regard to the names of Esheol, Aner, and Mamre, who represent angels, as signifying those things with the angels.

1755. *Let these take their portion.*—That hereby is signified that they were given up to their power, appears from what was said above at verses 21-23, namely, that the Lord would not receive anything from them, because he derived no strength thence. With respect to their being given up to the power of the angels, the case is this: the angels are they who rule over evil and infernal spirits, as has been made known to me by much experience; but the Lord foresees and beholds all things even to the most minute particular, and provides and disposes all, yet some by permission, some by admission, some by pardon, some by approbation, and some by will. The desire to bear rule is somewhat of the human selfhood different from anything that is received of the Lord; nevertheless all government is of love and mercy, without a desire to bear rule. These things, however, being arcana of more than ordinary depth, would require many pages to explain them to common apprehensions; suffice it to know, that evil and infernal spirits are put under the power of

the angels, and that the Lord governs all things, both generally and particularly, even to the most minute of all. But, by the divine mercy of the Lord, more will be said on this subject elsewhere, when we come to treat of providence and permissions.

1756. These are the things which in general are involved in this chapter in the internal sense; but the series of subjects, and the beauty of its order, cannot so appear, when they are all separately explained according to the signification of the words employed, as would be the case if they were apprehended under one idea, for when they are all apprehended under one idea, the things which before appeared scattered are seen in beautiful coherence and connection. The case in this respect is like that of a person who, in hearing another speak, fixes his attention on the words he uses; when he does not so well collect and apprehend the idea of the speaker, as if he were less attentive to the expression and more to the sense; so the internal sense of the Word, in regard to the external, is like a discourse, of which the words are scarcely heard, much less is the attention fixed on them, when the mind is wholly intent on the things signified by the words uttered by the speaker.

The most ancient manner of writing was representative of things, by the mention of persons and the use of words, by which were understood things altogether different from those expressed. Even profane writers in those early times used this method of framing historical compositions, extending it even to things of civil and moral life, composing them in such a manner that nothing contained in them was true exactly as it was written, but under the things literally mentioned something else was understood. This they carried so far as to represent certain affections as gods and goddesses, to whom the heathens afterwards paid divine worship. That this was the case may be known to every person of literature, since such ancient books are still extant. This method of writing they derived from the most ancient people who lived before the flood, and who represented to themselves things celestial and divine by such as are visible on the earth and in the world, and thus filled their minds and souls with joyous and delightful perceptions when they beheld the objects of the universe, especially such as were beautiful by virtue of their form and order. Hence all books of the church, in those times, were thus written. Such is the book of Job, and, in imitation of those books, such is Solomon's Song; such, also, were the two books mentioned by Moses (Numb. xxi. 14, 27); besides several which are lost.

This style of writing in succeeding times became venerable on account of its antiquity both amongst the Gentiles and amongst

the posterity of Jacob, insomuch that they regarded nothing as divine but what was written in this manner; wherefore when they were under the influence of the prophetic spirit, as in the case of Jacob (Gen. xlix. 3-17; of Moses (Exod. xv. 1-21; Deut. xxxiii. 2 to the end); of Balaam, who was of the sons of the east from Syria, where the Ancient Church then was (Numb. xxiii. 7-10, 19-24; xxiv. 5-9, 17-24); of Deborah and Barak (Judg. v. 2 to the end); of Hannah (1 Sam. ii. 2-10); and several others, they spoke in the manner above mentioned, and this for several secret reasons: and although very few understood, or knew, that the things spoken signified the celestial things of the Lord's kingdom and church, still they were touched and struck with a wonderful awe, under a sense of the divinity and sanctity contained in such compositions. But that the case is similar in respect to the historical parts of the Word, and that these are representative and significative of the celestial and spiritual things of the Lord's kingdom, as to every individual name and word, is not as yet known to the learned world; all that is known is, that the Word was written by inspiration, and that all its contents, both generally and particularly, involve heavenly mysteries.

CONTINUATION CONCERNING THE SPEECH OF SPIRITS AND
ITS DIVERSITIES.

1757. *THE speaking of spirits with man, as has been already stated, is effected by words: but the speaking of spirits with each other is by ideas, wherein words originate, such as are the ideas of thought. These, however, are not so obscure as are those of man during his life in the body, but are distinct after the manner of speech. Human thought, after the separation of the body, becomes more distinct and clear, and the ideas of thought become discrete, so as to serve for distinct forms of speech: for the obscurity which attached to it is dissipated with the body, and thus the thought being freed as it were from the shackles with which it was encumbered, consequently from the shadows in which it was involved, becomes more instantly perceived; and hence the intuition, perception, and utterance, of every particular contained in it is rendered more immediate.*

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

1759. *The speech of celestial spirits cannot flow so easily into the*

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

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

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

1762. *There are spirits who do not speak, but expressed their meaning by changes induced on my face; and they represented their ideas so lifelike, that their thought thus appeared as it were in a form. This was effected by variations around the region of the lips, extending thence into the face; and also around the eyes whilst they communicated the interior sentiments of their minds; around the left eye whilst they communicated affections of truth, but around the right eye whilst they communicated affections of goodness.*

1763. *I have also heard the simultaneous speech of many spirits together: it was undulatory like a volume [of smoke or vapour], flowing into the brain with various determinations. I have heard likewise the speech of certain spirits which has a rumbling termination, like the tone and sound of threshing. These spirits are separated from others, and cause a pain in the head like the drawing of a syringe. I have heard others who spoke with a sonorous voice, but yet as if inwardly in themselves, still, however, so as to come to the hearing like speech. There were others who spoke by a gurgling of words as if from the belly; these are such as do not attend at all*

to the meaning of what is spoken, but are driven to speak by others. I have heard some who spoke in a hoarse split kind of tone; they apply themselves to the left side under the elbow, and also to the left ear. There were others who could not speak in a sonorous manner, but like persons afflicted with a hoarseness; these were such as for bad ends draw out the secrets of others, by insinuating themselves into their good graces. There are spirits of small stature who, though few in number, still speak as a great multitude, and in a tone like thunder. I heard them over my head, and supposed there was a multitude of them; but one of them came to me, on the left side beneath the arm, and spoke in like manner with a voice like thunder: he went away also and did the same: but whence such spirits come, by the divine mercy of the Lord, will be shown elsewhere. These kinds of speech, however, are rare. What is wonderful, the things spoken by spirits are heard as plainly in respect to depth and clearness of sound by those whose interior organs of hearing are open, and also by spirits themselves, as the things spoken by men on earth; but by those whose interior organs are not open, they are not heard in the least.

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

GENESIS.

CHAPTER THE FIFTEENTH.

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

1767. *THE Word of the Lord, when it is read by a man who loves it, and who lives in charity, and even by a man who in simplicity of heart believes what is written, having formed no principles contrary to the truth of faith contained in the internal sense, is displayed by the Lord to the angels with such beauty, and with such pleasantness, accompanied also with representatives, and this with an inexpressible variety according to the entire state of the angels at the time, that every particular is perceived as if it had life. This is the life that is in the Word, and from which the*

Word had birth when it was sent down from heaven. From this cause the Word of the Lord is of such a nature, that, although it appears rude in the letter, yet within it are stored things spiritual and celestial, which are made manifest to good spirits and angels, when it is read by man.

1768. *That the Word of the Lord is thus displayed to good spirits and angels, has been granted me both to hear and see; wherefore it is permitted to relate my experience.*

1769. *A certain spirit came to me not long after his departure from the body, which I was able to conclude from this circumstance, that as yet he knew not that he was in the other life, imagining that he still lived in the world. It was perceivable that he had been devoted to the pursuits of study, concerning which I conversed with him; but he was then suddenly taken up on high; which surprised me, and led me to suspect that he was of a high aspiring temper, for such are wont to be carried up aloft; or that he supposed heaven to be a great height above, for such also are wont to be taken up on high, in order to convince them, that heaven does not consist in what is high, but in what is internal. Presently, however, I perceived that he was taken up amongst the angelic spirits who are in front, a little to the right, in the first entrance into heaven. From this situation he afterwards spoke with me, saying, that he saw things of such sublimity as no human comprehension could conceive. I was reading at the time the first chapter of Deuteronomy, concerning the Jewish people, and the spies that were sent to explore the land of Cunaan, its products and inhabitants; and as I read, he said, that he perceived none of the things contained in the literal sense, but only those contained in the spiritual sense, and that these were wonderful beyond description. This was in the first entrance of the heaven of angelic spirits; what wonders then must have been perceived in that heaven itself? And what in the heaven of angels? Certain spirits who were with me at the time, and who before could not believe that the Word of the Lord was of such a nature, began now to repent of their incredulity, and said, in that state, that they believed, because they heard the other spirits say that they had heard, and seen, and perceived, that the Word was so full of wonders. But other spirits still persisted in their unbelief, and said that it was not so, but that all was mere fancy; wherefore these likewise were suddenly taken up, and from their elevated situation they conversed with me, and confessed, that it was very far from fancy, for that they really perceived it to be so, and this with a more exquisite perception than that of any of the senses which we enjoy in the material body. Presently, others were taken up into the same heaven, and amongst them one whom I had known during his life in the body, who bore the same testimony, saying, amongst other things, that he was too much astonished at the glory of the Word in its internal sense to be able to describe it. Being melted with tender compassion for men's unbelief, he added,*

that it was wonderful how they could remain so totally ignorant of the internal things of the Word. He said, moreover, that from his state of elevation he was able to penetrate thoroughly into my thoughts and my affections, in which he perceived more things than he could express; such as causes, influences, the origins thereof, and how the ideas were mixed with earthly things; observing, that they were to be entirely separated; with many other particulars.

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

1771. Certain spirits also were in unbelief concerning the Word of the Lord, as containing within its bosom such wonderful things; for, in the other life, spirits retain the same unbelief as they had during their life in the body, and it is only dissipated by means provided of the Lord, and by lively experiences. Wherefore, whilst I was reading some Psalms of David, their interior intuition or mind was opened, without, however, their being themselves taken up amongst angelic spirits: they then perceived the interior things of the Word in those Psalms; and in their astonishment they said, that they never could have believed anything like it. The same part of the Word was at the same time heard by several other spirits, who all apprehended it after a different manner: with some it filled the ideas of their thought with many pleasant and delightful perceptions, and thus with a kind of life, according to the capacity of each, and at the same time with an efficacy which penetrated even to the inmost recesses of their souls. With some this was so powerful, that they seemed to themselves to be elevated towards the interiors of heaven, and thus nearer and nearer to the Lord, in proportion as they were affected with truths and the goods therewith conjoined. The Word was at the same time brought to some spirits, who had no comprehension of its internal sense, but only of its external or literal sense; to whom it appeared as a dead letter without life. Hence it was evidently shown what the nature of the Word is when the Lord vivifies it, namely, that it is of such efficacy as to penetrate even to the inmost recesses of the soul; and what its nature is when the Lord does not vivify it,—that in this case it is a mere letter, with scarcely any life to animate it.

1772. By the divine mercy of the Lord, it has also been granted

me, in like manner, to see the Word of the Lord in its beauty in the internal sense, and this frequently, not as when the words are explained singly as to their internal sense, but so as to see the whole contents, generally and particularly, in one connected series; which may be called seeing a celestial paradise from a terrestrial one.

1773. Spirits who, during the life of the body, had been delighted with the Word of the Lord, have in the other life a certain agreeable celestial warmth, which it was also given me to perceive sensibly. This warmth, on communication from those who had but enjoyed some degree of this delight, seemed to me as a vernal heat, beginning from the region of the lips, and diffusing itself about the cheeks, and hence even to the ears; ascending also to the eyes, and descending towards the middle region of the breast. With those who had been affected with more of this delight, and had entered into the interior things of the Word, which the Lord himself had taught, the warmth, on communication, was of an interior nature, beginning from the breast, and ascending thence towards the chin, and descending towards the loins. Where the delight and affection had been still greater, the warmth was still more inwardly delightful and more vernal, ascending upwards from the loins towards the breast, and thence diffusing itself through the left arm to the hand. I was informed by the angels that this is really the case, and that the sensation of warmth is occasioned by the approach of such spirits, although they themselves are insensible of it, by reason that they are in it; just as infants, children, and young people are insensible of the bodily warmth which they enjoy above persons of mature and old age, because they are in it. I was also made sensible of the warmth communicated from those who were delighted indeed with the Word, but were not solicitous about the understanding of it: this was perceived in the right arm only. In regard to warmth itself, evil spirits, by their artifices, can also produce it, and communicate it to others, and give it a semblance of that which is genuine and delightful; it is, however, only an external warmth without any origin in things internal: it is such as attends putrefaction, and turns substances into excrementitious refuse; as is the case with the warmth of adulterers, and of those who are immersed in unclean voluptuous pleasures.

1774. There are spirits who have no inclination to hear anything concerning the interior things of the Word, even though they have a capacity to understand them. These are principally such as have placed merit in their works, and who, in consequence, have done good from motives of self-love or the love of the world, or with a view to obtain rank or wealth, and the reputation thence resulting, thus not with a view to the Lord's kingdom. Such, in the other life, desire more than others to enter into heaven; but still they remain out of heaven, for they are unwilling to be instructed in the knowledges of truth, and thereby to be affected

with good, interpreting the sense of the Word, as derived from the letter, according to their fancy, and deducing thence such doctrines as favour their lusts. Spirits of this sort were represented by an old woman, having an uncomely countenance of snowy paleness, with irregular features, so as to appear deformed: whereas they who admit and love the interior things of the Word were represented by a young woman in the first bloom of virgin beauty, or in the flower of youth, elegantly attired, and adorned with chaplets and celestial ornaments.

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

1776. *It may seem a paradox, nevertheless it is most true, that the angels have a clearer and fuller understanding of the internal sense of the Word, when it is read by little boys and girls, than when it is read by grown-up persons who are not in faith from charity: the reason is, as I have been informed, because little children are in a state of mutual love and innocence, consequently their receptive vessels have a tenderness almost celestial, so as to be pure faculties of reception, which therefore are capable of being disposed by the Lord for the purpose, although this does not come to their perception, except by a certain sensation of delight suitable to their genius. The angels say, that the Word of the Lord is a dead letter, but that it is vivified in the reader by the Lord, according to the faculty of each individual, and that it becomes alive according to his life of charity and state of innocence; which takes place with endless variety.*

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

CHAPTER XV.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE CONTENTS.

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

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

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

1781. And whereas he was desirous to have an assurance that the human race would be saved, verse 1, therefore it was shown him how the church is circumstanced, both in a general, specific, and particular view, verses 9-17.

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

 THE INTERNAL SENSE.

1783. THE things contained in this chapter are, as was before observed, historical truths. It is true that Jehovah thus spoke with Abram, and that the land of Canaan was promised to him for an inheritance ; that he was commanded to take a young heifer, a she-goat, a ram, a turtle-dove, and a young pigeon, and

do with them as is here described; that fowls descended upon the carcasses; that a deep sleep fell upon him, and in his sleep a terror of darkness; that when the sun was set, there appeared to him as it were a furnace of smoke, with a torch of fire between the pieces; together with the other circumstances recorded in the chapter. These are true historical facts; but still, both in general and in particular, even to the most minute circumstance, they are representative, and the words by which they are described, even to the smallest tittle, are significative: that is, in all the things recorded, both collectively and individually, there is an internal sense. For the entire contents of the Word, both in the whole and in each particular, are inspired, and they must needs have a celestial origin, that is, they must needs be the repositories of celestial and spiritual things; otherwise they could not be the Word of the Lord. These celestial and spiritual things are what are contained in the internal sense; and when this sense is manifest, the sense of the letter is obliterated, as if it did not exist; as on the other hand, when the attention is confined to the historical or literal sense alone, the internal sense is obliterated, as if there were no such thing. The case herein is like that of heavenly light and the light of this world, in their respective relation to each other: when heavenly light appears, the light of this world is as darkness; as has been made known to me by experience; and when any one is in the light of this world, the heavenly light, should it appear, would be as darkness. The like is true in regard to human minds: when a person regards human wisdom or sciences as everything, heavenly wisdom appears to him as something obscure, or even as nothing; whereas, if he be principled in heavenly wisdom, human wisdom is to him as something very common and obscure, which would be as darkness, unless it contained within it rays of heavenly light.

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

1785. *After these words, the word of Jehovah came unto Abram in a vision.*—That hereby is signified revelation made after the combats in childhood, appears from the signification of words, also of the word of Jehovah unto Abram, and likewise from the signification of vision. By words, in the Hebrew tongue, are signified things, in the present case the things accomplished, namely, the Lord's combats spoken of in the preceding chapter. The word of Jehovah unto Abram is nothing else than the Lord's

word with himself; nevertheless, in his childhood, and in temptation-combats, when the two essences were not as yet united in one, it could not appear otherwise than as revelation. When what is internal acts upon what is external, in states and moments when this is more remote, it cannot be otherwise presented. This is what is called the Lord's state of humiliation.

1786. That vision is the inmost kind of revelation, which is that of perception, may appear from the nature of visions, which take place according to the state of those to whom they are exhibited. Visions presented to those whose interiors are closed, are entirely different from such as are manifested to those whose interiors are open. Thus, for example, when the Lord appeared to the whole congregation on Mount Sinai, that appearance was a vision which appeared differently to the people from what it did to Aaron, and differently to Aaron from what it did to Moses. So, again, the visions exhibited to the prophets were different from those which were shown to Moses. There are several kinds of visions, of which, by the divine mercy of the Lord, more will be said hereafter. Visions are the more perfect in proportion as they are more interior. In the Lord's case they were the most perfect of all; because he, on such occasions, had a perception of all things in the world of spirits and in the heavens, and had immediate communication with Jehovah. This communication is represented, and in the internal sense is signified, by the vision in which Jehovah appeared to Abram.

1787. *Fear not, Abram, I am thy shield.*—That by these words is signified defence to be confided in against evils and falsities, appears from the signification of a shield, of which we shall speak presently. These words, intimating that Jehovah is a shield and an exceeding great recompense, are words of consolation after temptations. All temptation is attended with some kind of despair, otherwise it is not a temptation; wherefore, also, consolation follows. Whosoever is tempted is brought into anxieties, which occasion a state of despair in regard to the end: and in this the combat of temptation essentially consists. He who is certain of victory is in no anxiety, and, of course, in no temptation. The Lord, who endured the most dreadful and cruel temptations of all, could not but be driven to states of despair, which he dispelled and overcame by his own power. This may appear plainly from his temptation in Gethsemane, of which it is thus written in Luke: "When he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done. And there appeared an angel unto him from heaven, strengthening him. And, being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the

ground" (xxii. 40-44). And in Matthew: "He began to be sorrowful and very heavy; then saith he unto them, My soul is exceeding sorrowful, even unto death. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou.—He went away again the second time, and prayed, saying, O my Father, if this cup may not pass from me, except I drink it, thy will be done.—And he prayed the third time, saying the same words" (xxvi. 37-44). And in Mark: "He began to be sore amazed, and to be very heavy. And he said unto them, My soul is exceeding sorrowful, even unto death. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me! nevertheless, not what I will, but what thou wilt" (xiv. 33-41). And this he did a second and a third time. Hence may appear the nature and quality of the Lord's temptations, and that they were the most cruel and terrible that ever were endured, being attended with anguish from his inmost soul, operating even to the sweating of blood; as also, that he was then in a state of despair concerning the end and event; and that he was supported with consolations. These words, "I Jehovah am thy shield, and thy exceeding great recompense," involve, in like manner, consolation after the temptation-combats which were spoken of in the preceding chapter.

1788. That a shield signifies defence to be confided in against evils and falsities, appears without explanation; for it is a customary form of speech, rendered familiar by use, to call Jehovah a shield and buckler. But what is specifically signified by a shield, may appear from the Word, namely, that, in respect to the Lord, it signifies defence, and, in respect to man, confidence in the Lord's protection. As war signifies temptations, according to what was shown above, n. 1664, so all the arms used in war signify some particular belonging to temptation and to defence against evils and falsities, or against the diabolical crew who induce temptations and act the part of the tempter; wherefore each kind of weapon or armour has a distinct signification peculiar to itself, whether it be a shield, a buckler, a helmet, a spear, a lance, a sword, a bow and arrows, or a breastplate, concerning each of which, by the divine mercy of the Lord, more will be said hereafter. The reason why a shield, in respect to the Lord, signifies defence against evils and falsities, and, in respect to man, confidence in the Lord, is, because it was a piece of armour for the security of the breast, and by the breast is signified goodness and truth; goodness by reason of the heart being therein, and truth by reason of the lungs. That a shield has this signification appears in David: "Blessed be Jehovah my rock, who teacheth my hands to war, my fingers to fight;

my goodness and my fortress, my high tower, and my deliverer : *my shield, and he in whom I trust*" (Psalm cxliv. 1, 2); where to war and fight relate to temptations, and, in the internal sense, to the temptations of the Lord; a shield, in respect to Jehovah, is defence, and, in respect to man, is confidence, as evidently appears. So again: "O Israel, *trust thou in Jehovah*: he is their help and their *shield*. O house of Aaron, *trust in Jehovah*: he is their help and their *shield*. Ye that fear Jehovah, *trust in Jehovah*: he is their help and their *shield*" (Psalm cxv. 9-11); where the same is signified as above. So again: "Jehovah is my refuge and my fortress; my God, in him *will I trust*. He shall cover thee with his feathers, and under his wings *thou shalt trust*: his truth shall be thy *shield and buckler*" (Psalm xci. 2, 4); where a shield and buckler signify defence against falsities. Again: "Jehovah is my rock, and my fortress, and my deliverer; my God, my rock, *in whom I will trust; my shield*, and the horn of my salvation. *He is a buckler to all them that trust in him*" (Psalm xviii. 2, 30); where the signification is the same as above. So again: "The righteous God trieth the hearts and reins. My *shield* is upon God, who saveth the righteous in heart" (Psalm vii. 9, 10); where a shield denotes confidence. Again: "Thou hast also given me the *shield* of thy salvation; and thy right hand hath holden me up" (Psalm xviii. 35); denoting confidence. Again: "The *shields of the earth* belong unto God: he is greatly exalted" (Psalm xlvii. 9); in like manner denoting confidence. Again: "*Jehovah God* is a sun and a *shield*: Jehovah will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psalm lxxxiv. 11); denoting defence. So in Moses: "Happy art thou, O Israel: who is like unto thee, a people saved by Jehovah, the *shield* of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee" (Deut. xxxiii. 29); where a shield denotes defence. As arms of war are mentioned in reference to those who are engaged in temptation-combats, so also are they spoken of in relation to those who assault and tempt. They then have a contrary signification, so that a shield thus applied denotes evils and falsities, by which the combat is waged, which are used as a defence, and in which confidence is placed; as in Jeremiah: "Order ye the *buckler and shield*, and draw near to battle: harness the horses, and get up, ye horsemen, and stand forth with your *helmets*; furbish the *spears*, put on the *brigandines*" (xlv. 3, 4); not to mention several other passages to the same purport.

1789. *And thine exceeding great reward.*—That by these words is signified the end of his victories, appears from the signification of reward, as denoting the reward succeeding temptation-combats. This, in the present case, is the end for which he

obtained his victories; because the Lord never expected any reward of victory for himself. The reward of his victories was the salvation of the whole human race, out of love to whom he engaged in combat. Whosoever engages in combat from this love does not require any reward for himself; because that love is of such a nature, that it desires to give and transfer all its own to others, without wishing anything for itself. Thus the salvation of the whole human race is here signified by the reward.

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

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

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

1793. That the Lord Jehovih is the internal man in respect to the interior, appears from what has been already said concerning the Lord's internal man, namely, that it was Jehovah himself, of whom he was conceived, and whose only Son he was; to whom the humanity of the Lord became united, after he had purified, by temptation-combats, the maternal humanity, or that which he derived from the mother. In the Word, frequent mention is made of the Lord Jehovih, yea, very often when Jehovah the Lord is spoken of, he is called, not Lord *Jehovah*, but Lord *Jehovih*; and he is especially so called where the subject treated of is concerning temptations; as in Isaiah: "Behold, the *Lord Jehovih* will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom,

and shall gently lead those that give suck" (xl. 10, 11); where the Lord Jehovih coming with strong hand denotes victory in temptation-combats, and his arm ruling for him denotes it to be derived from his own power: what the reward is, which was spoken of in the foregoing verse, is here declared, namely, that it is the salvation of the whole human race; which is what is meant by his feeding his flock like a shepherd, gathering the lambs with his arm, carrying them in his bosom, and gently leading those that give suck; all which are operations of inmost or divine love. Again, in the same prophet: "The *Lord Jehovih* hath opened mine ear; and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting; for the *Lord Jehovih* will help me. Behold, the *Lord Jehovih* will help me" (l. 5-7, 9); where the subject treated of is manifestly concerning temptations. Not to mention other passages to the same purport.

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

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

they may be called a steward or administrator. Hence it is evident what is meant by being childless, namely, that there was no internal of the church, but only an external; as was the case at that time of which the Lord complained.

1796. *Is this Eliezer of Damascus.*—That hereby is signified an external church, appears from what has been just observed, and also from the signification of Damascus. Damascus was the capital of Syria, where were remains of worship as practised in the Ancient Church, and whence came Eber, or the Hebrew nation, amongst whom there existed only the external of the church, as was said above, n. 1238, 1241: consequently, there existed in that country only the stewardship of the house. That in what is here related there is somewhat of the despair, consequently of the temptation, experienced by the Lord, appears from the words themselves; and also from the consolation which follows concerning an internal church.

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

1798. *And Abram said, Behold, to me thou hast not given seed.*—That by these words is signified that there was no internal of the church, appears from the signification of seed, as denoting love and faith, concerning which see above, n. 255, 256, 1025; and from the signification of an heir in what follows. That love, and faith originating therein, form the internal of the church, has been stated and shown above. By the faith which constitutes the internal of the church, is meant no other than such as belongs to love or charity, that is, such as is derived from love or charity. Faith, in a general sense, is everything doctrinal of the church; but doctrinals, separate from love or charity, do not by any means constitute the internal of the church, since as they are mere matters of science appertaining to the memory, and have place with the worst of men, yea, even with infernals; whereas doctrinals which are derived from charity, or which belong to charity, are constituent of the internal of the church, since such doctrinals belong to the life. It is life that is the internal of all worship, and consequently every doctrinal which flows from the life of charity. Such are the doctrinals which belong to that faith which is here understood. That this is the faith which is the internal of the church, may appear from this single consideration, that whosoever has the life of charity, knows all things of faith. Only examine all doctrinals as to their real nature; are they not precepts of charity, consequently of a faith derived from charity? To instance only the commandments of the Decalogue, the first of which enjoins the worship

of the Lord God: whoever has the life of love or charity, worships the Lord God, because this is his life. So in the commandment, "Thou shalt keep the Sabbath:" whoever is in the life of love, or in charity, sacredly observes the Sabbath; for nothing is more delightful to him than to worship the Lord, and to glorify him every day. So again in regard to the commandment, "Thou shalt not commit murder:" this is altogether a precept of charity, since he who loves his neighbour as himself, shudders at the thought of doing him any injury, and much more of murdering him. In like manner as to the commandment, "Thou shalt not steal:" whoever has the life of charity is more ready to give to his neighbour than to take anything from him. So with the commandment, "Thou shalt not commit adultery:" he who is in the life of charity would rather act as a guardian of his neighbour's wife against the evil designs of others, than be a violator of her innocence himself; regarding adultery as a crime against conscience, and such as destroys conjugal love and its obligations. To covet also what belongs to another, as finally forbidden in the Decalogue, is directly opposite to the temper and disposition of those who are in the life of charity; for it is the nature of charity to wish to impart good to others from itself, and out of what is its own, thus on no account to covet what belongs to them.

These are the commandments of the Decalogue, which are exterior doctrinals of faith, and which, with those who are in charity and in its life, are not retained only as matters of science in the memory, but are laid up in the heart, and are inscribed on the inner man, since all such are in charity, and in its essential life. There are other points of doctrine, which they are in like manner acquainted with from charity alone, because they live according to a conscience of what is right. In cases where they do not so well understand, and are not able to determine what is right and true, yet believe in simplicity or out of a simple heart that it is so, because the Lord has said it; whoever so believes does not incur guilt, although what he believes be not true in itself, but only an apparent truth. As for example, if he believes that the Lord is angry, that he punishes, that he leads into temptation, and the like; or if he believes that the bread and wine in the holy supper are somewhat significative, or that flesh and blood are somehow present therein in the way they explain it. It matters not whether they affirm the one or the other, although there are few who think of this, and if they do, provided it be in simplicity of heart, because they have been so instructed, and they still live in charity, it does them no injury. Such persons, when they hear that the bread and wine in the holy supper in the internal sense signify the Lord's love towards the whole human race, and the things of love, with the reciprocal love of man towards the Lord and his neighbour, they

instantly believe it, and rejoice that it is so. But the case is otherwise with those who are in mere doctrinals, and not in charity; these dispute on every subject, and condemn all, without distinction, whose sentiments, or, as they term it, *belief*, do not accord with their own. Hence it may appear to every one, that love to the Lord and charity towards the neighbour constitute the internal of the church.

1799. *And lo, a son of my house is my heir.*—That by these words is signified, that there would only be an external in the Lord's kingdom, appears from the signification of an heir, and of inheriting, in the internal sense. To become an heir, or to inherit, signifies life eternal in the Lord's kingdom. All who are in the Lord's kingdom are heirs, for they live by virtue of the life of the Lord, which is a life of mutual love; and hence they are called sons. The Lord's sons or heirs are all who are in his life, because their life is from him, and they are born of him, that is, are regenerate. They who are born of any one are his heirs; consequently, all who are born again of the Lord are his heirs; for then they receive the life of the Lord. There are in the Lord's kingdom such as are external, such as are interior, and such as are internal. Good spirits, who are in the first heaven, are external; angelic spirits, who are in the second heaven, are interior; and angels, who are in the third heaven, are internal. Those who are external are not so near of kin, or so nigh, to the Lord, as those who are interior; nor are the interior so near of kin, or so nigh, to the Lord, as those who are internal. The Lord, out of his divine love, or mercy, is desirous to have all near to himself, and that they should not stand without, that is, in the first heaven, but he is desirous that they should be in the third heaven, and, if it were possible, not only with himself, but in himself. Such is the nature of divine love, that is, of the love of the Lord. Since, therefore, the church at that time was only in externals, he here complains, saying, "Lo, a son of my house is my heir," by which is signified, that thus there would only be an external in his kingdom. But consolation follows, and a promise concerning internals, in the succeeding verses.

What is meant by the external of the church has been explained before, n. 1083, 1098, 1100, 1151, 1153. Doctrinals alone do not constitute the external, much less the internal of the church, as was shown above; nor do they serve to distinguish churches before the Lord: but this is effected by a life according to doctrinals, all which, if they are true, regard charity as their fundamental; for what is the end and design of doctrinals but to teach how man should live? The several churches in the Christian world are distinguished by their doctrinals, and the members of those churches have hence taken the names of Roman Catholics, Lutherans, Calvinists, or the Reformed and

Evangelical Protestants; * with many others. This distinction of names arises solely from doctrinals, and would never have existed place, if the members of the church had made love to the Lord and charity towards their neighbour the principal point of faith. Doctrinals would then be only varieties of opinion concerning the mysteries of faith, which they who are true Christians would leave to every one to receive according to his conscience, whilst it would be the language of their hearts, that he is a true Christian who lives as a Christian, that is, as the Lord teaches. Thus one church would be formed out of all these diverse ones, and all disagreements arising from mere doctrinals would vanish, yea, all the animosities of one against another would be dissipated in a moment, and the kingdom of the Lord would be established on earth. The Ancient Church which existed immediately after the flood, although dispersed over several kingdoms, was of such a character; so that, notwithstanding they differed much from each other in respect to doctrinals, they still made charity the principal thing, and regarded each other's worship, not from the doctrinals of faith, but from the charity of life which entered into it. This is meant by what is said of that church, Gen. xi. 1; that "they had all one language, and their words were one," concerning which, see n. 1285.

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

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

1802. *Saying, He shall not be thine heir.*—That hereby is signified that what is external should not be heir of his kingdom, appears from the signification of being heir, or of inheriting, spoken of just above. It is not the external, but the internal, which is heir of the Lord's kingdom: the external is so likewise, but through the internal, for then they act as one. For the better conceiving of this subject it is to be observed, that all who are in the heavens, those who are in the first heaven, as well as those who are in the second, or those in the third,—that is, they who are external, as well as they who are interior, and they

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

who are internal, are heirs of the Lord's kingdom, since they all constitute one heaven. Things internal and things external have the same relation to each other, and are alike circumstanced in the heavens of the Lord as with man. The angels who are in the first heaven are subordinate to the angels who are in the second, and these to the angels in the third; but this subordination is not of rule, but it is, as in man, an influx of things internal into things external. For life flows from the Lord through the third heaven into the second, and through the second into the first, and this by order of succession, beside what is also immediate into all the heavens. The inferior or subordinate angels do not know that this is the case, unless it is given them by the Lord to reflect upon it; consequently their subordination is not like that of authority. So far as an angel of the third heaven possesses what is internal he is an heir of the Lord's kingdom; and so far as the internal is with an angel of the second heaven it is the same, and likewise with an angel of the first heaven. It is the internal which constitutes an heir. The interior angels have more of this internal than the exterior angels; wherefore they are nearer to the Lord, and are heirs in a higher degree. This internal is love to the Lord and charity towards the neighbour: according, therefore, to the measure they possess of love and charity they are sons, or heirs; for according to this they are partakers of the Lord's life. But it is not possible for any one to be raised up from the first, or external heaven, into the second, or interior heaven, before he is instructed in the good things of love and the truths of faith, his capacity of being so raised up, and admitted amongst angelic spirits, being in proportion to such instruction; and the same observation applies to angelic spirits before they can be raised up or admitted to the third heaven amongst angels. By instruction the interiors are formed, and by them the internals, and are adapted to the reception of the good things of love and the truths of faith, and thus to the perception of goodness and truth. No one can perceive what he does not know and believe; thus, consequently, no one can be gifted with the faculty of perceiving the good of love and the truth of faith, except by knowledges, by which he may become acquainted with their nature. All, therefore, even infants, are instructed before they can be admitted into the Lord's kingdom. But infants receive instruction easily, being tainted with no principles of falsity; nevertheless, they are only instructed in general truths, the reception of which is attended with the perception of things innumerable. The case in this respect is like that of a person who is persuaded of any truth in general: in consequence of such persuasion, he easily, and as it were of himself, or spontaneously, imbibes the particulars of that general truth, and the single truths of each particular; for, being affected with the general truth, he is thence affected also with the parti-

culars and single truths of the same, which tend to its confirmation: for these enter with delight and satisfaction into the general affection, and thus continually perfect it. These are the internal things, on account of which they who possess them are called heirs, or through which they are capable of inheriting the Lord's kingdom: and they first commence to be heirs, or to enter on this inheritance, when they are in the affection of good, that is, in mutual love, to which they are introduced by the knowledges of goodness and truth, and the affections thereof. According to the degree in which they are in the affection of good, or in mutual love, they are heirs, or inherit; for mutual love is that which is most truly living, which they receive from the Lord's essence, as from their father. This may appear further from what follows presently at verse 5.

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

fore *my bowels* are troubled for him ; *I will surely have mercy on him*" (xxxii. 20). Hence it appears, that love itself, or mercy itself, and the Lord's compassion towards mankind, are the things which, in the internal sense, are signified by bowels, and by coming forth of the bowels: consequently, by those that come forth of the bowels, are signified those who are in love. That the Lord's kingdom consists in mutual love may be seen above, n. 548, 549, 684, 693, 694.

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

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

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

1807. *And he said, Look, I pray, towards heaven.*—That these words signify a representation of the Lord's kingdom in a view of the universe, appears from the signification of heaven. Heaven, in the Word, in the internal sense, does not signify the heaven, or sky which is apparent to the eyes of the body, but the king-

dom of the Lord universally and particularly. He who looks at things internal from those that are external, when he views the heavens or sky, does not think at all of the starry heaven, but of the angelic heaven: when he beholds the sun, he does not think of the sun, but of the Lord, as being the sun of heaven; and so when he sees the moon and the stars; yea, when he beholds the immensity of the heavens, he does not think of its immensity, but of the immense and infinite power of the Lord: so also in other instances, since there is nothing which is not representative. He likewise regards earthly objects in the same view: thus, when he beholds the first dawn of day, he does not think of the dawn, but of the rise of all things from the Lord, and their progression in the day of wisdom; in like manner, when he looks on gardens, shrubberies, and flowers, his eye is not confined to any particular tree, its blossom, leaf, or fruit, but he is led to a contemplation of the celestial things represented by them; neither does he behold only the flowers, their beauties and elegancies, but he is led to regard also the things which they represent in the other life; for there is not a single object existing in the sky or in the earth which is beautiful and agreeable but what is in some way representative of the Lord's kingdom; concerning which subject see what was said above, n. 1632. This is looking towards heaven: by which is signified a representation of the Lord's kingdom in a view of the universe.

The reason why all things in the heavens or sky, and on the earth, both collectively and individually, are representative, is, because they originally existed, and do continually exist, that is, subsist, from an influx of the Lord through heaven. The case in this respect is like that of the human body, which exists and subsists by its soul; wherefore all things in the body, both collectively and individually, are representative of its soul: the soul is in the uses and ends regarded, but the body is in the execution of such uses and ends. In like manner, all effects whatsoever are representative of the uses which are their causes: and the uses are representative of the ends which are their first principles. They who are in divine ideas never confine their sight to mere external objects, but continually from them and in them behold things internal; and internal things are, most essentially, those of the Lord's kingdom: consequently, these are in the veriest end of all. The case is similar in regard to the Word of the Lord: they who are in divine ideas never regard the Word of the Lord from the letter, but consider the letter, and the literal sense, as representative and significative of the celestial and spiritual things of the church and of the Lord's kingdom. With them the literal sense is only an instrumental medium of leading the thoughts to such subjects. Such was the sight of the Lord.

1808. *And number the stars.*—That these words signify a representation of the principles of goodness and of truth in a view of the stars, appears from what has been already said; and also from the representation and signification of stars as denoting principles of goodness and truth. Stars are frequently mentioned in the Word, and constantly signify goods and truths, and, in a contrary sense, evil and falsity; or, what is the same thing, they signify angels, or societies of angels, and also, in a contrary sense, evil spirits and their fellowships. When they signify angels, or societies of angels, they are fixed stars, but when they signify evil spirits and their fellowships they are wandering stars, which have frequently been seen. That all things, both in heaven and on earth, are representative of celestial and spiritual things, may appear plain from this circumstance, that similar things to what appear in the visible heavens and earth are also manifested visibly in the world of spirits, and this as distinctly and evidently as in open day, and yet they are nothing but representatives. Thus, when the starry heaven appears, and fixed stars in it, it is instantly known that they signify goods and truths; and when wandering stars appear, it is instantly known that they signify evils and falsities: from the very twinkling and sparkling of the stars it appears also what is their nature: not to mention numberless other similar cases. Hence whosoever is disposed to think wisely, may know whence is the origin or source of all things which exist on earth, namely, that it is from the Lord: and the reason why on earth they do not exist ideally, but actually, is, because all things both celestial and spiritual, which are from the Lord, are living and essential, or, as they are termed, substantial: wherefore in ultimate nature they exist actually, as may be seen above, n. 1632.

That stars represent and signify goods and truths, may appear from the following passages of the Word: “The *stars* of heaven, and the *constellations* thereof, shall not shine with their light: the *sun* shall be darkened in his going forth, and the *moon* shall not cause her light to shine. And I will visit the world for their evil, and the wicked for their iniquity” (Isa. xiii. 10); speaking of the day of visitation; where it is plain to see, that by stars and constellations are not meant literal stars and constellations, but truths and goods: and by the sun love, and by the moon faith; for the subject treated of is concerning the falsities and evils which cause darkness. So in Ezekiel: “When I shall put thee out, I will cover the *heavens*, and make the *stars* thereof dark; I will cover the *sun* with a cloud, and the *moon* shall not cause her light to shine; all the *bright lights* of heaven will I make dark over thee, and set darkness upon thy land” (xxxii. 7, 8); where like things are signified. So in Joel: “The earth shall quake before them, the *heavens*

shall tremble: the *sun* and the *moon* shall be dark, and the *stars* shall withdraw their shining" (ii. 10; iii. 15). So in David: "Praise ye him, *sun* and *moon*: praise him, all ye *stars of light*. Praise him, ye heavens of heavens" (cxlviii. 3, 4); where like things are signified. That by stars are not meant stars, but things relating to goodness and truth, or, what is the same thing, they who are in goodness and truth, as the angels are, is plainly declared in the Revelation: "I saw the Son of Man, and he had in his right hand *seven stars*.—The mystery of the *seven stars* which thou sawest in my right hand, and the seven golden candlesticks: the *seven stars* are the *angels of the seven churches*; and the seven candlesticks which thou sawest are the seven churches" (Rev. i. 20). Again, "The fourth angel sounded, and the third part of the *sun* was smitten, and the third part of the *moon*, and the third part of the *stars*, so as the third part of them was darkened: and the day shone not for a third part of it, and the night likewise" (Rev. viii. 12); where it is very evident that goodness and truth are the things which were darkened. So in Daniel: "There came forth a little horn, which waxed exceeding great, towards the south, and towards the east, and towards the pleasant land. And it waxed great, even to the *host of heaven*, and it cast down some of the *hosts*, and of the *stars*, to the ground, and stamped upon them" (viii. 9, 10); where it is very plain that by the host of heaven and the stars are meant things relating to goodness and truth, which were trampled upon. Hence it may appear what is meant by these words of the Lord in Matthew: "Immediately after the tribulation of those days, the *sun* shall be darkened, and the *moon* shall not give her light, and the *stars* shall fall from heaven, and the powers of the heavens shall be shaken" (xxiv. 29); and in Luke: "There shall be signs in the *sun*, and in the *moon*, and in the *stars*; and upon earth distress of nations with perplexity; the sea and the waves roaring" (xxi. 25); in which passages by the sun is not signified the sun, nor by the moon the moon, nor by the stars the stars, nor by the sea the sea, but the things represented by those objects, namely, by the sun the celestial things of love, by the moon spiritual things, by the stars goods and truths, or the knowledges of goodness and truth, which, about the consummation of the age, when there is no faith, that is, no charity, are thus darkened.

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

1810. *So shall thy seed be*.—That by these words are signified the heirs of the Lord's kingdom, appears from the signification of seed, as denoting love, and faith from love, or, what is the

same, those who are in love and faith, whether they be angels or men; that seed has this signification has been abundantly shown above. What is here said has a general reference to the Lord's kingdom, as being so vast and numerous, that it exceeds all belief, insomuch that it can only be expressed by the term "IMMENSE." Of its immensity, by the divine mercy of the Lord, we shall speak elsewhere. It is here signified by the words of this verse, "Look, I pray, towards heaven, and number the stars, if thou art able to number them: and he said unto him, So shall thy seed be." Moreover, by the same words are signified those innumerable goods and truths which have relation to wisdom and intelligence, with the blessedness thereof, in every angel.

1811. Verse 6. *And he believed in Jehovah, and he imputed it to him for righteousness.* *He believed in Jehovah,* signifies the Lord's faith at that time: *and he imputed it to him for righteousness,* signifies that the Lord herein was first made righteousness.

1812. *He believed in Jehovah.*—That by these words is signified the Lord's faith at that time, appears from the words themselves, and also from the series of the things treated of in the internal sense; namely, that the Lord during his life in the world was in continual temptation-combats, and in continual victories accomplished by virtue of an inmost confidence and faith continually operating; that he could not but conquer, because he was engaged in combat for the salvation of the whole human race out of pure love: and this is what is here meant by believing in Jehovah. Every one's faith is known and distinguished by the love from and by which he supports spiritual combats. If this be any other than love towards his neighbour, and towards the Lord's kingdom, he does not combat from faith, that is, he does not believe in Jehovah, but in that which he loves; for the love itself for which he combats is his faith. For example: he who combats from a love that prompts him to wish to be greatest in heaven, does not believe in Jehovah, but rather in himself: for to wish to become greatest is to wish for rule and authority over others; consequently, such a person combats for dominion: and so in other instances.

Thus the quality of any one's faith may be known from the love from which he combats. But the Lord, in all his temptation-combats, never engaged from self-love, or for himself, but for all in the universe, consequently, not with any view of being greatest in heaven, for this would be contrary to divine love, scarce with any view of being least, but only that all might have some station there, and be saved; as he himself declares in these words: "The sons of Zebedee came unto him, saying,—Grant unto us that we may sit, one on thy right hand, and the other on thy left, in thy glory. But Jesus said unto them,—Whosoever will be great amongst you shall be your

minister, and whosoever of you will be chief, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark x. 35, 37, 38, 42-45). This is the love, or this the faith, from which the Lord engaged in spiritual combats; and this is what is here meant by believing in Jehovah.

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

That the Lord came into the world that he might become righteousness, and that he alone is righteousness, was foretold by the prophets, consequently this might have been known before his coming: it was also foretold that he could not become right-

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

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

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

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

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

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

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

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

1820. *Whereby may I know that I shall inherit it?*—That hereby is signified a temptation in opposition to the Lord's love, which desired to be fully assured, may appear from the doubt which is expressed in the words themselves. He who is in temptation is in doubt concerning the end. The end is the love, against which evil spirits and evil genii make their assaults, by which they bring the end into doubt, and the more in doubt the greater is the love. Unless the end which is loved were placed in doubt, and even in despair, there would be no temptation. Assurance of the event precedes victory, and is a proof and fruit of victory. As few know how it is with temptations, it may be

expedient in this place to say a few words on the subject. Evil spirits never assault anything but what a man loves, and their assault is violent in proportion to the intensity of the love. Evil genii are those who assault what has relation to the affection of good, and evil spirits are those who assault what has relation to the affection of truth. As soon as they observe even the smallest thing which a man loves, or perceive, as if it were by the smell, what is delightful and dear to him, they assault and endeavour to destroy it; consequently, they assault and endeavour to destroy the whole man, since his life consists in his loves. Nothing is more delightful to them than thus to destroy man; nor would they ever desist from their attempts, even to eternity, unless they were repelled by the Lord. Those who are especially malicious and cunning, insinuate themselves into a man's very loves by flattering them; thus, they introduce themselves to a man, and then they endeavour to destroy his loves, and by so doing to kill the man; and this in a thousand ways which are incomprehensible. Nor do they carry on their assaults only by reasoning against goods and truths, such assaults being of small account, for if they are baffled a thousand times, they still persist in their attempts, since reasonings against goods and truths can never be wanting; but they pervert the goods and truths, and enkindle a sort of fire of lust and persuasion, so that the man does not know but that he is in similar lust and persuasion; and these they inflame at the same time with a delight, which they fraudulently steal from a man's other delights; thus with the utmost cunning they infect and infest him, and this so artfully, by leading from one thing to another, that unless the Lord were ready to administer help, the man would never know but that he is really such as their suggestions represent him. In like manner they assault the affections of truth, which form man's conscience. As soon as they perceive anything of conscience, whatsoever it be, they frame to themselves an affection out of the falsities and infirmities in man, and by this they overshadow the light of truth, and so pervert it, or cause anxiety, and thus occasion pain and torment.

They have, moreover, the art of keeping the thought fixed intently on one object, by which they fill it with phantasies, and then at the same instant they clandestinely infuse lusts into those phantasies. Not to mention innumerable other artifices, which it is impossible to describe so as to give any just conception of them: what falls under the immediate notice of man's conscience, which the evil spirits take particular delight in destroying, will afford but a partial and most general idea of those artifices. From this brief account of temptations, which yet from its brevity can scarcely be called an account, may in some measure appear what is their nature, and that in general they are such as are the kinds and degrees of man's love. Hence

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

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

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

1823. *Take a heifer of three years old, and a she-goat of three years old, and a ram of three years old.*—That hereby are signified those things which are representative of the celestial things of the church, appears from the signification of the same in sacrifices. No person of a sound understanding can suppose that the different animals which were offered in sacrifice had no other signification than that of a sacrifice; or that an ox, a bullock, or calf, signified the same as a sheep, a kid, and a goat, and these the same as a lamb, and that the like was signified by turtle-doves and young pigeons. Each of these animals had its particular signification, as may appear plain from this consideration; that one was never on any account offered in the place of

another: thus the names were expressly mentioned of those which should be offered in the burnt-offerings and daily sacrifices, in those of the sabbaths and feasts, in the freewill-offerings, in the offerings of vows and of thanksgiving, in the trespass and sin-offerings, and also in the offerings of purification; which would never have been done, unless somewhat particular had been represented and signified by each animal. But what such particular representation and signification was, it would take too much space here to explain; suffice it to know that celestial things are signified by cattle, and spiritual things by birds, and that by each sort of cattle and birds is signified some particular celestial and spiritual thing. The Jewish church itself, and all things of the Jewish church, were representative of such things as respect the Lord's kingdom, to which nothing belongs but what is celestial and spiritual, that is, nothing but what has relation to love and faith.

This may plainly enough appear from the signification of clean and useful beasts spoken of above, n. 45, 46, 142, 143, 246, 714, 715, 776; which, inasmuch as in the Most Ancient Churches they signified celestial goods, were afterwards made representative in the church, when a worship merely external, and that representative, was held in esteem and acknowledged. As the state of the church is treated of, and it being foretold what it would be in time to come, this was shown to Abram by representatives exactly as here recorded: but still, in the internal sense, they had such a signification, as must be plain to every one. For what need would there have been to take a heifer of three years old, a she-goat of three years old, a ram of three years old, a turtle-dove and young pigeon, and to divide them into two parts, and to place them in such and such a manner, unless they all and each had been significative? What they signified will appear from what follows.

1824. That a heifer signifies those things which are representative of celestial exterior things, a she-goat those which are representative of celestial interior things, and a ram those which are representative of celestial things spiritual, may appear from the sacrifices, of which, by the divine mercy of the Lord, we shall speak when we come, in the following pages, to treat on the subject of sacrifices. There are celestial things exterior and celestial things interior, and also celestial things spiritual: celestial things exterior are what are of the external man, celestial things interior are what are of the internal man, celestial things spiritual are what are thence derived. What is really celestial is love to the Lord, and neighbourly love. This enters in from the Lord and passes through the internal man into the external: in the interior man it is called the celestial interior, in the exterior man it is called the celestial exterior. The celestial exterior is every affection of good, nay, it is also every

pleasure which is derived from the affection of good: so far as the good of love and charity is in the affection of good and the pleasure thence derived, so far such affection and pleasure are celestial, and so far also they are happy. But the celestial spiritual is every affection of truth in which is the affection of good, or the affection of truth which is generated from the affection of good; consequently it is faith in which there is charity, or faith which is generated from charity.

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

1826. That by his taking a turtle-dove and a young pigeon are signified those things which are representative of the spiritual things of the church, appears from the signification of birds in general, and of turtle-doves and young pigeons in particular. That birds signify things spiritual, which relate to faith or truth, consequently things intellectual and rational, has been shown above, n. 40, 745, 776, 991; and that doves signify the goods and truths of faith, n. 870; what their signification was in

sacrifices will be shown, by the divine mercy of the Lord, when we come to speak hereafter on that subject. In the Word, especially in the prophetic part of it, when celestial things are treated of, spiritual things are also treated of, and thus they are joined together, one being derived from the other, so as to be mutually connected with each other; as was said above, n. 639, 680, 683, 707, 793, 801.

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

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

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

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

1831. *And he laid each part one against the other.*—That hereby is signified parallelism and correspondence as to things celestial, may appear from this consideration; that the parts on one side signify the church, and the parts on the other side the Lord, which, when placed mutually opposite to each other, can signify nothing else but parallelism and correspondence; and as the young heifer, the she-goat, and the ram, were so divided and placed, by which are signified things celestial (as was said above at verse 9), it appears that the parallelism and correspondence were in relation to those things: but it is otherwise as to things spiritual, of which we shall speak presently. Celestial things, as has been often shown, are all those which respect love to the Lord and neighbourly love. It is the Lord who gives love and charity, and it is the church that receives them. The uniting medium is conscience, in which love and charity are implanted; wherefore the middle space between the parts signifies that which is called perception, internal dictate, and conscience. The things above perception, internal dictate, and conscience, are

the Lord's; the things beneath are of man: thus by reason of their mutual respect to each other, their relation is called parallelism, and by reason of their mutual correspondence, as active and passive, it is called correspondence.

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

These are appearances of truth, but not real truths, and because they are not truths in themselves, there is no parallelism and correspondence: nevertheless, the Lord leaves these things entire in man, and adapts them in a miraculous manner by charity, so that they may serve as vessels for the reception of things heavenly. The case is the same also in respect to the worship, doctrinals, morals, yea, and even the idols, of the Gentiles, who are of upright and sincere lives: these persuasions, in like manner, the Lord leaves entire, and still by charity so adapts them, that they may serve as recipient vessels. The case was the same also in respect to many rites in the Ancient Church, and afterwards in the Jewish Church, which in themselves were

nothing else but ceremonial observances, void of any essential truth, but which were tolerated and permitted, yea, even enjoined, because they were esteemed holy by the fathers of that people, and thus had been from infancy implanted and impressed on their minds as truths.

These, and the like, are what are here signified by the birds which were not to be divided. For the things which are once implanted in man's opinion, and are esteemed holy, provided they are not contrary to divine order, are left by the Lord entire, and although there is not any parallelism and correspondence, still he adapts them to the reception of charity. This is also what was signified in the Jewish church by the injunction that, in the sacrifices, the birds should not be divided; for to divide things is to place them opposite to each other, so that they may exactly correspond; and as the things above spoken of do not exactly correspond, they are obliterated, in the other life, with those who suffer themselves to be instructed, and real truths are implanted in the affections of good. That, in the Jewish church, birds were not divided, by reason of this representation and signification, appears in Moses: "If the burnt-sacrifice for his offering to Jehovah be of *fowls*, he shall bring his offering of turtle-doves, or of young pigeons. And he shall cleave it with the wings thereof, he shall not *divide* it" (Lev. i. 14, 17). So also in the sacrifices for sin (Lev. v. 7, 8).

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

1834. *And the fowls came down upon the bodies.*—That hereby are signified evils and the falsities thence derived, which were desirous to destroy, appears from the signification of a fowl, as denoting what is false. A fowl, or winged thing, in the Word, signifies truth, as has been shown above; and also, in an opposite sense, falsity; according to the common application of such expressions in the Word, which are used in either sense agreeably to the subject treated of. That a fowl is significative of falsity was shown above, n. 778, 866, 988. It must be obvious to every one, that some hidden wisdom is hereby signified, otherwise this circumstance would scarcely have been worthy to be recorded; what this hidden wisdom is, has also been shown above, and appears from the series of the things treated of in the internal sense, namely, that it has relation to the state of the church.

When a church is first raised up and established by the Lord, it exists in the beginning in a state of purity, and the members then love each other as brethren; as is known from what is recorded of the primitive Christian church after the Lord's coming. All the members of the church at that time lived one

amongst another as brethren, and also called each other brethren, and mutually loved each other: but in process of time charity diminished, and at length vanished away; and as charity vanished, evils succeeded, and with evils falsities also insinuated themselves, whence arose schisms and heresies. These would never have existed if charity had continued to live and rule; for in such case they would not have called schism by the name of schism, nor heresy by the name of heresy, but they would have called them doctrinals agreeable to each person's particular opinion, or way of thinking, which they would have left to every one's conscience, not judging or condemning any for their opinions, provided they did not deny fundamental principles, that is, the Lord, eternal life, and the Word, and maintained nothing contrary to divine order, that is, contrary to the commandments of the decalogue.

The evils and falsities thence derived, which succeeded in the church on the extinction of charity, are what are here meant by the fowls which Abram drove away, that is, which the Lord, who is here represented by Abram, put to flight. Abram only drove away the fowls, but not the evils and falsities; nor is Abraham known in heaven, but as any other man, who has no power of himself; whereas it is the Lord alone that has power; according to what is said also in Isaiah: "Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Jehovah, art our Father, our Redeemer; thy name is from everlasting" (lxiii. 16).

1835. *And Abram drove them away.*—That by these words is signified, that the Lord put them to flight, appears from what has been said above. The case with respect to the church when it begins to recede from charity is thus: evils and falsities thence derived are at this time more easily dispersed, the church being as yet in a certain state not so remote from charity, in consequence of which the minds of its members are more yielding and flexible; but, in process of time, evils and the falsities thence derived increase and multiply, and are thus confirmed and established; which subject is treated of presently. The Lord, so far as is possible, is continually dispersing evils and falsities: this, however, he accomplishes by means of the conscience: but when the restraints of conscience are relaxed, there is no medium by which the Lord may enter and operate: for the Lord's influx in man is by means of charity into his conscience. A new medium, therefore, then succeeds and is formed, which is one merely external, namely, the fear of the law, the fear of death, of the loss of honour, of wealth, and of reputation. These restraints, however, are not those of conscience, but are merely external bonds, which have the effect of rendering man capable of living in society with others, and of appearing to others as a friend, whatever he may be inwardly. But this

medium, or these restraints, are of no avail in the other life; for there external things are removed, and every one remains such as he is within. There are many who have lived a moral and civil life, have injured no one, have performed offices of friendship and courtesy, nay, have done good to many others, but solely with a view to themselves, for the sake of honour, gain, and other similar objects. These, in the other life, have their lot amongst the infernals, because they were not influenced inwardly by anything of goodness and truth, but only by things evil and false, as hatred, revenge, cruelty, and adultery; which evils did not appear before men, being covered and concealed in proportion to the prevalence of the fears above mentioned, acting as external restraints.

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

1837. *And when the sun was about to go down.*—That these words signify the time and state before consummation, appears from the signification of the sun. The sun, in the internal sense, signifies the Lord, and hence the celestial things relating to love and charity, consequently love and charity themselves; concerning which signification see above, n. 30-38, and n. 1053. Hence it is evident, that the going down of the sun is the last time of the church, which is called its consummation, when there is no longer any charity. The church of the Lord is compared also with the times of the day; its first age with the dawn or sunrise, and the morning; its last age with the sunset or evening, and the shades which then take place; for the cases are exactly similar. It is likewise compared with the seasons of the year; its first age with the spring, when all things smile and flourish, and the age preceding its last with the autumn, when things begin to wither and decay. Nay, it is even compared with the metals, its first age being said to be of gold, and its last of iron and clay; as in Daniel (chap. ii. 31-33). Hence it is plain what is signified by the sun's being about to go down, and that it denotes the time and state before consummation, because the sun was not yet gone down. The following verses treat of the state of the church when the sun was gone down, when there ensued thick darkness, and the smoke of a furnace and a torch of fire passed between the pieces.

1838. *And a deep sleep fell upon Abram.*—That these words signify that the church was then in darkness, appears from the

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

1839. *And lo, a terror of great darkness fell upon him.*—That by these words is signified that the darkness was terrible, and that darkness denotes falsities, appears from the signification of darkness, as denoting falsities, concerning which we shall speak presently. The state of the church before consummation, or when the sun was about to go down, is described by a terror of great darkness; but the state when the sun is gone down is described by thick darkness and several other circumstances (verse 17); and by the Lord in Matthew thus: “The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken” (xxiv. 29); not that the sun of this world shall be darkened, but what is celestial of love and charity; nor that the moon shall not give her light, but what is spiritual of faith; nor that the stars shall fall from heaven, but the knowledges of goodness and truth, with the members of the church, which knowledges are the powers of the heavens; nor are these things to be fulfilled in heaven, but on earth, for heaven is never darkened. A terror of great darkness

falling upon him denotes the horror with which he beheld such great devastation: for in proportion as any one is principled in the celestial things of love, is he seized with horror when he perceives such consummation: this was especially the case with the Lord, who was in celestial and divine love itself.

That darkness denotes falsities, appears from many passages in the Word; as in Isaiah: "Woe unto them that put *darkness* for light, and light for *darkness*" (v. 20); where darkness denotes falsities, and light truths. Again, in the same prophet: "If one look unto the land, and behold *darkness* and sorrow, and the light *darkened*" (v. 30): darkness denotes falsities, and the light being darkened denotes truth not appearing. Again, in the same prophet: "Behold *darkness* shall cover the earth, and gross *darkness* the people" (lx. 2). So in Amos: "The day of Jehovah is *darkness* and not light, even *thick darkness*, and no brightness in it?" (v. 18, 20.) So in Zephaniah: "The great day of Jehovah is near. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of *darkness* and *gloominess*, a day of *clouds* and *thick darkness*" (i. 14, 15); where the day of Jehovah denotes the last time and state of the church; darkness, gloominess, and thick darkness, denote falsities and evils. The Lord also calls falsities darkness in Matthew: "If thine eye be evil, thy whole body shall be full of *darkness*: if therefore the light that is in thee be *darkness*, how great is that *darkness*!" (vi. 23); where darkness denotes the falsities wherein those are immersed who are in knowledges, signifying that the darkness of such is greater than that of those who have no knowledges, that is, of the Gentiles. In like manner, in the same evangelist: "The children of the kingdom shall be cast out into outer *darkness*" (viii. 12; xxii. 13): outer darkness denotes the more dreadful falsities, in which they are immersed who are in the church; for such persons darken the light, and cause an opposition of falsities against truths, which the Gentiles cannot do. So in John: "In him was life, and the life was the light of men: and the light shineth in *darkness*; and the *darkness* comprehended it not" (i. 4, 5); where darkness denotes the falsities prevailing within the church.

Falsities prevailing without the church are also called darkness, but such as is capable of being enlightened; concerning which it is written, "The people which sat in *darkness* saw great light, and to them which sat in the region and shadow of death, light is sprung up" (Matt. iv. 16); where darkness denotes the falsities of ignorance, such as prevail with the Gentiles. So in John: "This is the condemnation, that light is come into the world, and men loved *darkness* rather than light, because their deeds were evil" (iii. 19): where light denotes truths, and darkness falsities. Light also denotes the Lord, because all truth

is from him; and darkness denotes the hells, because thence proceeds all that is false. Thus, in the same evangelist: "Jesus said, I am the light of the world; he that followeth me shall not walk in *darkness*" (viii. 12). Again: "Walk while ye have the light, lest *darkness* come upon you: for he that walketh in *darkness* knoweth not whither he goeth.—I am come a light in the world, that whosoever believeth on me should not abide in *darkness*" (xii. 35, 46); where light denotes the Lord, from whom is all good and truth; and darkness denotes falsities, which are dispersed by the Lord alone. The falsities of the last times, which are here called darkness, or of which is predicated a terror of great darkness, were represented and signified by the *darkness* over all the land, from the sixth hour to the ninth hour, at the Lord's crucifixion; and also by this circumstance, that *the sun was darkened* on the same occasion; whereby was represented and signified, that then there was no longer any love or faith (Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44, 45).

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

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

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

1843. *Thy seed shall be a stranger.*—That these words signify that charity and faith would be rare, appears from the signification of a stranger, and from the signification of seed. The term stranger signifies not born in the land, and thus not acknowledged as native, but, consequently, regarded as foreign: but seed signifies charity and its faith grounded therein; as was shown above, n. 255, 1025, and at verse 3 of this chapter. As then the term stranger is applied to that which is regarded as foreign, and that is foreign which is not in the land, or of the land, it follows that it denotes what is rare or scarce: the meaning consequently is, that charity, and the faith of charity, which is signified by seed, would be rare. The subject treated of is concerning the time before the consummation, when the darkness is great, that is, falsities, showing that at such time the seed would be a stranger, or that charity and faith would be rare. That in the last times faith would be rare, was foretold by the

Lord, where he is speaking of the consummation of the age (Matt. xxiv. 4 to the end; Mark xiii. 3 to the end; Luke xxi. 7 to the end): on which occasion everything that is said by him implies, that in those times charity and faith would be rare, and at length there would be none. The like is said by John in the Revelation, and also by the prophets in many places; not to mention the historical parts of the Word.

But by the faith which would perish in the last times, nothing else is meant but charity, since there is no other faith but what is grounded in charity. Whosoever hath not charity cannot have the smallest portion of faith. Charity is the very ground in which faith is implanted; it is the heart whence faith derives existence and life: wherefore the ancients compared love and charity to the heart, and faith to the lungs, both of which have their seat in the breast. The comparison is most just, since for any one to endeavour to form to himself the life of faith without charity, is like endeavouring to continue bodily life by the lungs alone without the heart, the impossibility of which is obvious to every one. Hence all things of charity were spoken of by the ancients as belonging to the heart, and all things of faith without charity were spoken of as belonging to the mouth alone, or to the lungs as connected with the mouth by an influx of respiration into the organs of speech. It is from hence that are derived the ancient forms of speech, according to which it is customary to say, when speaking of matters relating to goodness and truth, that they ought to proceed from the heart.

1844. *In a land not theirs.*—That these words signify where the church is, as if it were not theirs who are in charity and faith, appears from the signification of land, as denoting the church; concerning which, see n. 566, 662, 1066, 1067. At this day the doctrinals of faith are generally considered as the sole constituents of the church, and as the characteristic marks whereby the several churches are distinguished, without any regard to the life which their members lead, even though they cherish intestine hatred, tear each other to pieces like wild beasts, rob and plunder each other of reputation, of honour and wealth, and deny in heart whatsoever is sacred and holy; when nevertheless the church cannot possibly exist amongst such, but only amongst those who love the Lord, and their neighbour as themselves, who have conscience, and who hold in aversion the life of hatred above mentioned. The latter, however, are, amongst the former, like strangers, being abused and persecuted by them to the utmost of their power, and being regarded as simple, vile, and contemptible people. This, then, is what is meant by these words, “Thy seed shall be a stranger in a land not theirs.”

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

1846. *And they shall afflict them.*—That these words signify their grievous temptations, may appear from the signification of afflicting or affliction, as denoting persecution, and consequently temptation. This alone is signified by affliction in the Word of the Lord; as in Isaiah: “I have refined thee, but not with silver, I have chosen thee in the furnace of *affliction*” (xlviii. 10); where affliction denotes temptation. So in Moses: “Thou shalt remember all the way which Jehovah thy God led thee these forty years in the wilderness, to *afflict* thee and to *tempt* thee.—Who fed thee in the wilderness with manna, which thy fathers knew not, that he might *afflict* thee, and *tempt* thee, to do thee good at the last” (Deut. viii. 2, 16); where to afflict plainly denotes to tempt. So again: “When the Egyptians evil entreated us, and *afflicted* us, and laid upon us hard *service*; and when we cried to Jehovah the God of our fathers, and Jehovah heard our voice, and saw our *affliction*, and our labour, and our oppression” (Deut. xxvi. 6, 7): in this passage the same things are described as in the verse before us, namely, that they served and were afflicted; by which expressions are signified in like manner the temptations of the faithful; as was signified also by their afflictions in the wilderness, by which likewise the Lord’s temptations were represented; as in Isaiah: “He is despised and rejected of men, a man of sorrows,—and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, *afflicted*” (liii. 3, 4); by which words are signified the Lord’s temptations: by bearing our griefs, and carrying our sorrows, is not meant that the faithful are to undergo no temptation, or that he took their sin upon himself, and thereby removed it, but that by temptation-combats and victories he conquered the hells, and thus alone, even as to his Human Essence, endured the temptations incident to the faithful. Temptations are also by the Lord called *afflictions*; as in Mark: “They which are sown on stony ground, when they have heard the Word,—have no root in themselves, and so endure but for a time; afterward, when *affliction* and persecution arise for the Word’s sake, immediately they are offended” (iv. 16, 17); where affliction manifestly denotes temptation: to have no root in themselves is not to have charity, for in charity faith is rooted, and they who have not this root fall away in temptations. So in John: “In the world ye have *affliction*: but be of good cheer, I have overcome the world” (xvi. 33); where affliction denotes temptation. So in Matthew: “Nation shall rise up against nation, and kingdom against kingdom.—All these things are the beginning of sorrows. Then shall they deliver you to be *afflicted*.—Then shall be great *affliction*, such as was not from the beginning of the world.—Immediately after the *affliction* of

those days, the sun shall be darkened" (xxiv. 7-9, 21, 29); speaking of the consummation of the age, or the last times of the church: affliction denotes temptations both external and internal; external are persecutions from the world, internal from the devil: that there would be no charity, is signified by nation rising up against nation, and kingdom against kingdom; and by the sun, that is, the Lord, love and charity, being darkened.

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

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

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

1850. *Will I judge*.—That these words signify visitation and judgment, may appear without explanation. By judging, or judgment, is not signified any last judgment, according to the common idea, when heaven and earth are to be destroyed, and a new heaven and a new earth to be created, which we read of in the prophets and in the Revelation, and when, consequently, all things are to perish. This idea has prevailed so generally, that it has found a place even in the best informed minds, insomuch

that they have been led to believe that the dead are not to rise again until that time; the consequence of which is, that as this time was predicted, and still, after a lapse of so many ages, it has not arrived, nor appears to be at hand, the careless confirm themselves in their security, concluding that it is a groundless expectation, and, consequently, that they are not to experience any resurrection. But it is to be observed, that by the prediction of the last judgment, or of the destruction of heaven and earth, no such thing is meant: according to the literal sense it is so, but not according to the internal sense. According to the internal sense, by the last judgment is meant the last time of the church; by the heaven and earth which are to perish is meant the church as to its internal and external worship; for the church ceases to be such when there is no charity. The last judgment of the Most Ancient Church took place when all charity and faith ceased, and when there was no perception; which came to pass immediately before the flood: the flood itself, which has been treated of above, was the last judgment of that church, when heaven and earth, that is, the church, perished, and a new heaven and a new earth, that is, a new church, were created. This is called the Ancient Church, which also has been treated of above. This church likewise had its last time, namely, when all charity grew cold, and all faith was darkened; which was about the time of Eber: this time was the last judgment of that church, which was the heaven and earth that perished.

The new heaven and new earth that succeeded was the Hebrew church. This also had its last time, or last judgment, when it became idolatrous; wherefore a new church was raised up, which was accomplished amongst the posterity of Jacob. This is called the Jewish church, and was one which was only representative of charity and faith: for in that church, or amongst the posterity of Jacob, there was no charity and faith, consequently there was not any church, but only the representative of a church: the reason was, that there could not be opened at that time an immediate communication of the Lord's kingdom in the heavens with any true church on earth, wherefore a mediate communication was opened by representatives. The last time, or last judgment, of this church, so called, was when the Lord came into the world; for then representatives ceased, namely, sacrifices and similar rites: to accomplish which cessation, the Jews were cast out of the land of Canaan. After this were created a new heaven and a new earth, that is, a new church, which may be called the primitive church, commenced by the Lord, and afterwards successively confirmed, which at first was in charity and faith. The destruction of this church is foretold by the Lord in the evangelists, and by John in the Revelation, which destruction is what is called the last judgment; not that heaven and earth were then to perish, but that a new church

will be raised up in some region of the earth, though the former still continues in its external worship, as the Jews do in theirs, in whose worship it is well enough known there is nothing of charity and faith, that is, nothing of a church.

Thus far concerning the last judgment in general. In particular, it is the last judgment to every one immediately on his death; for he then passes into the other life, in which, on his coming into the life which he had acquired in the body, he is judged either to death or to life. There is also a last judgment in each particular. Thus, with the man who is judged to death, all and everything condemns him, for there is nothing in his thought and will, however minute, which does not resemble his state at his last judgment, and draw him to death; so also with the man who is judged to life, all and everything of his thought and will have an image of his state at his last judgment, and convey him to life: for such as man is in general, such he is also in every particular of his thought and affection. These are the things signified by the last judgment.

1851. *And afterwards shall they come out with great substance.*—That these words signify deliverance, and that they would be gifted with celestial and spiritual good things, appears from the signification of coming out, as denoting to be delivered, and from the signification of substance, as denoting celestial and spiritual good; for this is the substance of those who suffer persecutions, and undergo temptations, oppressions, afflictions, or servitude, treated of in this and the preceding verse. These good things were also represented and signified by the substance of the sons of Jacob when they went forth out of Egypt (Exod. xi. 2; xii. 36); and also by their substance in the land of Canaan when the nations were driven out; and in all passages of the prophets which speak of spoils taken from their enemies, with which they should be enriched.

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

1853. *Thou shalt come to thy fathers in peace.*—That hereby is signified that nothing of goods and truths shall suffer hurt, may appear from the signification of fathers, and of coming to one's fathers; and also of peace. Fathers, in the internal sense, signify here the same, and at the same time daughters and sons; and that daughters signify goods and sons truths, has been shown above, n. 489-491, 534, 1147. To come to one's fathers is to pass from the life of the body into the life of the spirit, or from the world into the other life; in peace, signifies that he shall lose nothing, consequently that he shall suffer no hurt: for he who

passes into the other life loses nothing of those things which belong to him as a man, but retains and carries with him everything, even to the most minute particular, except the body, which impeded the interior exercise of his faculties. That nothing of death, or passage to his fathers by death, is here signified, will appear from what follows.

1854. *Thou shalt be buried in a good old age.*—That hereby is signified the enjoyment of all good things by those who are the Lord's, appears from this consideration, that they who die, and are buried, do not die, but pass from an obscure life into a clear one; for the death of the body is only the continuation, and also the perfection, of the life; and then, they who are the Lord's first come into the enjoyment of all good things, which enjoyment is signified by a good old age. Mention is frequently made in the Word of persons dying, being buried, and gathered to their fathers; but these phrases do not signify in the internal sense what they do in the sense of the letter. In the internal sense they relate to the life after death, and to such things as are internal, but in the sense of the letter they relate to the life in the world, and to such things as are temporal: consequently, they who are in the internal sense, as the angels, when such phrases occur, do not confine their ideas to things appertaining to death and burial, but extend them to things respecting the continuation of life, for they consider death as nothing but the putting off of those things which belong to gross nature and to time, and as a continuation of real life; nay, they are ignorant of death, and think nothing about death. The case is similar in regard to the ages of man; as here, where mention is made of a good old age, the angels have no perception of old age, nay, they are ignorant what old age is, for they are continually advancing to a life of youth and adolescence. Such life, and therefore the celestial and spiritual things belonging to it, are what are meant when old age and similar expressions occur in the Word.

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

1856. *In the fourth generation they shall return hither.*—That by these words is signified the time and state of restitution, appears from the signification of the fourth generation. The fourth generation signifies the same thing as forty and four hundred, namely, the duration and state of temptation; concerning which see above, at verse 13: it is a sort of diminutive thence derived: and whether a number be greater or less, provided it is of the same class, it implies the same thing; as was shown

above. That the fourth generation does not signify any generation derived from Abram, or from Isaac, or from Jacob, appears from the historical relations of the Word; for there were several more generations, and these different from their fathers, when they returned. The fourth generation is mentioned in like manner in other places; but in the internal sense it never signifies a generation. Here, then, it denotes the time and state of restitution, because the end of those things which are signified by forty, or four hundred; see n. 862, 1847.

1857. *Because the iniquity of the Amorites is not yet consummated.*—That by these words is signified the last time, when there is no longer any good, appears from the signification of the Amorite; and also from the signification of consummation. By the Amorite, in the Word, is signified evil in general, for the reason that the land of Canaan is called the land of the Amorites; as appears in Ezek. xvi. 3, 4; and in Amos ii. 9, 10: wherefore, under the name of the Amorites are here included all the nations of the land of Canaan, by which are signified evils and falsities in particular, as has been stated above: hence by the Amorite are signified all evils in general. By the consummation is signified the last time, when there is no longer any good. But what is meant, in the internal sense, by this statement, “The iniquity of the Amorites is not yet consummated,” is a mystery, which can only be known by what is experienced in the other life. The wicked in that life are not punished till their evils have arrived at their height, and this both in general and in particular. For such is the equilibrium in the other life, that evil punishes itself, or that the wicked run into the punishment of their evil; but only when their evil has reached its height. Every evil has its limit, though it is different in each individual: this limit it is not allowed them to pass; and when a wicked person does pass it, he brings himself into punishment. This is the case in every particular. In like manner, in general, the wicked bring themselves into hell, not instantaneously, but successively. This originates in a universal law of the order instituted by the Lord, according to which the Lord never casts any one into hell, but the evil itself, or the evil person, casts himself thither; which he does successively, until the evil is consummated, and there no longer appears anything of good. So long as there remains anything of good, he is raised out of hell, but when there is left nothing but evil, he is plunged into hell: the one must first be separated from the other, because they are opposite to each other; and it is not allowed to hang suspended between both. This is what is meant by the iniquity of the Amorites being consummated. But the case is otherwise with the good; they are continually elevated by the Lord towards heaven, and the evil adhering to them is successively removed. The case is similar in respect to the state of the church: visitation does not

come until evil is consummated, that is, until there is no longer any good of charity and truth of faith remaining. Concerning this consummation much is said in the prophets; as in Isaiah: "I have heard from the Lord Jehovih of hosts a *consummation* and *decision* upon the whole earth" (xxviii. 22). And in Jeremiah: "Thou that dwellest upon many waters, abundant in treasures, thine end is come, and *the measure of thy gain*" (li. 13). And in Daniel: "Seventy weeks are determined upon thy people, and upon thy holy city, to *finish transgression*, and to *seal up sins*, and to *expiate iniquity*, and to bring in everlasting righteousness, and to seal up the vision and the prophet, and to anoint the holy of holies. Upon the overspreading of abominations shall be desolation, even until the *consummation* and *decision* it shall be poured out upon the desolation" (ix. 24, 27). The consummation is also foretold by the Lord himself, in these words, in Luke: "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until *the times of the Gentiles shall be fulfilled*" (xxi. 24). To fall by the edge of the sword signifies by falsities, for a sword, in the Word, denotes the punishment of falsity; Jerusalem signifies the kingdom and church of the Lord, n. 402; nations denote evils, n. 1260; thus that the consummation would come to pass when the church was possessed by evils and falses, and had thus destroyed itself.

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

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

1860. *And it was thick darkness.*—That these words signify when there was hatred instead of charity, appears from the signification of thick darkness. In the Word, darkness signifies falsities, but thick darkness signifies evils; of which we shall speak presently. There is darkness when falsity prevails instead of truth, and thick darkness when evil prevails instead of good, or, what is quite the same, when hatred reigns instead of charity. When hatred reigns instead of charity, the thick darkness so prevails that man knows not what evil is, still less that in the

other life it is evil which drags him into hell. They who are immersed in hatred perceive in it a kind of delight, and as it were a kind of vitality, in consequence of which they scarcely know any other than that hatred is good. For whatsoever favours a man's pleasure and lusts, seems to him good, because it favours his love, insomuch that when he is told it is infernal he can scarcely believe it; much less can he believe, when he is told that such delight and such vitality are changed, in the other life, into what is fetid, excrementitious, and cadaverous; still less can he believe that he himself will become, on that account, a devil and a horrid image of hell; for hell consists solely of hatreds and of such diabolical forms. Nevertheless, the truth of this may be obvious to every one who is capable of exercising his thinking faculty; for if he were to describe or represent, or if he were able in any way to form a picture of hatred, he would do it no otherwise than by diabolical forms, such as they who are given up to hatred become after death. Yet, what is surprising, persons of this character can still persuade themselves, that when they enter the other life, they shall be admitted into heaven; and some think they shall attain it merely in consequence of saying that they have faith; when yet in heaven there are none but forms of charity, the nature and quality of which may be seen described from experience, n. 553. Let such, however, think with themselves, how is it possible for those two forms, of hatred and charity, to agree together in one place? That darkness signifies what is false, and thick darkness what is evil, may appear from these passages in the Word: "Behold, *darkness* shall cover the earth, and *gross darkness* the people" (Isa. lx. 2). So in Joel: "Let all the inhabitants of the land tremble; for the day of Jehovah cometh;—a day of *darkness*, and of *gross darkness*" (ii. 1, 2). And in Zephaniah: "That day is a day of wrath,—a day of wasteness and desolation, a day of *darkness* and of *thick darkness*" (i. 15). And in Amos: "Shall not the day of Jehovah be *darkness* and not light, even *thick darkness*, and no brightness in it?" (v. 20.) In these passages the day of Jehovah denotes the last time of the church, which is the subject here treated of: darkness denotes falsities, and gross or thick darkness evils; wherefore mention is made of both. Without such a diversity of signification it would be a repetition of one and the same thing, or a vain accumulation of expressions. But the word in the original tongue, by which thick darkness is expressed in the passage before us, implies both falsity and evil, or dense falsities whence come evils, and also dense evils whence come falsities.

1861. *And, behold, a furnace of smoke.*—That by these words is signified most dense falsity, and that a torch of fire signifies the heat of evil lusts, appears from the signification of a furnace of smoke, as denoting dense falsity, and from the signification of

a torch of fire, as denoting the heat of evil lusts. Mention is made of a furnace of smoke, because a man, especially one that belongs to the church, who possesses the knowledges of truth, and still does not acknowledge them, but denies them in his heart, and lives in principles contrary to the truth, appears in the spiritual world no otherwise than as a furnace of smoke, himself as the furnace, and the falsity arising from hatred as smoke. In like manner, evil lusts, whence falsities are derived, appear no otherwise than as torches or brands of fire proceeding from such a furnace; as is also evident from representatives in the other life, concerning which see what is shown from experience, n. 814, 1428. It is the evil lusts of the various kinds of hatred, of revenge, of cruelty, and of adultery, particularly if they are mixed with deceit, which appear and become such. That by a furnace, smoke, and fire, such things are signified in the Word, may appear from the following passages: "Every one is a hypocrite, and an evil-doer, and every mouth speaketh folly.—For *wickedness burneth as the fire*; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the *lifting up of smoke*. Through the wrath of Jehovah of hosts is the land darkened, and the people shall be as the *fuel of the fire*: no man shall spare his brother" (Isa. ix. 17-19); where fire denotes hatred, and the lifting up of smoke thence denotes falsities of a like nature: hatred is described by no man's sparing his brother.

When those who are principled in hatred are viewed by the angels, they appear exactly as here described. So in Joel: "I will show wonders in the heavens and in the earth, blood, and *fire*, and pillars of *smoke*. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah come" (ii. 30, 31); where fire denotes hatred, pillars of smoke falsities, the sun charity, the moon faith. So in Isaiah: "The land thereof shall become *burning pitch*: it shall not be quenched night nor day; the *smoke* thereof shall go up for ever" (xxxiv. 9, 10); burning pitch denotes direful lusts, smoke denotes falsities. So in Malachi: "Behold the day cometh that shall *burn* as a *furnace*; and all the proud, yea, and all that do wickedly, shall be as stubble, and the day that cometh shall *burn* them up, it shall leave them neither root nor branch" (iv. 1); where a burning furnace has a like signification: root denotes charity, branch truth, which shall not be left. So in Hosea: "Ephraim offended in Baal;—they shall be as the chaff, that is driven with the whirlwind out of the floor, and as the *smoke* out of the *chimney*" (xiii. 1, 3); where Ephraim denotes the intelligent, to whom it thus comes to pass. So in Isaiah: "The strong shall be as tow, and his work as a spark, and they shall both *burn* together, and none shall quench them" (i. 31); denoting those who are principled in self-love, or, what is the same thing,

in hatred against their neighbour, and that they are thus burnt by their lusts. So in the Revelation: "Babylon is become the habitation of demons. They cried when they saw the *smoke of her burning.*" "Her *smoke* rose up for ever and ever" (xviii. 2, 18; xix. 2). So again: "He opened the bottomless pit, and there arose a *smoke* out of the pit, as the *smoke of a great furnace*; and the sun and the air were darkened by reason of the *smoke* of the pit" (Rev. ix. 2). Again: "I saw the horses—and out of their mouths issued *fire*, and *smoke*, and *brimstone*; by these was the third part of men killed, by the *fire*, and by the *smoke*, and by the *brimstone*, which issued out of their mouths" (Rev. ix. 17, 18). Again: "If any man worship the beast, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with *fire* and *brimstone*" (Rev. xiv. 9, 10). Again: "The fourth angel poured out his vial on the sun, and power was given him to *scorch* men with *fire*. And men were *scorched with great heat*, and blasphemed the name of God" (Rev. xvi. 8, 9). In like manner it is written, that they were cast into "*a lake of fire burning with brimstone*" (xix. 20; xx. 15; xxi. 8). In these passages fire denotes lusts, and smoke falsities, which would prevail in the last times. These things were seen by John, such as they appear in the other life, when his interior sight was opened; and the like are also seen by spirits, and by souls after death. Hence it may appear evident what the infernal fire is, and that it is nothing else but hatred, revenge, and cruelty, or, what is the same thing, self-love, which thus becomes such evils in the other life. When man, during his life in the body, is of this character, however he may outwardly appear to others, yet were he closely examined by the angels, would appear in their eyes no otherwise, namely, his states of hatred would appear as torches of fire, and the falsities thence derived as furnaces of smoke.

Of this fire the Lord thus speaks in Matthew: "Every tree that bringeth not forth good fruit is hewn down, and cast into the *fire*" (iii. 10; Luke iii. 9); by good fruit is meant charity, of which whoever deprives himself, cuts himself down, and casts himself into such fire. So again: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity, and shall cast them into a *furnace of fire*" (Matt. xiii. 41, 42, 50); where the signification is the same. So again: "The king shall say to those on the left hand, Depart from me, ye cursed, into *everlasting fire*, prepared for the devil and his angels" (Matt. xxv. 41); denoting the same thing. The like is signified where it is said, that the wicked shall be cast into *everlasting fire*, or into *hell-fire*, and that their worm should not die, and the *fire* should not be quenched (Matt. xviii. 8, 9; Mark ix. 43-49). So in Luke:

“Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in *this flame*” (xvi. 24). They who are unacquainted with the hidden things of the Lord’s kingdom, suppose that the Lord casts the wicked down into hell, or into such a fire, which, as just stated, is the fire of hatred. But the case is altogether otherwise; it is the man himself, or the diabolical spirit himself, who casts himself down. Nevertheless, since it appears otherwise, in the Word it is described according to such appearance, yea, according to the fallacies of the senses, especially when addressed to the Jews, who were unwilling to comprehend anything but what was according to the senses, whatever might be the fallacies thus involved: wherefore the literal sense of the Word, particularly in the prophetic parts of it, is full of such appearances; as in Jeremiah: “Thus saith Jehovah: Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor; lest *my fury* go forth like *fire*, and *burn* that none can quench it, because of the evil of your doings” (xxi. 12). To execute judgment is to declare the truth; to deliver him that is spoiled out of the hand of the oppressor is to do the good of charity; fire denotes the infernal punishment of those who do not do these things, that is, who live in falsity originating in hatred. In the literal sense such fire and fury are attributed to Jehovah, but in the internal sense it is altogether otherwise. In like manner in Joel, describing the day of Jehovah: “A *fire* devoureth before them, and behind them a *flame burneth*” (ii. 3). So in David: “There went up a *smoke* out of his nostrils, and *fire* out of his mouth devoured: *coals were kindled* by it:—and darkness was under his feet” (Ps. xviii. 8, 9). So in Moses: “A *fire* is kindled in mine *anger*, and shall *burn unto the lowest hell*, and shall consume the earth, with her increase, and *set on fire* the foundations of the mountains” (Deut. xxxii. 22); where fire denotes various kinds of hatred, and smoke the falsities, which are in man; which are attributed to Jehovah or the Lord for the reasons already mentioned. It appears also to those in hell as if Jehovah or the Lord were the cause of these things, though it is quite the reverse, since it is they who cause such things to themselves, being in the fire of hatred.

Hence it is evident, that unless the internal sense of the Word be known, man may easily fall into phantasies. The case was similar with respect to the *smoke* and *fire* which appeared to the people from Mount Sinai, when the law was promulgated; for Jehovah or the Lord appears to every one according to his quality,—to the celestial angels as a sun, to the spiritual angels as a moon, to all the good as a light of various delight and pleasantness; but to the wicked as smoke, and as a consuming fire: and as the Jews, when the law was promulgated, had nothing of charity, but were governed by self-love and the love

of the world, consequently by mere evils and falsities, therefore he appeared to them as *smoke* and *fire*, when at the same instant he appeared to the angels as a sun, and as celestial light. That he appeared thus to the Jews by reason of their evil character, is plain from the following passages: "The glory of Jehovah abode upon Mount Sinai;—and the sight of the glory of Jehovah was like a *devouring fire* on the top of the mountain in the eyes of the children of Israel" (Exod. xxiv. 16, 17). Again: "Mount Sinai was altogether on a *smoke*, because Jehovah descended upon it in *fire*; and the *smoke* thereof ascended as the *smoke of a furnace*, and the whole mount quaked greatly" (Exod. xix. 18). And in another place: "Ye came near and stood under the mountain, and the mountain *burned with fire* unto the midst of heaven, with *darkness, clouds, and thick darkness*: and Jehovah spake unto you out of the *midst of the fire*" (Deut. iv. 11, 12). Again: "It came to pass when ye heard the voice out of the midst of the *darkness*, and the mountain was *burning with fire*, that ye came near unto me;—and ye said, *Why should we die?* for this *great fire will consume us*; if we hear the voice of Jehovah our God any more, *then we shall die*" (Deut. v. 23-25). The case would be the same, if any other person, who lives in hatred and its defilements, should see the Lord: he would only be able to see him from the principle of hatred and its defilements, which, receiving the rays of goodness and truth from the Lord, would change them into such a fire, smoke, and darkness. From the same passages it also appears what the smoke of a furnace, and what a torch of fire, signify, namely, the most dense falsity, and the most filthy evil, which in the last times will invade the church.

1862. *Which passed between the pieces.*—That by these words is signified, that it divided those who were of the church from the Lord, may appear from what was said above, at verse 10, concerning the division of the animals in the midst, as denoting parallelism and correspondence as to things celestial, and that one part being placed opposite to another signified the church and the Lord, and that the intermediate space, or interstice, signified that which intervenes between the Lord and the church, or between the Lord and every individual of the church, which is conscience, wherein goods and truths are implanted by means of charity. When hatred succeeds in the place of charity, and evils and falsities in the place of goods and truths, there is no conscience of goods and truths, but this intermediate space, or interstice, appears as if it were filled with a furnace of smoke, and with torches of fire, that is, with persuasions of what is false, and with various kinds of hatred, which are what separate the Lord from the church. These are the things signified by its passing between the pieces; particularly the torch of fire, which is self-love, or, what is the same thing, the evil of hatred. This

may also appear from Jeremiah, where nearly the same words occur: "I will give the men who have transgressed my covenant, who have not performed the words of the covenant which they had made before me, when *they cut the calf in twain, and passed between the parts thereof* the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, who *passed between the parts of the calf*; I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heavens, and to the beasts of the earth" (xxxiv. 18-20).

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

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

the interior man is, namely, the middle, or intermediate man, between the internal and the external.

1865. *Saying, To thy seed will I give this land.*—That these words signify consolations after these temptations and horrors, because they who are principled in charity and in faith towards him should be made heirs, appears from the signification of seed, and from the signification of land. By the seed of Abram is signified love and faith thence derived, as was shown above, n. 255, 256, 1025; consequently, it signifies all those who are in charity and in faith in the Lord: but by the land of Canaan is signified the Lord's kingdom; wherefore to give the land to thy seed signifies, that the heavenly kingdom should be given as an inheritance to those who, from charity, have faith in the Lord. That these things were a consolation to the Lord after his temptations and horrors, may appear without explanation. For, after those hard circumstances before mentioned, namely, the driving away of evils and falsities, which were signified by the fowls that descended upon the bodies, which Abram drove away, concerning which see verse 11; whilst dense falsities still infused themselves, which excited horror, and which were signified by a terror of great darkness, which fell in sleep upon Abram, of which see verse 12; notwithstanding which, mere falsities and evils still possessed the human race, which were signified by a furnace of smoke, and a torch of fire, passing between the pieces, concerning which see verse 17; he must needs be in straitness and sorrow; wherefore now consolation follows, such as above at verses 4 and 5, namely, that his seed should inherit the land; that is, that they who are in charity, and have faith in him, should become heirs of his kingdom. Nothing but the salvation of mankind could be the consolation regarded by him, since he was in divine and celestial love, and became, as to his human essence, essential divine and celestial love, in which the love of all is alone regarded and kept at heart. That the divine love is of such a quality, may appear from the love of parents towards their children, which increases according to the degree in which it descends, that is, becomes greater in remote than in nearer descendants. Now nothing exists but what has a cause and origin of its existence: this love, then, towards posterity increasing successively must needs have such a cause and origin; and this can only be from the Lord, from whom flows all conjugal love and all love of parents towards their children; his love being such, that he loves all as a father does his sons, and desires to make all heirs, and provides an inheritance for those who shall be born hereafter, as well as for those who are born already.

1866. *From the river of Egypt to the great river, the river Euphrates.*—That by these words is signified the extension of things spiritual and celestial,—to the river of Egypt signifying the extension of things spiritual, and to the river Euphrates the

extension of things celestial,—appears from the signification of the river of Egypt, and from the signification of the great river, or Euphrates. That these rivers signify the extension of things spiritual and celestial, may appear from the signification of the land of Canaan, as denoting the Lord's kingdom in heaven and earth, in which there exist only such things as are spiritual and celestial, relating to faith and mutual love; wherefore nothing can be meant by the boundaries of the land of Canaan but the extension of these. For they who are in heaven know not what the land of Canaan is, or the river of Egypt, or the great river Euphrates, nay, they know nothing of the boundaries of any land; but they know what the extension of things spiritual and celestial is, and what are the determinations and limits of their states; and in these they keep their minds fixed, whilst such matters are read by man, the letter and its historical sense, which served for an object to celestial ideas, thus vanishing. That the river of Egypt signifies the extension of things spiritual, is from this ground, that Egypt signifies things scientific, which, together with things rational and intellectual, are man's spiritual possessions, as was said above, n. 1443, and in several other places; and that Egypt, in the internal sense, signifies things scientific, see n. 1164, 1165, 1186, 1462. That the river Euphrates signifies the extension of things celestial, may appear from the countries which that river bounds and separates from the land of Canaan, and by which are likewise signified the scientifics and knowledges of things celestial: but in the present case, as it is called a river, and a great river, nothing is signified thereby but things celestial, and the knowledges thereof; for a great river, and greatness, are terms applied to such subjects.

1867. Verses 19-21. *The Kenite, and the Kenizzite, and the Kadmonite; and the Hittite, and the Perizzite, and the Rephaim; and the Amorite, and the Canaanite; and the Girgashite, and the Jebusite.* *The Kenite, and the Kenizzite, and the Kadmonite,* signify falsities which are to be expelled from the kingdom of the Lord: *the Hittite, and the Perizzite, and the Rephaim,* signify persuasions of falsity: *the Amorite and the Canaanite,* signify evils: *the Girgashite and the Jebusite,* signify falsities derived from evils.

1868. That these things were signified by those nations, it would be prolix to confirm from the Word; and there is the less need of it, as they are barely named: some of them have been treated of above; as the Rephaim, who signify persuasions of falsity, concerning whom, see n. 567, 581, 1673; and the Amorite, denoting evils, n. 1680; and the Canaanite, denoting evils, see verse 16 above; and the Perizzite, denoting falsities, see n. 1574. What the other nations signify in particular, will be shown, by the divine mercy of the Lord, as they occur elsewhere. In regard to the nations which are to be expelled from the Lord's kingdom,

the case is this: In the other life, wicked and diabolical spirits desire nothing more than to get admission secretly into the world of spirits, and infest the good spirits; but as often as they do so they are cast out. Similar to this is the case with every man who is being regenerated; the falsities and evils which possessed him being subdued and dissipated, and in their place goods and truths belonging to the Lord's kingdom being implanted. These things were represented by the nations, which were expelled from the land of Canaan by the sons of Jacob; and also by the Jews themselves, who were afterwards expelled thence. The case was similar with several nations of old, by whom like things were represented; as the Horites, who were expelled from Mount Seir by the descendants of Esau, concerning whom see Deut. ii. 12, 22; and the Avim, who were expelled by the Caphtorites, concerning whom see Deut. ii. 23; and the Emim, or Rephaim, who were expelled by the Moabites, concerning whom see Deut. ii. 9-11; and likewise the Zamzummin, who were expelled by the Ammonites, concerning whom see Deut. ii. 19-21; not to mention several other nations spoken of by the prophets.

CONTINUATION CONCERNING THE SACRED SCRIPTURE OR WORD.

1869. *HOW many things are contained in every single expression of the Word, was shown me by this consideration, that the ideas of thought are open. Wonderful as it is, this may be effected in the other life in so lively a manner, that the ideas themselves appear visible in form, and thus as pictured images. The experiment was made with one who, during his abode in the world, had lived in charity, or mutual love, and had been delighted with the Word; and as his ideas were thus opened, there appeared innumerable beautiful things, with their affecting delights and joys; and it was declared, that the things which thus appeared visible were capable of being opened again as to things more interior, and as they were opened, things still more beautiful and delightful would be exhibited to view, with the felicities contained in them. All angelic ideas are of this nature, being opened from the Lord himself. To spirits who wondered that the ideas of thought were capable of being thus opened in the other life, the matter was illustrated by the vision of the bodily eye, the rays of which vision are so dull and obscure, that the smaller objects of nature, in which innumerable things are contained, merely appear as somewhat opaque, dark, and shapeless, when yet, viewed through a microscope, they exhibit to view interior things connected in a beautiful series, and flowing in a delightful order. And these interior things, in like manner, are capable of being*

still further opened when viewed through a more powerful microscope. Hence may appear how the case is in respect to internal vision, the rays of which are no other than ideas, namely, that the ideas in themselves are so dense, that scarcely anything denser can exist in that sphere; although man supposes otherwise. But concerning ideas, by the divine mercy of the Lord, more will be said elsewhere.

1870. The case is similar with the Word of the Lord. All the particular expressions occurring in it form their respective ideas (for the expression is nothing else but an idea thus formed, in order that the sense may be rendered perceptible); and in the ideas are contained things so innumerable, which cannot come to the perception of man, but only to that of angels, as to exceed all belief. When these ideas are opened by the Lord, more interior forms are presented to the perception by joys and felicities, and to the sight by representative and paradisiacal scenes; the former originating in the celestial and spiritual things of the Lord's love and mercy, the latter in the rays of light thence derived. It was shown me by wonderful experience, that the Word is inspired, not only as to all the particular expressions, but also as to all the particular letters which compose every expression, and thus, as is also declared, as to the smallest iota; for in every iota there is a something of the affection and life common to the general expression, which are thus correspondently insinuated into the minutest particulars. But these things cannot be explained to the understanding without a previous knowledge of several other things.

1871. It is not possible to describe in what manner the Word of the Lord appears before the angels; but some idea of it may be conceived by those who have seen optical cylinders (kaleidoscopes) in the museums of the curious, in which are represented beautiful images from monstrous projections of objects placed around them; for although these projections appear destitute of form, series, or order, like accidental marks or scratches, still, when they are concentrated in the cylinder, they represent there a handsome picture. This is the case with the Word of the Lord, particularly with the prophetic Word of the Old Testament. In the literal sense, scarcely anything appears but somewhat irregular and without order; nevertheless, when it is read by man, particularly by a little boy or girl, it becomes by degrees, as it ascends, more beautiful and delightful, and at length is presented before the Lord as the image of a man, in and by which heaven is represented in its collective form, not such as it is, but such as the Lord would have it, namely, as a likeness of himself.

1872. There appeared to me a young girl, beautiful, and of a fair countenance, advancing hastily towards the right, upwards, and gently accelerating her pace; she seemed in the first flower of her age, not an infant, nor yet adult; elegantly arrayed in a black shining garment: thus she proceeded, with speed and cheer-

fulness, from light to light. It was given me to understand, that such are the interior things of the Word when they first ascend; the black garment representing the Word in the letter. Afterwards a young girl flew to the right cheek, but was perceivable only to the interior sight; it was given me to understand, that such are the things of the internal sense of the Word, which do not come to the comprehension.

1873. *Some spirits were discoursing concerning the internal sense of the Word; and in order that the nature of it might be exhibited to the understanding, they took the fruit of faith, and what it is, as an instance for illustration. It was said, that good works are the fruit of faith in the external or literal sense; but that those good works are inanimate unless they proceed from charity, and that, consequently, the fruit of faith in the next interior sense is charity; but as charity, or neighbourly love, ought to proceed from love to the Lord, this is the fruit of faith in the internal sense; and as all love is from the Lord, therefore the Lord himself is the real fruit of faith. For thus charity is in good works, love to the Lord is in charity, and in this love is the Lord himself.*

1874. *In discoursing with good spirits, I have taken occasion to remark, that many things in the Word, and more than any one could conceive, are spoken according to appearances, and according to the fallacies of the senses; as where it is said that Jehovah is filled with wrath, anger, and fury, against the wicked, that he rejoices to destroy them and blot them out, yea, that he slays them. But these modes of speaking were used to the intent that persuasions and evil lusts might not be broken, but might be bent: for to speak otherwise than man conceives, whose thoughts are derived from appearances, fallacies, and persuasions, would have been to sow seed in the water, and to speak what would instantly be rejected. Nevertheless, those forms of speech may serve as common vessels for the containing of things spiritual and celestial, since it may be insinuated into them, that all things are from the Lord; afterwards, that the Lord permits, but that all evil is from diabolical spirits; next, that the Lord provides and disposes that evils may be turned into good; lastly, that nothing but good is from the Lord. Thus the sense of the letter perishes as it ascends, and it becomes spiritual, afterwards celestial, and lastly divine.*

1875. *It was given me to perceive angelic ideas in the Lord's Prayer, about these words, "Lead us not into temptation, but deliver us from evil." By the good spirits who were near, the thought of temptation and evil was rejected, by a kind of idea perceptible in me; and this rejection went on, till nothing but the purely angelic conception, namely, that of good without any idea of temptation and evil, remained, the literal sense thus altogether perishing. Concerning this good, in the first degree of rejection,*

were formed innumerable ideas; as, how good comes from man's affliction, and yet affliction is from man and his evil, which has its punishment inherent in it. To this was adjoined a species of indignation that any should suppose that temptation and the evil of it can have any other origin, and that evil should be connected in their thoughts with the Lord. These ideas were purified as they ascended higher; and the degrees of ascent were represented by the rejections; concerning which see also n. 1393; which were effected with a velocity and in a manner inexpressible, until they passed into the shade of my thought. They were then in heaven, where are ineffable angelic ideas solely concerning the good of the Lord.

1876. The names of men, of kingdoms, and of cities, which occur in the Word, in like manner as the expressions of human speech, perish at the first beginning of the ascent, being things earthly, corporeal and material, which are successively put off by souls that come into the other life, and altogether by those that are admitted into heaven. The angels do not retain the least idea of any person mentioned in the Word, nor consequently of his name. What Abram is, what Isaac, and Jacob, they no longer know, forming to themselves an idea from those things which, in the Word, are represented and signified by them. Names and vocal expressions are like earthly coverings, or scales, which fall off when they enter into heaven. Hence it may appear, that by names in the Word are signified things; concerning which I have frequently discoursed with the angels, and have been fully instructed by them as to the truth. The speech of spirits one amongst another is not a speech of words, but of ideas, such as are those of human thought independent of words; wherefore it is the universal language of all: but when they speak with man, their speech falls into the words of man's language; as was stated above, n. 1635, 1637, 1639. In discoursing on this subject with spirits, it was given me to tell them, that whilst they are conversing amongst themselves, they are not able to utter a single word of human language, still less any name. Some of them, being surprised at this, retired and tried the experiment; and on their return, they said, that they were not able to pronounce a single word, because the terms of human language are so grossly material as to be beneath their sphere, being formed of aerial sound articulated by corporeal organs, or else by an influx into those organs through an internal way leading to the organ of hearing. Hence also it may plainly appear, that no vocal expression which occurs in the Word can pass to spirits, much less to angelic spirits, whose speech is still more universal, see n. 1642; least of all to angels, with whom there remains nothing of the first ideas of spirits, but in the place of them spiritual truths and celestial goods, which are varied in an ineffable manner by the smallest forms, continued and connected, in a unanimous series,

with the originating forms of representatives that are most agreeable and beautiful by virtue of the happiness of mutual love, and most happy by virtue of those amenities and beauties, because inspired with the life of the Lord.

1877. *The souls, or spirits, that are in the world of spirits, especially the wicked, retain at first those things which they had in the life of the body, namely, things terrestrial, corporeal, and worldly, and together with them the principles which they had imbibed. Amongst such are those who are unwilling to hear anything concerning the internal sense of the Word, but only concerning the literal sense, so as even to believe that the twelve apostles are literally to sit upon twelve thrones and judge the twelve tribes of Israel; in like manner, that none can enter into heaven but the literally poor and miserable, and such as have suffered persecutions; when nevertheless there are in heaven persons who had been both rich and powerful, but who had lived in charity and in faith in the Lord. I have seen such spirits (by reason of their claiming heaven to themselves as a reward for their merits) running hither and thither, and wheresoever they come, scoffing at the things of the internal sense of the Word, because contrary to their persuasions and lusts, under the influence of which they think to merit heaven, and to be preferred above all others. But they are compared to those corrupt and noxious humours which flow into the blood, and pervade the veins and arteries, to the defiling of the whole mass of blood.*

1878. *There are some also, who, in the life of the body, had despised the Word, and some who, by a ludicrous application of Scripture phrases in common discourse, had abused it; some, too, who had imagined the Word to be of no consequence but to keep the vulgar in awe; some who had blasphemed the Word, and some who had profaned it. The lot of these in the other life is miserable, of every one according to the quality and degree of his contempt, derision, blasphemy, and profanation. For, as observed above, the Word is esteemed so holy in the heavens, that it is as it were heaven to those that dwell there; wherefore, as in the other life there is a communion of the thoughts of all, it is not possible for such spirits to be in company with the angels, but they are separated.*

1879. *Once, whilst I was in bed, it was given me to understand that some evil spirits were conspiring against me with intent to suffocate me; but as I was safe and secure under the Lord's keeping, I made light of their threats and went to sleep. Waking, however, in the middle of the night, I was made sensible that I did not respire from myself, but from heaven; for there was nothing of my own respiration, as I manifestly perceived. It was then told me that there was a conspiracy at hand, and that it was formed by those who hold in aversion the interior things of the Word, that is, the essential truths of faith, for these are the*

interior things of the Word, and who do so because such things are contrary to their fallacies, persuasions, and lusts, which the sense of the letter may be turned to favour and patronize. Afterwards the chiefs of the conspiracy, when they found that their attempt was defeated, endeavoured to enter into the viscera of my body, and to penetrate even to the heart, to which they were also admitted. This was all the while sensibly perceived by me; for whoever has the interiors of his spirit open, receives also at the same time a sensitive perception of such things. But I was then let into a certain celestial state, the effect of which was that I did not attempt in the least to repel those intruders, much less to avenge the injury. They then said that there was peace: but presently they were deprived as it were of their rationality, breathing revenge, and attempting to accomplish their purposes, but in vain. Afterwards they were dispersed of themselves.

1880. *In addition, generally, to what has hitherto been stated respecting spirits and angels, all of whom are the souls of men living after the death of the body, the following particulars are added. They have much more exquisite senses than men, namely, those of sight, hearing, smell, and touch, but not taste. Spirits however are not able, and angels still less, by their sight, that is, by the sight of the spirit, to see any objects in the world; for the light of the world, or of the sun, is to them as thick darkness. So man, by his sight, that is, by the sight of the body, is not able to see any objects of the other life; for the light of heaven, or the heavenly light of the Lord, is to him as thick darkness. Still, however, spirits and angels, when it pleases the Lord, can see the objects of the world through the eyes of men; but this is only granted by the Lord, when he gives to man to discourse with spirits and angels, and to be in company with them. It has thus been granted them to see through my eyes the objects of this world, and to see them as distinctly as myself, and also to hear what was said by men discoursing with me. It has several times happened, that some have seen through me, to their great amazement, the friends whom they knew when in the life of the body, as present as formerly. Some have seen their husbands and children, and have desired that I would tell them they were present, and saw them, and that I would tell them what their state was in the other life. This, however, I was forbidden to do, and for this besides other reasons; that they would have said I was out of my senses, or would have thought that what I told them was the invention of a delirious imagination: for I was well aware, that although with their lips they allowed the existence of spirits and the resurrection of the dead, yet in their hearts they did not believe any such thing. When my interior sight was first opened, and spirits and angels saw through my eyes*

the world and the objects it contained, they were so astonished, that they called it a miracle of miracles, and were affected with a new joy, that a communication was thus opened between earth and heaven: this delight, however, only lasted for a few months: the thing afterwards grew familiar to them; and it now occasions them no surprise.

I have been informed that, with other men, spirits and angels do not see the least of anything in this world, but only perceive the thoughts and affections of those with whom they are. Hence it may appear, that man was so created, that while he lives on earth amongst men he might at the same time also live in heaven amongst angels, and conversely, so that heaven and earth might be together, and might form one, men knowing what is in heaven, and angels what is in the world; and that when men departed this life, they might pass thus from the Lord's kingdom on earth into his kingdom in the heavens, not as into another, but as into the same, having been in it during their life in the body. But as man became so corporeal, he closed heaven against himself.

1881. Spirits are very indignant, yea, they are angry, when they are told that men do not believe they can see, and hear, and perceive by touch. They say that men ought to know that without sense there is no life, and that the more exquisite the sense is, so much the more excellent is the life; also, that the objects which are received by sense are proportioned in excellence to the excellence of the sense itself; and that the representatives which are from the Lord are things real, for it is thence that all things in nature and in the world derive their existence, see ii. 1632; in short, that their senses are much better and more excellent than those of men. Such are the terms in which they express their indignation.

1882. There are two kinds of visions, differing from those which are ordinarily experienced, and which I was let into only that I might know their nature, and what is meant by its being said of some in the Word, that they were taken out of the body, and of others, that they were carried by the Spirit into another place.

1883. As to the first, namely, the being taken out of the body, the case is this: the man is brought into a certain state, between sleeping and waking. When he is in this state he cannot know but that he is fully awake, all his senses being as much awake as in the most perfect state of bodily wakefulness, not only those of sight and hearing, but, what is wonderful, that of touch also, which is then more exquisite than it is possible for it to be in bodily wakefulness. In this state spirits and angels are seen to the life, and are also heard to speak, and, what is wonderful, are touched, scarcely anything of the body then intervening. This is the state described as being "taken out of the body," and of which those who have experienced it have said, that whether they were in the body or out of the body, they could not tell (2 Cor. xii. 3). I have been let into this state only three or four times, that I might

know the nature of it, and that spirits and angels enjoy every sense, even that of touch, more perfectly and exquisitely than those of the body.

1884. As to the other kind, namely, the being carried by the Spirit to another place, it was shown me by lively experience, but only twice or three times. I will merely relate the experience. Walking through the streets of a city, and through the country, and conversing at the same time with spirits, I was not aware but that I was equally awake, and in the enjoyment of my sight, as at other times, so that I was walking without mistaking my way. At the same time I was in vision, seeing groves, rivers, palaces, houses, men, and other objects. But after walking thus for some hours, suddenly I was in bodily vision, and observed that I was in another place. Being hereupon greatly amazed, I perceived that I had been in such a state as those were of whom it is said, that they were carried by the Spirit to another place. While this state continues there is no reflection on the length of the way, were it even many miles; nor on the lapse of time, were it many hours or days; nor is there any sense of fatigue: the person is also led through ways of which he himself is ignorant, until he comes to the place intended. This was done to instruct me that man may be led by the Lord without his knowing whence or whether.

1885. But these two species of visions are extraordinary, and were shown me only that I might know the nature of them. But the views of the spiritual world ordinarily vouchsafed me, are all such as, by the divine mercy of the Lord, are related in the FIRST PART of the present work, being annexed to the beginning and end of each chapter. These are not visions, but scenes beheld in the most perfect state of bodily wakefulness, and which I have now experienced for several years.*

* The first volume of the original Latin work in quarto, printed in London in 1749, and then published alone, ends here.

PART THE SECOND.

PREFACE.*

IN the FIRST PART were explained fifteen chapters of Genesis, and their contents in the internal sense were stated: to each chapter also were adjoined relations of what, by the Lord's divine mercy, it has been given me to see and hear in the world of spirits and in the heaven of angels. Here follows the SECOND PART, in which similar relations will be annexed to each chapter. To this sixteenth chapter will be appended an article on Visions and dreams, including the prophetic ones related in the Word. I am well aware there are few who will believe that any one can see the things which exist in the other life, and be thence enabled to give an account of the state of souls after death. The reason of this incredulity is, because few believe in a resurrection; and of the learned fewer than of the simple. They affirm, indeed, with their lips, that they shall rise again, because it is agreeable to the doctrine of faith; but still they deny it in their hearts. Nay, some even openly avow, that if any one should rise from the dead, and they should see, and hear, and touch him, they would then believe, but not till then. Were this, however, even to be granted, it must be granted to every individual; and, after all, not a single person who in heart denies would be thus persuaded, but a thousand objections would arise in his mind, which would confirm him in his negative conclusion. Some profess to believe that they shall rise again, but not till the day of the last judgment; of which they have formed the opinion, that then all things in the visible world are then to be destroyed. As, however, that day has been expected in vain for so many ages,

* In the original Latin work, the second volume, called by the author the second part, by reason that it was published separately, after the first part or volume, and before the third, begins here. Each chapter, also, of the second volume, was published, as a subordinate part, by itself; apparently at the suggestion of the bookseller, whose announcement of the publication may be seen in the *Intellectual Repository*, second series, vol. iii. p. 537. Hence one of the chapters (the xviii.) has a separate preface. An English translation of each chapter of the second part, evidently procured by the bookseller, and very ill executed, was published at the same time. In this volume, the relations of the author's experience in the spiritual world, and subjects connected with it, are given at the ends of the chapters only, and an introduction, treating of the nature of the Word in general, is prefixed to each chapter. Nearly the same plan is pursued through the remainder of the work. This second part was originally published in 1750.

they still have doubts. But what is meant in the Word by the last judgment will be briefly shown, by the divine mercy of the Lord, at the end of Chap. xvii. Hence it may appear what sort of persons there are at this day in the Christian world. The Sadducees spoken of in Matt. xxii. 22, openly denied a resurrection; yet they did better than those at this day, who profess not to deny, because as observed it is an article of faith, and yet deny in their hearts; so that their profession is contrary to their belief, and their belief to their profession. Lest, therefore, mankind should any longer confirm themselves in that false opinion, it has been granted me, by the divine mercy of the Lord, during my abode in this world in the body, to be in the spirit in the other life, for man is a spirit clothed with a body, and there to converse with souls that have risen again not long after their decease, and, indeed, with almost all whom I knew when they lived in the body, but who have since died; as also, now for some years, to converse daily with spirits and angels, and to see there stupendous sights, such as never entered into the idea of any person; and all without the least fallacy. Many persons say that they would believe, if any one should come to them from the other life: it will now, therefore, be seen whether they would be persuaded of the truth after having hardened their hearts against it. This I can aver, that those who come into the other life from the Christian world are the worst of all, hating their neighbour, hating the faith, and denying the Lord; for in the other life the heart speaks, not merely the lips. They are, besides, given to adultery more than the rest of mankind. As heaven thus begins to be removed from those who are within the church, it is evident, as has also been given me to know of a certainty, that the last time is at hand.

Concerning the internal sense of the Word, what it is, and what is its nature, see what was said and shown in the First Part, n. 1-66, 167, 605, 920, 937, 1143, 1224, 1404, 1405, 1408, 1409, 1502, at the end, 1540, 1659, 1756, especially 1767-1777, and 1869-1879, 1783, 1807; and in this Part, n. 1886-1889, inclusive.

GENESIS.

CHAPTER THE SIXTEENTH.

1886. THIS chapter treats of Hagar and Ishmael; but what is represented and signified by Hagar and Ishmael, in the internal sense, has heretofore been known to no man: nor could it be known, because the world, even the learned part of it, has heretofore imagined that the historical relations of the Word are merely histories, and infold nothing deeper. It had indeed been maintained that every iota is divinely inspired; still, by this form of speech, they meant no more than that such historical facts were made known by revelation, and that certain tenets may be deduced from them applicable to the doctrine of faith, and profitable to those who teach and to those who are taught; as also, that, in consequence of being divinely inspired, the narratives have a divine force on men's minds, and are operative of good, above all other histories. But mere historical narratives, considered in themselves, have little effect towards man's amendment; nor are they of any use in regard to eternal life, since in the other life they are sunk in oblivion. Of what use then could it be to know that Hagar was a servant-maid, and that she was given to Abram by Sarai? or to know the history of Ishmael, or even that of Abram? Nothing is necessary for souls, in order to their entering into heaven, and enjoying bliss, that is, eternal life, but what has relation to the Lord, and is from the Lord. These are the things to communicate which the Word was given: and these are the things which the Word, in its interiors, contains.

1887. Inspiration implies that all parts of the Word, even the most minute, as well historical as others, contain celestial things, which are those of love, or goodness and spiritual things, which are those of faith or truth; consequently, things divine. For what is inspired by the Lord descends from him through the angelic heaven, and so through the world of spirits, till it reaches man, before whom it presents itself in such form as the Word has in its letter; which is altogether different from that which belongs to it in its first origin. In heaven there is not any worldly history, but the whole is representative of things

divine, nor is anything else there perceived; as may also be known from the acknowledged fact, that the words there heard are unspeakable by man: wherefore, unless the historical relations be representative of things divine, and be thus celestial, they cannot be divinely inspired. What is the nature of the Word in the heavens, can be known only from the internal sense; for *the internal sense is the Word of the Lord in the heavens.*

1888. That the literal sense of the Word is representative of divine arcana, and that it is a receptacle, and thus a repository, of the celestial and spiritual things of the Lord, may be illustrated by two examples; the one, that by David is not meant David, but the Lord; the other, that names signify nothing but things; consequently, the case must be similar in all other instances. Concerning David it is thus written in Ezekiel: "David my servant shall be king over them; and they all shall have one shepherd:—they shall dwell in the land,—they, and their children, and their children's children for ever: and my servant David shall be their prince for ever" (xxxvii. 24, 25). And in Hosea: "The children of Israel shall return, and seek Jehovah their God, and David their king" (iii. 5). These words were written by those prophets after the time of David, and yet it is plainly declared, that he shall be their king and prince: whence it may be evident to every one, that by David, in the internal sense, is meant the Lord. So also in other passages, even in the historical books, where David is mentioned. That the names of kingdoms, of countries, of cities, and of men, signify things, may appear evident from the prophetic writings; let this example suffice from Isaiah: "Thus saith the Lord, Jehovah of hosts: O my people that dwellest in Zion, be not afraid of Ashur; he shall smite thee with a rod, and lift up his staff against thee, after the manner of Egypt—Jehovah of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Horeb; and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. He is come to Aiath; he is passed to Migron; at Michmash he hath laid up his carriages: they are gone over Mabarah; they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled; lift up thy voice, O daughter of Gallim; cause it to be heard unto Laish, O poor Anathoth; Madmena is removed: the inhabitants of Gebim gather themselves to flee; as yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. Behold the Lord Jehovah of hosts shall cut down the thickets of the forest with iron; and Lebanon shall fall by a mighty one" (x. 24, 26-34). In this passage is little but mere names, from which there could result no sense, or meaning, unless they all signified things; and if the mind should abide in those names, without looking for an

inward signification, it could never acknowledge this passage to be the Word of the Lord. But who will believe that all those names, in the internal sense, contain hidden things of heaven, and that by them are described the states of those who, by reasonings grounded in scientifics, endeavour to enter into the mysteries of faith, each name describing some particular of that state? and that the conclusion is, that those reasonings are overturned and dispersed by the celestial things of love, and the spiritual things of faith, from the Lord? That by Ashur, or Assyria, is signified reasoning or ratiocination, which is the subject here treated of, may appear plain from what has been shown above concerning Ashur, n. 119, 1186: and that by Egypt are signified scientifics, may also appear from what has been said above, n. 1164, 1165, 1462: which the reader may consult and examine, and then determine for himself whether it be not so. The case is the same in respect to all other names which occur in the Word; and likewise in respect to every particular expression.

1889. So is it, in this chapter, with the names of Abram, of Sarai, of Hagar, and of Ishmael; but what they all imply will appear from the general contents, and from the subsequent explanation of particulars. They are however such things as cannot easily be explained to the apprehension; since the subject treated of under those names is the Lord's rational (mind); showing how it was conceived and born, and what was its quality before it was united with the internal of the Lord, which was Jehovah. The reason why these things cannot be easily explained to the apprehension is, because at this day it is not known what the internal man is, what the interior, and what the exterior. When mention is made of the rational, or the rational man, some idea is formed respecting it; but when it is said that the rational is intermediate between the internal and external, few, if any, comprehend what is meant. Nevertheless, since the subject here treated of, in the internal sense, is the rational man in the Lord, how it was conceived and born by an influx of the internal man into the external; and since these are the things implied and involved in the historical facts related concerning Abram, Hagar, and Ishmael; lest what is said in the following explanations should seem altogether strange and unheard of, be it observed, that every man has an internal man, a rational man, which is intermediate, and an external man; and that all these are most distinct from each other: on this subject see what was said above, n. 978.

CHAPTER XVI.

1. AND Sarai, Abram's wife, bare him no child. And she had a handmaid, an Egyptian; and her name was Hagar.

2. And Sarai said unto Abram, Behold, now Jehovah hath restrained me from bearing; go in, I pray thee, unto my handmaid; it may be that I shall be built up by her. And Abram hearkened to the voice of Sarai.

3. And Sarai, Abram's wife, took Hagar the Egyptian, the handmaid, at the end of ten years from Abram's dwelling in the land of Canaan, and gave her to her husband Abram, to be to him for a woman.

4. And he went in unto Hagar, and she conceived. And when she saw that she had conceived, her mistress was despised in her eyes.

5. And Sarai said unto Abram, My wrong be upon thee! I have given my handmaid into thy bosom, and when she saw that she had conceived, I was despised in her eyes: Jehovah judge between me and thee.

6. And Abram said unto Sarai, Behold, thy handmaid is in thy hand: do unto her what is good in thine eyes. And Sarai humbled her: and she fled from her face.

7. And the angel of Jehovah found her at the fountain of waters in the wilderness, at the fountain in the way of Shur.

8. And he said, Hagar, Sarai's handmaid, whence comest thou? and whither dost thou go? And she said, I flee from the face of Sarai my mistress.

9. And the angel of Jehovah said unto her, Return unto thy mistress, and humble thyself under her hands.

10. And the angel of Jehovah said unto her, In multiplying I will multiply thy seed, and it shall not be numbered for multitude.

11. And the angel of Jehovah said unto her, Behold, thou art with child, and thou shalt bear a son, and shalt call his name Ishmael; because Jehovah hath hearkened to thine affliction.

12. And he shall be a wild-ass man, his hand shall be against all, and the hand of all against him; and he shall dwell over against the faces of all his brethren.

13. And she called the name of Jehovah that spake to her, Thou God seest me: for she said, Have I also here seen after Him that seeth me?

14. Therefore she called the well, The well of Him that liveth and seeth me: behold, it is between Kadesh and Bared.

15. And Hagar bare Abram a son: and Abram called the name of his son whom Hagar bare, Ishmael.

16. And Abram was a son of eighty and six years, when Hagar bare Ishmael to Abram.

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1890. THE subject treated of in this chapter is the first rational man in the Lord, and its conception by an influx of the internal man into the affection of sciences belonging to the external. The internal man is Abram; the affection of sciences belonging to the external is the Egyptian handmaid Hagar: the rational thence derived is Ishmael; the nature of which is here described, and afterwards in chap. xxi., by its being expelled the house, after the Lord's Divine Rational, represented by Isaac, was born.

1891. That the Lord's first rational was conceived, according to order, by the influx or conjunction of the internal man with the life of the affection of sciences belonging to the external, verses 1-3. But as it was of the external man, therefore its nature was such, that it despised intellectual truth, verse 4. Wherefore the Lord thought about subduing it, verses 5-9. And when subdued, that it would become spiritual and celestial, verses 10, 11. Its quality is described, as to what it would be if not subdued, verse 12. The Lord's intuition from his interior man into the cause thereof, verses 13, 14. Thus the rational is described as to its quality; also the Lord's state when it had birth.

THE INTERNAL SENSE.

1892. *AND Sarai, Abram's wife, bare him no child. And she had a handmaid, an Egyptian; and her name was Hagar.* *Sarai, Abram's wife, bare him no child*, signifies that as yet there was no rational man; Sarai is truth adjoined to good; Abram is the Lord's internal man, which is Jehovah: *and she had a handmaid, an Egyptian*, signifies the affection of the sciences: *and her name was Hagar*, signifies the life of the exterior or natural man.

1893. *Sarai, Abram's wife, bare him no child.*—That by these words is signified that as yet there was no rational man, will appear from what follows, when we come to speak of Isaac. For, as observed above, every man has an internal man, a rational man, which is intermediate, and an external man, which is properly called the natural man: these, in the Lord's case, were represented by Abraham, Isaac, and Jacob, the internal man by Abraham, the rational by Isaac, and the natural by Jacob. With the Lord, the internal man was Jehovah himself; for he was conceived of Jehovah, wherefore he so often called him his Father, and in the Word he is styled the Only-begotten

of God, and the only Son of God. The rational man is not born with man, but only the faculty of becoming rational; as may appear to every one from this consideration, that new-born infants are not endowed with any reason, but become rational in process of time by means of their sensual faculties, both external and internal, as they are initiated into sciences and knowledges. Children appear indeed to have a rational mind, but it is still not rational, being only a sort of rudiment, as may be obvious from the fact, that reason belongs to the adult and aged. The subject treated of in this chapter is the rational man in the Lord: the Divine Rational itself is represented by Isaac; but the first rational, before it was made Divine, by Ishmael: wherefore, by its being here said, that Sarai, Abram's wife, bare him no child, is signified that as yet there was no Divine Rational. The Lord, as has been stated above, was born as another man, and in respect to whatever he derived from his mother Mary, he was as another man: as therefore, the rational is formed by scientifics and knowledges, which enter by the external-sensual faculties, or those of the external man, so the Lord's first rational was born as it is in other men; but as, by his own power, he made all human things which were in him divine, so did he also the rational. His first rational is described in this chapter; and also in chap. xxi., which treats of Hagar and Ishmael, from verse 4 to 21; where it is related that Ishmael was driven out, when Isaac grew up, by whom is represented the Divine Rational.

1894. That Sarai is truth adjoined to good, was said and shown above, n. 1468, and in other places; as also, that Abram is the Lord's internal man, which is Jehovah. The reason that the Lord's internal man, which is Jehovah, is called a man, is because no one is man but Jehovah alone. For the term "man" signifies, in the genuine sense, that *esse* from which man originates. The very *esse* from which man originates is Divine, consequently is celestial and spiritual; and without this which is Divine-celestial and spiritual there is nothing human in man, but only a sort of animal nature, such as the beasts have. It is from the *esse* of Jehovah, or of the Lord, that every man is a man; and it is hence also that he is called a man. That which is celestial, which constitutes him a man, is love to the Lord, and love towards his neighbour: hereby man is a man, because he is an image of the Lord, and because he has that which is celestial from the Lord; otherwise he is a wild beast. That Jehovah, or the Lord, is the only man, and that it is by virtue of what they receive from him that men are called men, and that one person is more a man than another, may be seen above, n. 49, 288, 477, 566. The same may further appear from this circumstance, that Jehovah, or the Lord, appeared to the patriarchs of the Most Ancient Church as a man; as he did afterwards to Abraham, and likewise to the prophets;

wherefore also the Lord deigned, when there was no longer any man upon earth, or nothing celestial and spiritual remaining with man, to assume the human nature by being born as another man, and to make it Divine; whereby also he is the Only Man. Moreover, the universal heaven presents before the Lord the image of a man, because it presents an image of him; hence heaven is called the Grand Man, on this account especially, because the Lord is all in all therein.

1895. *And she had a handmaid, an Egyptian.*—That hereby is signified the affection of sciences, appears from the signification of a handmaid, and from the signification of Egypt. Sarai, who was the mistress, represents and signifies truth adjoined to good, as has been stated above. Truth adjoined to good is intellectual truth in a genuine sense, but truth rational is beneath it, consequently inferior. This is born of sciences and knowledges vivified by an affection corresponding to them; which affection, as belonging to the external man, ought to serve intellectual truth, which belongs to the inmost man, as a handmaid serves her mistress. This affection, therefore, is what is represented and signified by the handmaid Hagar. How the case is in this respect cannot be so well explained to common apprehension; for it is necessary first to know what, in the genuine sense, intellectual truth is, and also how the rational man is born, namely, from the internal man as a father, and from the exterior or natural man as a mother, for without the conjunction of both it is not possible for any rational (mind) to exist. The rational is not born of sciences and knowledges, as is generally supposed, but of the affection of sciences and knowledges; as may appear solely from this consideration, that no one can possibly become rational, unless some delight, or the affection of sciences and knowledges, influences him. Affection is the maternal life itself, and what is celestial and spiritual in the affection is the paternal life: hence in proportion to the quantity and quality of the affection, is the quantity and quality of the rational mind, and so much is he man. Scientifics and knowledges are in themselves merely dead things, or instrumental causes, which are vivified by the life of affection. Such is the conception of the rational man with every one. The reason why the handmaid was an Egyptian, and this circumstance is mentioned, is, because Egypt signifies sciences, as was shown above, n. 1164, 1165, 1186, 1462.

1896. *Her name was Hagar.*—That these words signify the life of the exterior or natural man, may appear from what has been already stated, and also from the signification of the word Hagar, as denoting a sojourner. Sojourners represented those who were being instructed, and sojourning represented instruction, and also institutes of life, as was shown above, n. 1463. When it is said in the Word that the name of any person or thing was so and so, as in the present case that her name was

Hagar, it signifies that the name implies or involves something which should be attended to; for to call by name is to know the quality of persons and things; as was shown above, n. 144, 145, 340. There is not a single expression, however minute, used in the Word without reason, and without a signification of something in the internal sense.

1897. Verse 2. *And Sarai said unto Abram, Behold, now, Jehovah hath restrained me from bearing; go in, I pray thee, unto my handmaid; it may be that I shall be built up by her. And Abram hearkened to the voice of Sarai. Sarai said unto Abram,* signifies that it was so perceived: *Behold, now, Jehovah hath restrained me from bearing,* signifies the state before the interior, or Divine Rational Man, was born: *go in, I pray thee, unto my handmaid,* signifies conjunction with the exterior: *it may be I shall be built up by her,* signifies that thus the rational might be born: *and Abram hearkened to the voice of Sarai,* signifies that it could not otherwise be effected.

1898. *Sarai said unto Abram.*—That these words signify that it was so perceived, appears from the signification of Sarai and Abram, namely, that Sarai is truth adjoined to good, and Abram is the internal man; wherefore what was said by Sarai to Abram cannot signify, in the internal sense, any conversation between them, but only perception. The Lord's perception at that time was from truth adjoined to good, which dictated to him how the case was. Something of a similar nature belongs to the celestial man, who receives perception; there being a certain truth adjoined to his good which dictates; afterwards there is good from or by which truth is perceived. That "to say," in the internal sense, signifies to perceive, see n. 1791, 1815, 1819, 1822.

1899. *Behold, now, Jehovah hath restrained me from bearing.*—That these words signify the state before the interior or Divine Rational Man was born, appears from what was stated above concerning the conception and nativity of the Rational Man, namely, that the Lord's Divine Rational Man is represented by Isaac, but the first rational man, which was to be made Divine, by Ishmael. In order that these things might be represented, Sarai remained so long time barren, even till Ishmael had become a boy; concerning whom, see chap. xxi.; wherefore it is here said, that Jehovah restrained her from bearing.

1900. *Go in, I pray thee, unto my handmaid.*—That these words signify conjunction with the exterior, also appears from what was stated above, namely, that man's rational mind is conceived and born of the internal man as a father, and of the exterior as a mother. The very life of man is from the internal man, which cannot have communication, except of a very obscure kind, with the external, before recipient vessels are formed, being those of the memory; which is effected by knowledges and sciences. The influx of the internal man is into the knowledges

and scientifics of the exterior by means of affection. Before these have existence, there is indeed a communication, but by affections alone, by which the external man is governed; hence come the most general motions only, and certain appetites, and likewise certain blind inclinations, such as appear in infants. But this life becomes by degrees more and more distinct, as the vessels of the outward memory are formed by knowledges, and the vessels of the interior memory by things rational. As these vessels are formed, and are arranged in series, and indeed so as mutually to respect each other like relationships and affinities, or like societies and families, in the same degree the correspondence of the external man with the internal is perfected; and still better by means of things rational, which are intermediate; but yet not in full agreement, unless the knowledges by which they are formed are truths. For the celestial and spiritual things of the internal man find no correspondence for themselves except in truths. These are the genuine vessels in the organical forms of each memory fitted to receive the celestial things of love and the spiritual things of faith: for then they are arranged by the Lord according to the idea and image of the societies of heaven, or of his kingdom, so that man becomes a heaven or kingdom of the Lord in miniature; agreeable to the appellation given in the Word to the minds of those who are in the celestial things of love and the spiritual things of faith. But these observations are for those who love to think on subjects more profoundly.

1901. *It may be that I shall be built up by her.*—That these words signify, that thus the rational man might be born, may appear from the signification of being built up, when it is said of birth: thus it needs no explanation. By Sarai, as stated above, is signified intellectual truth, which is adjoined as a wife to good. Intellectual truth which belongs to the inmost man, is altogether barren, or as a childless mother, when as yet there is no rational, into which and by which it may flow: for without the rational as a medium it cannot flow into the exterior man, and convey any truth. This may appear from the case of infants, who cannot know the least of truth before they are initiated into knowledges; but in proportion as such initiation is perfected, intellectual truth, which belongs to the inmost man, or to the principle of good, is capable of being communicated. This intellectual truth represented Sarai as what is most spiritual, which flows in through heaven, and consequently by an internal way. This it does with every man, and continually meets the knowledges which are insinuated through the sensual faculties, and implanted in the memory. But of this man is ignorant, it being too pure to be perceived by a general idea: it is as a kind of light which enlightens, and gives the faculty of knowing, of thinking, and of understanding. The rational mind, as not being

capable of existing except by an influx of intellectual truth represented by Sarai, stands towards it in the relation of a son; a genuine son, when it is formed of truths adjoined to goods, and especially when it is formed of goods from which truths are derived. Before this, also, it is acknowledged as a son, yet not as a genuine son, but as born of a handmaid; nevertheless it is adopted. This is the reason why it is here said, "It may be that I shall be built up by her."

1902. *And Abram hearkened to the voice of Sarai.*—That by these words is signified that it could not otherwise be effected, may appear from the series of things treated of in the internal sense, and from the necessity that the rational with man should be thus born. If man were not tainted with any hereditary evil, the rational would be born immediately from the marriage of the celestial things of the internal man with its spiritual things, and through the rational would be born the scientific, so that man would have with him all the rational, and all the scientific, when he comes into the world; for this would be according to the order of influx, as may be concluded from the fact, that all animals whatsoever are born into all the scientific faculty which is necessary and conducive to their sustenance, protection, habitation, and procreation, because their nature is according to order. How much more would this be the case with man, had not order been destroyed in him, for he alone is born into no science! The cause of his being so born is, the hereditary evil derived from father and mother, in consequence of which all his faculties are in a contrary direction in respect to what is true and good, and cannot be reduced into forms corresponding to them by an immediate influx of celestial and spiritual things from the Lord. This is the reason that the rational of man must necessarily be formed after a manner, or in a way, altogether different, namely, by scientifics and knowledges entering through the senses, so flowing in by an external way, thus in inverted order. Man thus is miraculously rendered rational by the Lord. This is meant by going in unto a handmaid, by which is signified the conjunction of the internal man with the exterior; and by Abram's hearkening to the voice of Sarai, by which is signified that it could not otherwise be effected. The Lord, because he was born as another man, and had an hereditary nature from the mother, was like another man in this respect also, to the end that by temptation-combats and victories he might reduce all things to order. Therefore also his rational mind was conceived and born as it is in an ordinary man, but with this difference, that the Divinity, or Jehovah, was intimately present in all things, even to the most particular, belonging to him; consequently there was in him the life of love towards the whole race of mankind, for whom and whose salvation he fought in all his temptations.

1903. Verse 3. *And Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, at the end of ten years from Abram's dwelling in the land of Canaan, and gave her unto Abram her husband to be to him for a woman. Sarai, Abram's wife, took,* signifies the affection of truth, which in the genuine sense, is Sarai the wife: *Hagar the Egyptian her handmaid,* signifies the life of the exterior man, and the affection of sciences: *at the end of ten years from Abram's dwelling in the land of Canaan,* signifies the remains of goodness, and hence of truth originating in goodness, which the Lord procured for himself, by which that rational was conceived: *and gave her unto Abram her husband to be to him for a woman,* signifies conjunction through the incitement of the affection of truth.

1904. *Sarai, Abram's wife, took.*—That by these words is signified the affection of truth, which in the genuine sense is Sarai the wife, appears from the signification of Sarai, as denoting truth adjoined to good; and from the signification of a wife, as denoting affection, concerning which see above, n. 915, 1468. There are two affections distinct from each other; the affection of good, and the affection of truth. While man is being regenerated, the affection of truth has precedence, for he is affected with truth for the sake of good; but when he is regenerated, the affection of good has the precedence, and from good he is affected with truth. The affection of good belongs to the will, the affection of truth to the understanding. Between these two affections the most ancient people instituted a kind of marriage, good, or the love of good, they called man as a husband; and truth, or the love of truth, they called man as a wife. This comparison of good and truth with marriage derives its origin from the heavenly marriage. Good and truth, considered in themselves, are without life, but they derive life from love or affection. They are themselves only instrumental to life; wherefore such as the love is which affects good and truth, such is the life, all life belonging to love or affection. Hence it is that Sarai the wife, in the genuine sense, signifies the affection of truth; and as the intellectual here desired to have a rational mind as its offspring; and as what she speaks is the dictate of such a desire or affection; therefore it is expressly said in this verse, *Sarai, Abram's wife, gave to Abram her husband*; which repetition would have been needless, as being superfluous, unless such things were involved in the internal sense. Intellectual truth is distinguished from rational truth, and rational truth from scientific truth, as the internal, the middle, and the external are distinguished from each other: intellectual truth is internal, rational truth is middle, and scientific truth is external: each is most perfectly distinct from the other, because one is more interior than another. With every individual man, intellectual truth, which is internal, or resides in his inmost part, is not the

property of the man himself, but of the Lord with him: and hence the Lord flows into the rational mind, where truth first appears as man's, and through the rational into the scientific. From these circumstances it is evident, that man is totally incapable of thinking as of himself from intellectual truth, but only from rational and scientific truth, since these alone appear to be his. The Lord alone, during his abode in the world, thought from intellectual truth, because that was his divine truth in conjunction with good, or his divine-spiritual in conjunction with his divine-celestial: and herein the Lord was distinguished from every other man. To think from the divine as from himself, is a prerogative not belonging to man, nor communicable to man, save only to Him who was conceived by Jehovah. As he thought from intellectual truth, that is, from the love or affection of intellectual truth, he also from it desired the rational. Hence it is that it is here said, that Sarai Abram's wife, by whom is meant the affection of intellectual truth, took Hagar the Egyptian, and gave her to Abram her husband to be to him for a woman. The rest of the hidden things, which are herein contained, cannot be so well unfolded and explained, by reason of the very great obscurity, or rather want of all ideas, prevailing with man with regard to his internal faculties: for he confounds both the rational and the intellectual with the scientific, not knowing that they are distinct, and indeed so distinct, that it is possible for the intellectual to exist without the rational, and also the rational without the scientific; which must appear a paradox to those who are merely in scientifics, but nevertheless it is a truth. It is not possible, however, that any one should be in scientific truth, namely, in the affection and faith of it, unless he be in rational truth, into which, and by which, the Lord flows from intellectual truth. These hidden things do not lie open to man's apprehension, except in the other life.

1905. *Hagar the Egyptian, her handmaid.*—That by these words is signified the life of the exterior man, and the affection of sciences, appears from the signification of Hagar, concerning which see above, n. 1895, 1896; and from the signification of an Egyptian, and also of a handmaid, spoken of in the same place.

1906. *At the end of ten years from Abram's dwelling in the land of Canaan.*—That these words signify the remains of good, and of truth thence derived, which the Lord procured to himself, and by which that rational was conceived, appears from the signification of ten, as denoting remains, concerning which see above, n. 576. What is meant by remains has been stated and shown above, n. 468, 530, 560, 561, 660, 661, 798, 1050; namely, that they are all the states of affection for goodness and truth, with which man is gifted by the Lord from his earliest infancy even to the close of life; which states are stored for his use in the life after death: for all the states of his life

return successively in the other life, and are then tempered by the states of good and of truth with which he had been gifted by the Lord. In proportion, therefore, as he has received more of remains in the life of the body, or more of good and of truth, the rest of his states, when they return, appear more delightful and beautiful. That this is the case may be plain to every considerate person. Man at his birth has not the smallest portion of good of or from himself, being entirely defiled with hereditary evil; but all the good that he has enters by influx, as love towards his parents, nurses, and little companions; and this by virtue of innocence. These are the graces which flow in from the Lord through the heaven of innocence and peace, which is the inmost heaven; and thus man, during his infancy, is imbued with such graces. Afterwards, as he grows up, this infantile, innocent, and peaceful good by degrees recedes; and in proportion as he is introduced into the world, he is introduced also into the gross pleasures therein originating, and into lusts, thus into evils, and in the same proportion the celestial or good things of his infantile state begin to disappear. They nevertheless remain, and by them the states are tempered which man afterwards puts on and acquires to himself. Without these remains of things celestial, it would not be possible for man to become a man; for his states of lusts or of evil, without being tempered by states of the affection of good, would be fiercer and more savage than those of any other animal. Those states of good are what are called remains, which are given him by the Lord, and implanted in his disposition, without his knowing anything of the matter. In the subsequent period of his life he is also gifted with new states; but these are not so much states of good as of truth: for in the age succeeding infancy he is imbued with truths, and these likewise are stored up with him in his interior man. By these remains, or those of truth, born in him by the flowing in of things spiritual from the Lord, man possesses the power of thinking, and also of understanding what the good and truth of civil and moral life are, and likewise of receiving spiritual truth, or the truth of faith; but of this he is incapable except by the remains of good which he has received in infancy. That there are such things as remains, and that they are stored up with man in his interior rational man, is altogether unknown to man; the reason is, because he does not suppose that anything he possesses flows in, but that all is somewhat natural, and born with him, consequently that he had it all in himself whilst an infant; when, nevertheless, the case is altogether otherwise. Remains are everywhere treated of throughout the Word, and by them are signified those states by which man becomes a man; and this he does from the Lord alone. But the remains that were with the Lord, which were all the divine states that he procured to himself, and by

which he united the Human Essence to the Divine, will admit of no comparison with those in man; for the latter are not divine, but human. Those remains are what are signified by the ten years in which Abram dwelt in the land of Canaan. When the angels hear the Word, they do not know what the number ten is; but the instant it is named by man, the idea of remains occurs to them; for by ten and tenths, or tithes, in the Word, are signified remains, as appears from what was said and shown above, n. 576, 1738: and when they perceive, that it was at the end of ten years in which Abram dwelt in the land of Canaan, the idea of the Lord occurs, and at the same time innumerable things, which are signified by the remains appertaining to the Lord during his abode in the world.

1907. *And gave her unto Abram her husband to be to him for a woman.*—That by these words is signified conjunction through the incitement of the affection of truth, appears from what was said above concerning Sarai the wife of Abram, as denoting the affection of truth in a genuine sense; and from what was said concerning the conjunction of the internal man with the life and affection of the exterior, whence the rational (mind) is derived. Hagar was not given to Abram for a wife, but for a woman; the reason of which is grounded in this circumstance, that by the law of divine order no marriage can subsist except between one husband and one wife. Conjugal love is incapable of division; for if it be divided amongst several, it is no longer conjugal love, but the love of lasciviousness; on which subject, by the divine mercy of the Lord, more will be said elsewhere.

1908. Verse 4. *And he went in unto Hagar, and she conceived. And when she saw that she had conceived, her mistress was despised in her eyes. He went in unto Hagar,* signifies the conjunction of the internal man with the life which is that of the affection of sciences: *and she conceived,* signifies the first life of the rational: *and when she saw that she had conceived, her mistress was despised in her eyes,* signifies that this rational (mind) in its conception lightly esteemed essential truth adjoined to good.

1909. *He went in unto Hagar.*—That by these words is signified the conjunction of the internal man with the life of the affection of sciences, appears from the signification of Hagar, as denoting the life of the exterior or natural man, concerning which see above at verse 1; and that this life is the life of the affection of sciences, appears from the signification of an Egyptian handmaid, concerning which see also above. There are several affections of the exterior man, all allotted to their respective uses; but the affection of knowledges and sciences excels them all, because its end is, that man may become truly

rational; for thus goodness and truth are at its end. The life itself of the internal man flows into all the affections of the natural man, but is there varied according to the ends regarded: when it flows into affections which regard the world as an end, this end is vivified by that life, and becomes a worldly life: when it flows into affections which regard self as an end, this end is vivified by that life, and becomes a corporeal life: and so in all other cases. Hence it is that lusts and phantasies live; but their life is contrary to the affection of goodness and truth. The life which flows in is not applied to any other object but the end regarded, because the end regarded by every one is his love, and it is love alone which lives: other objects are only derivations thence, which draw their life from the end regarded. Every one may see what is the nature and quality of his life, if he will but search out the nature of the end which he regards; not the nature of the ends, for these are innumerable, being as many in number as are his intentions, and nearly as many as the judgments and conclusions of his thoughts; these however are intermediate ends, which are variously derived from the principal end, or tend to promote it. But let him search out the end which he regards in preference to all the rest, and in respect to which the rest are as nothing: and if he regards self and the world as ends, be it known to him that his life is an infernal one; but if he regards as ends the good of his neighbour, the general good, the Lord's kingdom, and especially the Lord himself, be it known to him that his life is a heavenly one.

1910. *And she conceived.*—That hereby is signified the first life of the rational, appears from the signification of conception, as denoting the first life. As to what respects the rational, it receives its life, as already stated, from the life of the internal man flowing into the life of the affection of knowledges and sciences belonging to the exterior man: the life of the affection of knowledges and sciences gives to the rational (mind) as it were a body, or clothes the life of the internal man as the body does the soul; this is precisely the case with knowledges and sciences. There is an idea or resemblance of soul and body in all the particulars of a man, in the particulars of his affection, and in the particulars of his thought: for there is nothing, however simple it appears, but what is compounded, and exists from something prior to itself.

1911. *And when she saw that she had conceived, her mistress was despised in her eyes.*—That by these words is signified that this rational in its conception lightly esteemed essential truth adjoined to good, appears from the signification of her mistress, or Sarai, as denoting truth adjoined to good. The rational first conceived cannot acknowledge truth intellectual, or spiritual, as truth, because there adhere to it many fallacies originating in sciences received from the world and from nature, together with

appearances derived from knowledges collected from the literal sense of the Word, which are not truths. As, for example: it is an intellectual truth, that all life is from the Lord; but the rational first conceived does not comprehend this truth; it imagines that if it did not live from itself, it would have nothing of life; yea, it is indignant if it is told otherwise; as has been frequently perceived by me in the case of spirits who abide in the fallacies of the senses. It is, again, an intellectual truth, that all good and truth are from the Lord; but neither does the rational first conceived comprehend this, because it appears to sense as if good and truth were from man's own self, and he supposes that, if it were not so, he should be incapable of thinking, and much more of doing, anything good and true, and that if they were derived from another, he ought then to cease from all exertion, and be continually waiting in that state for influx. Again, it is an intellectual truth, that nothing comes from the Lord but good, and not the smallest portion of evil; but neither is this believed by the rational first conceived; for it supposes, that since the Lord rules over all things in the universe, both general and particular, evil also must be from him; and since he is omnipotent and omnipresent, and is good itself, and yet does not take away the punishment of the wicked in hell, that he must desire the evil of punishment; when nevertheless the truth is, that he never does evil to any one, nor is willing to punish any one. Again; it is an intellectual truth, that the celestial man has a perception of good and of truth from the Lord; but the rational first conceived either altogether denies perception, or supposes that if man had perception from another, and not from himself, he would be as somewhat inanimate, or without life: yea, in proportion as the rational thinks from scientifics originating in things of sense, or from philosophical knowledges and conclusions, it is so much less capable of comprehending these and other intellectual truths; for the fallacies thence arising are involved, in the same proportion, in thicker shades; and hence it is that the learned have less of true belief than others. Since the rational first conceived is of such a nature, it is evident that it despises its mistress, that is, thinks lightly of truth intellectual. Truth intellectual does not appear, that is, is not acknowledged, before fallacies and appearances are dispersed, which cannot be done so long as man reasons concerning pure truths from things of sense and science; but it then first appears, when man believes in simplicity of heart that the truth is so because the Lord has spoken it: then the shades of fallacies are dispersed, and it is no offence to him that he does not clearly conceive and comprehend it. With the Lord, however, there were no fallacies; but, when his rational (mind) was first conceived, there were appearances of truth, which were not in themselves truths, as is evident from what was said above,

n. 1661. Hence also his rational mind, at its first conception, lightly esteemed intellectual truth: but in proportion as the rational became divine, the clouds of appearances were successfully dispersed, and intellectual truths were displayed to him in their own light; which was represented and signified by Ishmael's being expelled the house when Isaac grew up. That the Lord did not lightly esteem truth intellectual, but that he perceived and saw that his new rational lightly esteemed it, will appear from what follows, n. 1914.

1912. Verse 5. *And Sarai said unto Abram, My wrong be upon thee! I have given my handmaid into thy bosom, and when she saw that she had conceived, I was despised in her eyes: Jehovah judge between me and thee!* *Sarai said unto Abram*, signifies that the affection of truth did so perceive: *My wrong be upon thee!* *I have given my handmaid into thy bosom*, signifies that it was not willing to take blame to itself: *and when she saw that she had conceived*, signifies the first life of the rational: *I was despised in her eyes*, signifies here, as above, that this rational, at its conception, lightly esteemed essential truth adjoined to good: *Jehovah judge between me and thee*, signifies the Lord's indignation.

1913. *Sarai said unto Abram*.—That by these words is signified that the affection of truth did so perceive, appears from the signification of *Sarai*, as denoting the affection of truth, n. 1904; and from the signification of *saying*, as denoting, in the internal sense, to perceive; according to what was said above, n. 1898, where the same words occur.

1914. *My wrong be upon thee! I have given my handmaid into thy bosom*.—That these words signify, that it, the affection of truth, was not willing to take blame to itself, appears without explanation. In the internal sense, these words imply, that the Lord perceived this first rational to be of such a nature, that it would lightly esteem intellectual truth; wherefore he reprov'd it: for the Lord thought from truth intellectual, as was said above, n. 1904; which, being above the rational mind, was capable of perceiving and seeing the nature and quality of the rational, namely, that it lightly esteemed intellectual truth. That the Lord was capable of perceiving and seeing, from the interior, what was the quality of the new rational in himself, may appear from this consideration: that an interior can perceive what exists in an exterior; or, what is the same thing, a superior can see what exists in an inferior; but not conversely. Even those who have conscience are capable of this, and frequently practise it; for when anything contrary to the truth of conscience flows into the thought or into the tendency of the will, they not only perceive it, but also reprove it as criminal, yea, they suffer pain at the thought of being such as are capable of feeling such incitement. Still more is this the case with those who have percep-

tion, for perception is an interior in the rational. How then must it have been with the Lord, who had divine celestial perception, and whose thought was from the affection of truth intellectual, which is above the rational! Wherefore he could not be but indignant, knowing that nothing of evil and falsity was from himself, and that, from the affection of truth, he was most carefully solicitous that the rational should be pure. Hence it may appear that the Lord did not think lightly of truth intellectual, but that he perceived that the first rational formed in him thought lightly of it. What is meant by thinking from truth intellectual, cannot be explained to common apprehension, especially as no one but the Lord ever thought from that affection and from that truth. Whoever thinks thence is above the angelic heaven; for the angels of the third heaven do not think from truth intellectual, but from the interior truth of the rational; whereas the Lord, in proportion as he united the Human Essence to the Divine, thought from the Divine Good Itself, that is, from Jehovah. The patriarchs of the Most Ancient Church, who had perception, thought from the interior rational: the patriarchs of the Ancient Church, who had not perception, but conscience, thought from the exterior or natural rational: but all who are without conscience never think from the rational, for they have it not, although it appears as if they had it, but they think from the sensual and corporeal natural. The reason that they who have not conscience cannot think from the rational, is, as just stated, because they have no rational; for a rational man is one who thinks according to the good and truth of faith, and he is by no means rational who thinks the contrary. They who think what is evil and false are insane in thought, wherefore no rational can be ascribed to such.

1915. *And when she saw that she had conceived.*—That these words signify the first life of the rational, appears from the signification of conception, as denoting the first life, according to what was said above, n. 1910.

1916. *I was despised in her eyes.*—That by these words is signified that this rational at its conception lightly esteemed essential truth adjoined to good, appears from what was said above, n. 1911, 1914.

1917. *Jehovah judge between me and thee.*—That these words signify the Lord's indignation, appears from what has been observed above, consequently without explanation. How this is, can only be conceived by those who have been engaged in temptation-combats. Temptations are attended with devastations and desolations, also with despairings, and consequent feelings of grief and indignation, beside other interior anguishing emotions, which take place variously and alternately, according to the states of evil and falsity which are excited by wicked genii and spirits, against whom the combat is waged. Diabolical

spirits desire nothing more ardently than to find something false, nay, it is common with them to induce from themselves something false, and then to make it the subject of accusation. Hence the Lord's indignation was so great, in whose first rational there was no falsity, but appearances of truth, which in themselves are not true. Concerning these, see above, n. 1661, 1911, to the end.

1918. Verse 6. *And Abram said unto Sarai, Behold, thy handmaid is in thy hand; do unto her what is good in thine eyes. And Sarai humbled her, and she fled from her face. Abram said unto Sarai, signifies perception: Behold, thy handmaid is in thy hand, signifies that this rational was conceived under the power of truth adjoined to good: do to her what is good in thine eyes, signifies rule and dominion: and Sarai humbled her, signifies bringing into subjection: and she fled from her face, signifies the indignation of this first-conceived rational.*

1919. *Abram said unto Sarai.*—That these words signify perception, appears from what has been said above, n. 1898. The Lord's perception was represented, and is here signified, by Abram's saying unto Sarai; but his thought originating in perception by Sarai's saying unto Abram; perception was that from which sprung the thought. Those who are in perception think from no other ground; but still perception is a different thing from thought. To illustrate the difference, conscience may serve as an instance. Conscience is a kind of general dictate, consequently an obscure one, of those things which flow in through the heavens from the Lord. The things thus flowing in present themselves in the interior rational man, where they are exhibited as in a cloud, such clouds being formed of appearances and fallacies concerning the truths and goods of faith. Thought, however, is distinct from conscience, but still it flows from conscience; for those who have conscience think and speak according to it, and their thought is scarcely anything else than an explanation of those things which belong to their conscience, and thus it is a partition of those things into ideas, and afterwards into words. Hence it is, that they who have conscience are guided by the Lord to think well of their neighbour, and are restrained from thinking ill of him; wherefore conscience cannot possibly have place but with those who love their neighbour as themselves, and think well concerning the truths of faith. From these observations may appear what is the difference between conscience and thought; whence may be known the difference between perception and thought. The Lord's perception was immediately from Jehovah, consequently from Divine Good; but his thought was from intellectual truth and its affection; as was said above, n. 1904, 1914. The Divine perception of the Lord cannot be conceived by any idea, not even by that of the angels; consequently, it cannot be described. The perception of

the angels (concerning which, see n. 1384, 1394, 1395) is scarcely anything in respect to the perception enjoyed by the Lord. The Lord's perception, as being Divine, was a perception of all things which are in the heavens, and, from them, of all things in earth: for such is the order, connection, and influx subsisting between the things in the heavens and those on earth, that whosoever is in the perception of the former is also in the perception of the latter. But after the Lord's Human Essence was united to his Divine, and became at the same time Jehovah, the Lord was above that which is called perception, because he was above the order which prevails in the heavens and thence in the earth. It is Jehovah from whom order is derived; hence it may be said that Jehovah is order itself: for from himself he rules over order, not in the universal only, as is commonly supposed, but in the most minute particulars; for particulars are what constitute a universal, and to talk of a universal, and to separate particulars from it, would be like talking of a whole in which there are no parts, and thus like talking of something in which there is nothing. Consequently it is most false, and a mere fancy of the mind, to say that the Lord's providence is universal, and not at the same time over the minutest particulars; for to provide and rule in the universal, and not at the same time in the minutest particulars, is not to provide and rule at all. This is philosophically true; and yet it is surprising that philosophers themselves, even the more sublime of them, conceive and think otherwise.

1920. *Behold, thy handmaid is in thy hand.*—That by these words is signified that this rational was conceived under the power of the affection of truth adjoined to good, appears from the signification of the hand, as denoting power; concerning which see above, n. 878; and from the signification of Hagar the Egyptian, as denoting the affection of sciences; concerning which see also above. After the rational was conceived by the influx of the internal man into the life of the affection of sciences belonging to the exterior, then by the handmaid is also understood that tender rational which is in the womb, but which, when it is born and grown up, is represented by Ishmael; concerning whom more will be said presently. That the Lord had power over the rational (mind) in him, and that by his own power he subdued it, will appear from what will be shown presently.

1921. *Do unto her what is good in thine eyes.*—That these words signify rule and dominion, appears without explanation. In the internal sense, these words represent and signify that the Lord, by his own power, conquered, subdued, and expelled the evil, which also from hereditary tendency insinuated itself likewise into this first rational. For, as stated above, the rational was conceived by the internal man, which was Jehovah, as a father, and was born of the exterior man as a mother. Whatever was derived from the exterior man, had with it an heredi-

tary tendency; consequently, it also had evil. This was what the Lord, by his own power, conquered, subdued, and expelled, till at length he made his rational (mind) divine. That he effected this by his own power, appears from all things, generally and particularly, contained in this verse; as when it is said, "Thy handmaid is in thy hand," by which words is signified that the rational was in his power: and when it is here said, "Do to her what is good in thine eyes," by which is signified rule and dominion over it: and when it is next said, "Sarai humbled her," by which is signified the bringing of it into subjection. These words were spoken to Sarai, by whom is represented the intellectual truth which appertained to the Lord, and from which he thought, as was said above, n. 1904, 1914; and by which he had rule over the rational, and also over the natural, which belonged to the exterior man. He whose thought is from intellectual truth, and whose perception is from divine good, which also was the Lord's as being the Father's, for he had no other soul, must needs act from his own power; wherefore, as by his power he subdued and cast out hereditary evil, he also by his own power united the Human Essence to the Divine; for the one is a consequence of the other. He who is conceived of Jehovah, hath no other internal, that is, no other soul, than Jehovah; wherefore as to his veriest life he was Jehovah himself. Jehovah, or the Divine Essence, cannot be divided, like the soul of a human father, from which an offspring is conceived. This offspring, in proportion as it recedes from the father's likeness, recedes from the father himself, consequently it recedes more and more according to its advancement in age: hence it is that the love of a father towards his children diminishes as they advance in years: but the case was otherwise with the Lord, who, as he advanced in age in respect to his Human Essence, did not recede, but continually approached to his Father, even to perfect union. Hence it is evident, that he is the same with Jehovah the Father; as he himself also plainly teaches (John xiv. 6, 8-11).

1922. *And Sarai humbled her.*—That these words signify the bringing into subjection, follows from what has been already said.

1923. *And she fled from her face.*—That by these words is signified the indignation of this first-conceived rational, appears also without explanation; for to fly from the face of any one, means nothing else than not to endure his presence, which is the result of indignation. In this verse is described the indignation of this rational against intellectual truth, because intellectual truth, or the Lord, was desirous to humble or subdue it. When the rational mind rises up against the intellectual, there commences an intestine combat, and indignation on the part of that which is subdued; as is the case in temptations, which are no

other than intestine combats, disputes, and contentions, respecting power and dominion; evils contending on one side, and goods on the other.

1924. Verse 7. *And the angel of Jehovah found her at the fountain of waters in the wilderness, at the fountain in the way to Shur.* The angel of Jehovah found her, signifies the thought of the interior man; the angel of Jehovah here is interior thought which was from the Lord's internal: *at the fountain of waters in the wilderness*, signifies natural truth which has not yet gained life: *at the fountain in the way to Shur*, signifies that that truth was derived from those things which proceed from scientifics.

1925. *The angel of Jehovah found her.*—That these words signify the thought of the interior man, which was from the internal of the Lord, may appear from the representation and signification of the angel of Jehovah. The angel of Jehovah is sometimes mentioned in the Word, and everywhere, when in a good sense, he represents and signifies something essential of the Lord, and from the Lord; but what is represented and signified, may appear from the series of the things treated of. There were angels who were sent to men, and who also spake by the prophets, but what they spake was not from the angels, but by them: for the state they were in on such occasions was, that they knew no other but that they were Jehovah, that is, the Lord: nevertheless, when they had done speaking, they presently returned into their former state, and spake as from themselves. This was the case with the angels who spake the Word of the Lord; which has been given me to know by much experience of a similar kind at this day in the other life; concerning which, by the divine mercy of the Lord, we shall speak hereafter. This is the reason that the angels were sometimes called Jehovah; as was evidently the case with the angel who appeared to Moses in the bush: of whom it is thus written: “The *angel of Jehovah* appeared unto him in a flame of fire out of the midst of the bush.—And when *Jehovah* saw that he turned aside to see, God called unto him out of the midst of the bush.—*God* said unto Moses, *I am that I am.*—And *God* said moreover unto Moses, Thus shalt thou say unto the children of Israel, *Jehovah God of your fathers hath sent me unto you*” (Exod. iii. 2, 4, 14, 15); from which words it is evident, that it was an angel who appeared to Moses as a flame in the bush, and that he spake as Jehovah, because the Lord, or Jehovah, spake by him. For, in order that man may be spoken to by vocal expressions, which are articulate sounds, in the ultimates of nature, the Lord uses the ministry of angels, by filling them with the divine spirit or influence, and by laying asleep what is of their own selfhood, so that they know no other but that they are Jehovah: thus the divine spirit or influence of Jehovah, which is in things supreme

or inmost, descends into things lowest of nature, in which man is as to sight and hearing. The case was similar with the angel who spake with Gideon, of whom it is thus written in the book of Judges: "The *angel of Jehovah* appeared unto him, and said unto him, *Jehovah* is with thee, thou mighty man of valour. And Gideon said unto him, O my Lord,—why hath all this befallen us?—And *Jehovah* looked at him and said, Go in this thy might.—And *Jehovah* said unto him, Surely I will be with thee" (vi. 12, 13, 16); and afterwards: "When Gideon perceived that he was an *angel of Jehovah*, Gideon said, Alas, O *Lord Jehovih!* for because I have seen an *angel of Jehovah* face to face. And *Jehovah* said unto him, Peace be unto thee; fear not" (verses 22, 23 of the same chapter); where in like manner it was an angel who appeared to Gideon, but in such a state, that he knew no other but that he was *Jehovah*, or the Lord. So again, in the book of Judges: "The *angel of Jehovah* came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you into the land which I swore unto your fathers; and I said, I will never break my covenant with you" (ii. 1); where, in like manner, the angel spake in the name of *Jehovah*, saying, that he had brought them up out of the land of Egypt, when yet the angel did not bring them up, but *Jehovah*, as it is frequently said in other places. Hence it may appear how the angels spake by the prophets, namely, that the Lord himself spake, although by angels, and that the angels did not speak at all from themselves. That the Word is from the Lord, appears from many passages; as from this in Matthew: "That it might be fulfilled which *was spoken of the Lord by the prophet*, saying, Behold, a virgin shall be with child, and shall bring forth a son" (i. 22, 23); not to mention other passages. As the Lord spake by angels when he spake with man, it is from this ground that he is throughout the Word called an angel; and in such cases is signified, as observed above, somewhat essential of the Lord, and from the Lord. In the present case, the angel signifies the Lord's interior thought, wherefore also this angel is called *Jehovah* and God in this chapter; as in verse 13: "And Hagar called the name of *Jehovah* that spake to her, Thou *God* seest me."

In like manner, in other places, by angels is signified something special of the Lord; as in the Revelation: "The seven stars are the *angels* of the seven churches" (i. 20): there are no angels of churches, but by angels is signified that which belongs to the church, consequently, which belongs to the Lord with respect to churches. So again: the holy Jerusalem "had a wall great and high, and had twelve gates, and above the gates twelve *angels*, and names written thereon, which are the names of the twelve tribes of the sons of Israel" (Rev. xxi. 12); where by the twelve angels is signified the same as by the twelve tribes,

namely, all things of faith, consequently the Lord, from whom come faith and all things belonging thereto. Again: "I saw an *angel* flying in the midst of heaven, having the everlasting Gospel" (Rev. xiv. 6); where by the angel is signified the Gospel, which is of the Lord alone. So in Isaiah: "The *angel of his presence* saved them: in his love, and in his pity, he redeemed them; and he bare them, and carried them, all the days of old" (lxiii. 9); where by the angel of his presence or face is understood the Lord's mercy towards the whole human race, in effecting their redemption. In like manner it is said by Jacob, when blessing the sons of Joseph, "The *angel*, who redeemed me from all evil, bless the lads" (Gen. xlviii. 16); where also redemption, which is of the Lord alone, is signified by the angel. So in Malachi: "The Lord whom ye seek shall suddenly come to his temple, even the *angel of the covenant*, whom ye delight in" (iii. 1); that the Lord is signified by the angel is here very evident, where he is called the angel of the covenant on account of his coming. It still more evidently appears in Exodus, that by an angel is signified the Lord: "Behold, I send an *angel* before thee, to keep thee in the way, and to bring thee into the place which I have prepared:—He will not endure your transgressions; for *my name is in him*" (xxiii. 20, 21). Hence then it appears that by an angel, in the Word, is meant the Lord; but what of the Lord is to be gathered from the series of the things treated of in the internal sense.

1926. That the angel of Jehovah here signifies the interior thought which was from the Lord's internal, appears, as just observed, from the series of the things treated of. By the interior is here meant that thought with the Lord which was united to Jehovah, or to his internal. This union was not effected at once, but successively, namely, from the earliest stage of childhood to the last stage of his life in the world; and it was accomplished especially by temptation-combats and victories: every temptation and victory was effective of union. In proportion, also, as he united himself with his internal, or with Jehovah, his thought became more interior, and intellectual truth was united to divine good. This thought is what is meant by the interior thought which was from the internal of the Lord, and which is here represented and signified properly by the angel of Jehovah.

1927. *At the fountain of waters in the wilderness.*—That by these words is signified truth natural which has not yet gained life, appears from the signification of a fountain of waters, as denoting truth; and from the signification of a wilderness, as denoting that which as yet has little of life in it; agreeable to what is said in the internal sense in Luke: "The child grew, and waxed strong in spirit, and was in the *wilderness* until the day of his showing unto Israel" (i. 80). That such is the

signification of a fountain of waters and of a wilderness, might be confirmed by very many passages from the Word; but as frequent mention is made hereafter of fountains, and also of a wilderness, where their signification is the same, the proof shall be given, by the divine merey of the Lord, in the future course of this work. What is meant by truth which has not yet gained life, will appear from what is to follow presently.

1928. *At the fountain in the way to Shur.*—That these words signify that that truth was derived from those things which proceed from scientifics, appears from the signification of a fountain, and also of the way, and likewise of Shur. A fountain, as stated above, signifies truth; and way signifies what leads to truth, and what proceeds from truth, as was shown above, n. 627: but Shur signifies such a scientific state as is yet, as it were, in the wilderness, that is, which has not yet gained life. Truths derived from scientifics are said to acquire life, when they adjoin or associate themselves to truths into which flows what is celestial of love; the very essential life of truth being from thence. There are conjunctions of things, consequently of truths, like those of the societies in heaven, to which also they correspond; for man, as to his interiors, is a kind of heaven in miniature. The things, or truths, which are not joined together according to the form of the heavenly societies, have not as yet acquired life; for before this the celestial principle of love from the Lord cannot flow in as it ought. They first receive life, when the form on both sides is alike, or when the miniature heaven of man is a corresponding image of heaven at large: before this, no one can be called a celestial man. The Lord, who from himself was to govern the universal heaven, reduced into such order, during his abode in the world, the truths and goods in his external man: but as he perceived that his first-conceived rational was not in such order, as stated above at verses 4 and 5, he considered of and perceived the reason, namely, that natural truths derived from the scientifics had not as yet gained life, that is, were not as yet reduced into that heavenly order. Moreover, the truths of faith never have any life, unless man lives in charity: all the truths of faith flow from charity, and are contained in it: and when they are in charity, and flow from charity, then they have life; for there is life in charity, but not in truths without charity. That Shur denotes a scientific state which has not yet gained life, appears from its signification; for Shur was a wilderness not far from the Red Sea, consequently was towards Egypt; as appears from Moses: "Moses brought Israel from the Red Sea, and then went out *into the wilderness of Shur*; and they went three days in the *wilderness*, and found no water" (Exod. xv. 22). That it was towards Egypt, appears also from Moses, speaking of the posterity of Ishmael: "They dwelt from Havilah unto *Shur*, which

is *before Egypt*" (Gen. xxv. 18). And in Samuel: "Saul smote Amalek from Havilah, as thou comest to *Shur*, which is over against *Egypt*" (1 Sam. xv. 7). And again: "David invaded the Geshurites, and the Gezrites, and the Amalekites; who of old dwelt in the land as thou comest to *Shur*, even unto the *land of Egypt*" (1 Sam. xxvii. 8). From which passages it may appear, that by *Shur* is signified the first scientific state, and, indeed, such a one as is yet in the wilderness, or is not yet joined with the rest according to the order of celestial society; for by *Egypt*, towards which it was, is signified science in every sense, as was shown above, n. 1164, 1165, 1186, 1463.

1929. That these things are signified by the angel of Jehovah finding Hagar at the fountain of waters in the wilderness, at the fountain in the way to *Shur*, cannot at all appear from the literal sense of the words, and still less as being an historical fact; for the literal sense seems very remote from conveying such signification. Nevertheless, this is the sense which enters into the ideas of angels, when this relation is read by man: for the angels have no idea of Hagar, nor of a fountain of waters, nor of a wilderness, nor of a way, nor of *Shur*: none of these things reach to them, but perish at the first threshold of heaven: they understand, however, what is signified by Hagar, by a fountain, by a wilderness, by a way, and by *Shur*, and thence form heavenly ideas. Thus do they apprehend the Word of the Lord; for the internal sense is to them the Word.

1930. Verse 8. *And he said, Hagar, Sarai's handmaid, whence comest thou? and whither dost thou go? And she said, I flee from the face of Sarai my mistress. He said, Hagar, Sarai's handmaid, signifies information: whence comest thou, and whither dost thou go, signifies concerning the state: and she said, I flee from the face of Sarai my mistress, signifies reply and indignation.*

1931. *He said, Hagar, Sarai's handmaid.*—That these words signify information, appears from the series of the things treated of, for herein Hagar is addressed by the angel as if he would be informed. It is a usual thing in the Word for Jehovah to interrogate man, and for man to reply, although Jehovah knew before, not only what was come to pass, but also the causes and ends thereof, consequently, all the minutest and inmost things relating to it: but as man is ignorant of this, and believes that no one knows what he does in secret, when no eye is upon him, and still less what he thinks, therefore it is so expressed in the Word. Nevertheless the real truth is, that common spirits perceive the thoughts of man better than man himself does; angelic spirits perceive the more interior things of his thought; and angels, those more interior still, namely, the causes and ends, with which man is little acquainted. This

it has been given me to know by much and continual experience of several years' continuance: and if spirits and angels have such perception, how much more has the Lord, or Jehovah, who is infinite, and from whom all receive their capacity of perceiving?

1932. *Whence comest thou, and whither dost thou go?*—That by these words is signified information concerning the state, is evident from what has just been explained.

1933. *And she said, I flee from the face of Sarai my mistress.*—That these words signify a reply and indignation, appears from what has been already stated. Concerning the indignation, see above at verse 5, where the same words occur. As the face signifies the interiors, as was shown above, n. 358, it consequently signifies indignations, and many things beside.

1934. Verse 9. *And the angel of Jehovah said unto her, Return unto thy mistress, and humble thyself under her hands. The angel of Jehovah said,* signifies the reply of the Lord's interior man: *Return unto thy mistress,* signifies that he observed that the first rational ought not to trust itself, but to interior truth and its affection: *and humble thyself under her hands,* signifies that it ought to force itself to be under the power thereof.

1935. *The angel of Jehovah said.*—That these words signify the reply of the Lord's interior man, appears from the signification of the angel of Jehovah, as denoting the Lord's interior thought, concerning which see above, n. 1925; and as it denotes thought, it also denotes reply. The Lord's interior thought was from the affection of truth intellectual, and this affection was from the Divine Good itself: such thought, as observed above, never did nor can appertain to man. Man also has interior thought, which flows in from the Lord, with those who have conscience, through the internal man, into the interior rational man; as may appear from this circumstance, that they are capable of observing the evil and falsity which are in their external man, and which are opposite to the good and truth in the interior man. But this thought is much inferior to, and not in any respect to be compared with, the thought which the Lord had, which was grounded in the affection of truth intellectual, and was peculiar to him. Such, however, as have no conscience, cannot have interior thought; consequently, neither can they be engaged in any combat or warfare; the reason is, because their rational acts as one and the same with their corporeal sensual; and although good and truth from the Lord continually flows in with them also, still they do not perceive the influx, because they instantly extinguish and suffocate it; hence it is, that they also do not believe any truth of faith.

1936. *Return unto thy mistress.*—That these words signify that he observed that the first rational ought not to trust itself,

but to interior truth and its affection, appears from the signification of Hagar's mistress, as denoting the affection of interior truth. But what in particular is signified by Sarai, what by Sarai as a wife, and what by Sarai as a mistress, cannot be described; for it cannot be comprehended by any idea, being, as was before observed, above the understanding even of angels. It is here only hinted, how the Lord thought concerning the appearances which detained his first rational, namely, that he ought not to trust to them, but to essential divine truths, howsoever incredible such truths might appear to that rational. This is the case with all divine truths: if the rational mind be consulted respecting them, they can never be believed, inasmuch as they surpass all its comprehension. As, for example, in the case of this truth: that no man, spirit, or angel, lives of himself, but the Lord alone, and that the life of a man, of a spirit, and of an angel, is an appearance of life abiding with them; this is repugnant to the rational mind, which judges from fallacies: nevertheless, it ought to be believed, because it is truth. Again: it is a divine truth, that there are indefinite things contained in each vocal expression of the Word, which appears so simple and rude to man; yea, that there is contained therein more than the universal heaven, and that its mysteries may be presented before the angels by the Lord with perpetual variety to eternity: this appears to the rational so incredible, that it is altogether unwilling to believe it: nevertheless, it is true. Again: it is a divine truth, that no one is ever rewarded in the other life for his good actions, if he has made a merit of them, or if he has done them for the sake of his own gain, honour, and reputation; and that no one is ever punished for his evil actions, if he has acted from an end truly good; ends being the things regarded, and actions in reference to their ends: this also seems incredible to the rational; but as it nevertheless is true, the rational ought not to be trusted to, which grounds its conclusions on external views, and not on internal. Again: it is a divine truth, that whosoever in his own idea allots to himself a very small portion of joy in the other life, receives from the Lord the greatest portion, and whosoever allots to himself a very large portion, receives the least; and further, that in heavenly joy there is not the least idea of pre-eminence above others, and that in proportion as the idea of pre-eminence prevails hell prevails; and further, that in heavenly glory there is not the smallest portion of worldly glory: these things also are repugnant to the rational, but still they are to be believed, because they are truths. Again: it is a divine truth, that every one is wiser in proportion as he believes that nothing of his wisdom is from himself, and that every one is more unwise as he believes his wisdom to be from himself, consequently in proportion as he attributes prudence to himself: this also the rational denies, because whatever wisdom

is not from itself it supposes to be nothing. Innumerable similar cases might be mentioned, but from these few it may appear, that the rational is not to be relied on, because it is immersed in fallacies and appearances, in consequence of which it rejects truths that are stripped of fallacies and appearances; and it does so the more, in proportion as it is the more immersed in self-love and its lusts, and in reasonings, as also in false principles concerning faith. See what was adduced on this subject, n. 1911.

1937. *Humble thyself under her hands.*—That these words signify that the first rational ought to force itself to be under the power of interior truth and its affection, appears without explanation. To humble one's-self is expressed in the original tongue by a word which signifies *to afflict*; and for a person to afflict himself, in the internal sense, is to compel himself, as may appear from very many passages in the Word; concerning which its signification more will be said elsewhere. That man ought to compel himself to do good, to obey the things which the Lord has commanded, and to speak truths, which is to humble himself beneath the Lord's hands, or to submit himself under the power of Divine Good and Truth, implies and involves more mysteries than it is possible to unfold in a few words. There are certain spirits who had laid it down as a principle, while they lived in the world, that because they heard that all good was from the Lord, and that man could do no good of himself, therefore they should not compel themselves to do anything, but should cease from their own exertions, under the supposition that all endeavour must therefore be vain; wherefore they waited for an immediate influx to move their will, and did not compel themselves to do any sort of good; yea, so far did they carry this principle, that when any evil insinuated itself, they gave themselves up to it, imagining it to be permitted, because they were not sensible of any resistance to it from within: but these spirits are such, that they are as it were without any selfhood, so as to have no determination, in consequence of which they are amongst the unprofitable; for they suffer themselves to be led alike by the wicked and by the good, and endure much from the wicked. But such as have compelled themselves in opposing evil and falsity, although at first they thought that their exertion was from themselves, or from their own power, yet being afterwards enlightened to see that it was from the Lord, even as to the smallest motions towards it,—these cannot, in the other life, be seduced by evil spirits, but are amongst the happy. Hence it may appear, that man ought to force himself to do good and to speak truth. The secret herein concealed is this: that man is hereby gifted of the Lord with a celestial selfhood. Man's celestial selfhood is formed in the effort or tendency of his thought; and if he does not obtain it by *compelling himself*, as it appears, he never will obtain it by not compelling himself.

For the better understanding of how this is, it may be expedient to observe, that in all self-compulsion to good there is a certain freedom, which is not so plainly perceivable during the act of compulsion, but still it is within. Thus, in the case of a person who willingly subjects himself to the hazard of losing life with a view to some end, or who willingly undergoes a painful operation for the recovery of his health, there is a willingness, and consequently a liberty, in so doing, by virtue whereof he acts, although the hazards and the pains, whilst he is in them, take away the perception of such willingness or freedom. The case is the same with those who compel themselves to good: there is within a willingness, consequently a freedom, by virtue of which, and for the sake of which, they compel themselves, namely, there is the motive of obedience to those things which the Lord has commanded, and the motive of obtaining the salvation of their souls after death; in which there is a more inward motive still, though the man is ignorant of it, that of regard to the Lord's kingdom, yea, to the Lord himself. This is more especially the case in temptations, in which, whilst man compels himself to resist the evil and the falsity which are infused and suggested by wicked spirits, there is more of freedom than ever exists in any state out of temptations, although man cannot conceive it at the time: it is an interior freedom, by virtue whereof he is desirous to subdue the evil; and this desire is so strong as to be equivalent to the force and strength of the evil which assaults him; otherwise he would never engage in the combat. This freedom is from the Lord, who insinuates it into the man's conscience, and thereby causes him to conquer the evil as if by his own power, or from a selfhood of his own. By this freedom man receives a selfhood on which the Lord can operate good. Without a selfhood, or something of his own acquired, that is, given by freedom, no man can be reformed, because he cannot receive a new will, which is conscience. Freedom thus conferred is the very plane into which the influx of good and truth from the Lord descends. Hence it is that they who do not resist temptations from such willingness, or freedom, fall therein.

The life of man consists in freedom, because this is his love; for whatever a man does from love, appears to him to be free; but in the freedom above spoken of, when man compels himself to resist evil and falsity, and to do good, there is heavenly love, which the Lord at that time insinuates, and by which he creates his selfhood: wherefore the Lord wills that that selfhood should appear to man as his, although it is not his. This selfhood, which man thus receives by an apparent compulsion in the life of the body, is filled by the Lord in the other life with indefinite delights and felicities. Those, also, who receive this selfhood are by degrees enlightened, yea, are confirmed in this truth, that

they have not compelled themselves, in the least instance, from themselves, but that all the motions of their will therein, even the most minute, were from the Lord, and that the reason why the compulsion appeared to be from themselves, was, that they might be gifted of the Lord with a new will as their own, and that thus the life of heavenly love might be appropriated to them. For the Lord is willing to communicate to every one what is his, consequently, to communicate what is celestial, so as for it to appear to man as his own and as in him, although it is not his. The angels are in such a selfhood: and in proportion as they are in this truth, that all good and truth are from the Lord, they are in the delight and happiness of that selfhood.

But those who despise and reject all that is good and true, and who are unwilling to believe anything which is repugnant to their lusts and reasonings, cannot compel themselves, consequently, they cannot receive this selfhood of conscience, or new will. From what has here been offered it appears also, that there is a difference between a man's compelling himself, and his being compelled: for no good can possibly come from *being compelled*, as when one man is compelled by another to do good: but for a man *to compel himself* is to act from a certain freedom unknown to himself: for nothing that is compulsive comes from the Lord. Hence it is a universal law, that all good and truth should be inseminated in freedom, otherwise the ground is not at all recipient and nutritive of good; nay, there is not any ground in which the seed can possibly grow.

1938. Verse 10. *And the angel of Jehovah said unto her, In multiplying I will multiply thy seed, and it shall not be numbered for multitude.* The *angel of Jehovah said*, signifies the thought of the interior man: *In multiplying I will multiply thy seed*, signifies the fructification of the rational man, when he submits himself under the power of intellectual truth adjoined to good: *and it shall not be numbered for multitude*, signifies multiplication to an immense degree.

1939. *The angel of Jehovah said.*—That by these words is signified the thought of the interior man, appears from the foregoing verse, where the same words occur.

1940. *In multiplying I will multiply thy seed.*—That these words signify the fructification of the rational man, when he submits himself under the power of the interior man adjoined to good, appears from the signification of seed, as denoting love and faith, concerning which see above, n. 1025, 1447, 1610; but here by multiplying seed is signified the fructification of the celestial things of love in the rational man, when the rational man submits itself to interior or divine truth. Multiplication is predicated of truths, but fructification is predicated of goods, as appears from what was said and shown above, n. 43, 55, 913, 983; but as the Lord is the subject treated of, by multiplication

is signified fructification; because every truth in his rational (mind) was made good, consequently divine. The case is otherwise with man, whose rational is formed from truth, or the affection of truth, from the Lord; which affection is his good, from which he acts. The nature of multiplication and fructification in man's rational cannot be understood, unless the nature and circumstances of influx be first known; concerning which these general observations may at present suffice. There belongs to every man an internal man, a rational or middle man, and an external man, as was stated above. The internal man is that which forms his inmost, by virtue of which he is a man, and by which he is distinguished from brute animals, which have no such inmost; and it is as it were the gate or entrance to man of the Lord, that is, of the Lord's celestial and spiritual influences. What is done and transacted here cannot be comprehended by man, because it is above his rational, from which he thinks. Beneath this inmost or internal man is placed the rational, which appears as man's own. Into this, through that internal man, the celestial things of love and faith flow from the Lord, and through this rational into the scientifics of the external man; but the things which flow in are received by each according to its state. Unless the rational submit itself to the influences of the Lord's goodness and truth, it either suffocates, or rejects, or perverts those influences; especially when they flow into the sensual scientifics of the memory: this is signified by the seed's falling on the way, or on stony ground, or amongst thorns, as the Lord teaches (Matt. xiii. 3-7; Mark iv. 3-7; Luke viii. 5-7): but when the rational submits itself, and believes in the Lord, that is, in his Word, then it is as good ground, into which the seed falling, bears much fruit.

1941. *And it shall not be numbered for multitude.*—That these words signify multiplication to an immense degree, appears without explanation. By the things multiplied is signified truth, which will thus grow into a multitude by virtue of good. As with the Lord, who is here treated of in the internal sense, all things are divine and infinite, they also are inexpressible; wherefore, in order to conceive some idea of the nature of the multiplication of truth by virtue of good, we must have recourse to man, and observe how such multiplication has place in him. With man who is in good, that is, in love and charity, seed from the Lord is so fructified and multiplied, that it cannot be numbered for multitude; not so much during his life in the body, but incredibly in the other life. For so long as man lives in the body, the seed is in corporeal ground, and amongst under-wood and thickets, which are scientifics and gross pleasures, and also cares and anxieties; but when these things are put off, as is the case when he passes into the other life, the seed is freed from them, and shoots forth; as the seed of a tree, when it

springs out of the ground, shoots forth into a shrub, and then into a large tree, and is afterwards multiplied into a garden of trees. For all science, intelligence, and wisdom, with their delights and felicities, are thus fructified and multiplied, and in this manner grow to eternity; and this from the smallest seed; as the Lord teaches concerning the grain of mustard-seed (Matt. xiii. 31); and as may evidently appear from the science, intelligence, and wisdom of the angels, which, whilst they were men, were to them inexpressible.

1942. Verse 11. *And the angel of Jehovah said unto her, Behold, thou art with child, and thou shalt bear a son, and shalt call his name Ishmael: because Jehovah hath hearkened to thine affliction.* The angel of Jehovah said unto her, signifies the thought of the interior man: *Behold, thou art with child,* signifies the life of the rational man: *and thou shalt bear a son,* signifies the truth thereof: *and thou shalt call his name Ishmael,* signifies his state of life: *because Jehovah hath hearkened to thine affliction,* signifies when the rational should submit itself.

1943. *The angel of Jehovah said unto her.*—That by these words is signified the thought of the interior man, appears from what was said above, at verses 7-10.

1944. *Behold, thou art with child.*—That hereby is signified the life of the rational man, appears from what was said above concerning his conception, and from what follows concerning Ishmael, as denoting the first rational in the Lord. It is to be observed in general concerning the rational man, that the rational is then said to receive life, to be in the womb, and to be born, when man begins to think that it is evil and falsity belonging to him which contradicts and is averse to truth and good, and more especially when he is desirous to remove and subdue such evil and falsity. Unless he can perceive and be made sensible of this, he has not any rational (mind), whatsoever he may suppose. For the rational is the medium of union between the internal man and the external, and thus, from the Lord, it perceives what is doing in the external man, and reduces the external to obedience, yea, it elevates the external man from things corporeal and earthly, into which it immerses itself, and causes man to be man, so as to look upwards towards heaven, the country for which he was born, and not, like brute animals, to the earth only, where he is merely a sojourner, and still less towards hell. These are the offices of the rational; wherefore, unless man be such as to be able to think in this manner, he cannot be said to have any rational mind; and whether he has it or not, can only be known from the life of his use or employment. †

To be able to reason against goodness and truth, whilst they are denied in heart, and only known by hearsay, is no proof of possessing a rational; for this capacity is possessed by many,

who rush without reserve into all wickedness, there being only this difference, that those who think themselves possessed of a rational mind, though in reality without it, maintain a regard to a certain decorum and decency in their discourse, and act from pretended uprightness, in which they are kept by external bonds, such as the fear of the law, the loss of gain, of honour, of reputation, and of life: but in case these bonds, which are merely external ones, should be taken away, some of them would be wilder and more insane than those who never pretend to rationality. No one, therefore, can be said to have a rational merely because he is able to reason; nay, those who have no rational mind often discourse from things sensual and scientific much more acutely than those who have. This appears most manifestly from evil spirits in the other life, who, although they were reckoned to excel in rationality during their life in the body, yet, when the external bonds which induced their decency and decorum of discourse, and their pretended uprightness of life, are taken away, as is the case with all in the other life, are much more insane than those who in the world are manifestly out of their senses; for they plunge headlong into all wickedness, without any sense of shame, fear, or horror. But this is not the case with those who were rational during their abode in the world: when outward bonds are taken away from these, their minds are still more sound and sober, because they have internal bonds, which are bonds of conscience, whereby the Lord kept their thoughts in allegiance to the laws of truth and goodness, which constituted their rationality.

1945. *And shalt bear a son.*—That hereby is signified truth, namely, the truth of this rational, which is signified by Ishmael, appears from the signification of a son, as denoting truth; concerning which, see above, n. 264, 489, 491, 533, 1147. This truth is described in the following verse.

1946. *And thou shalt call his name Ishmael.*—That hereby is signified the state of life, appears from this consideration. In ancient times names were given to sons and daughters which signified the state in which the parents were, particularly the mothers, when they conceived them, or whilst they were pregnant with them, or when they brought them forth; or in which the infants themselves were at their birth. Thus the names were significative. Whence Ishmael had his name is here explained, namely, because Jehovah hearkened to his mother's affliction, which was her state. But what is represented by Ishmael is described in the following verse.

1947. *Because Jehovah hath hearkened to thine affliction.*—That these words signify when she submitted herself, appears from what was said above, n. 1937, namely, that to humble and afflict herself is to submit to the power of the internal man. Respecting this submission it was there shown that it consists in a person's forcing or compelling himself; also, that in his *com-*

*pell*ing himself there is freedom, that is, spontaneity and willingness, whereby his *compelling himself* is distinguished from his *being compelled*. It was shown further, that without this freedom, or spontaneity and willingness, man cannot possibly be reformed, and receive any celestial *selfhood*. Also, that in temptations there is more of freedom than out of temptations, although it appears otherwise: because in temptations the freedom becomes stronger in proportion to the assaults arising from evils and falsities, and is strengthened by the Lord, in order that man may be gifted with a celestial *selfhood*; wherefore also in states of temptation the Lord is more present than in other states. It was shown likewise, that the Lord never compels any one, because he who is compelled to think what is true, and to do what is good, is not reformed, but then thinks what is false, and wills what is evil, still more than at other times. This is the consequence of all compulsion; as may appear also from daily experience and observation, which serve to evince these two truths: 1st. That the consciences of men do not suffer themselves to be compelled: 2nd. That all mankind have a natural propensity to what is forbidden. Every one, also, is desirous to come out of a state which is not free into one which is, this being agreeable to his life. Hence it is evident, that nothing is pleasing and acceptable to the Lord which proceeds from a state that is not free, that is, from what is void of spontaneity or willingness. For when any one worships the Lord from a state void of freedom, he worships him from nothing of his own, but is moved thereto only by some external motive, that is, by what partakes of compulsion, whilst the internal is either totally wanting or is contradictory. During the course of regeneration, from the freedom with which man is gifted of the Lord, he compels himself, he humbles, yea, he afflicts the rational mind, in order that it may submit itself; and hence he receives a celestial *selfhood*, which is afterwards gradually perfected by the Lord, and is rendered more and more free, till it becomes the affection of good, and of truth derived from good, and he has delight in it; which delight and which affection is happiness like that of the angels. This freedom is what the Lord thus speaks of in John: "The truth shall make you *free*.—If the Son shall make you *free*—then are ye *free* indeed" (viii. 32, 36). What this freedom is, is altogether unknown to those who have no conscience; for they make freedom to consist in a liberty and license of thinking and speaking what is false, and of willing and doing what is evil, and in not using any compulsion with themselves herein, or humbling themselves, much less afflicting themselves: when yet this is the very reverse of freedom, as the Lord himself teaches in the same Evangelist: "Whosoever committeth sin, is the *servant* of sin" (viii. 34). This servile liberty they receive from infernal spirits who encompass them, and who infuse it; and whilst they

are in the life of those spirits, they are also in their loves and lusts, which are fanned by an impure and filthy delight, in which they are hurried along as by a torrent. They imagine themselves to be in freedom, but it is infernal freedom; the difference between which and heavenly freedom is, that the former is that of death, and draws them down into hell, whereas the latter, or heavenly freedom, is that of life, and raises them up to heaven. That all true internal worship is performed, not by compulsion, but from freedom, and that it is not internal worship unless it proceeds from freedom, appears from the Word, particularly from what is said of *sacrifices*, whether they were spontaneous, or according to vows, or sacrifices of peace, or of thanksgiving, gifts, and offerings; concerning which see Numb. xv. 3, and the following verses; Deut. xii. 6; xvi. 10, 11; xxiii. 23; and in other places. So in David: "*I will freely sacrifice unto thee; I will praise thy name, O Jehovah; for it is good*" (Ps. liv. 6). The same appears also from the offering or collection which was to be made for the tabernacle, and for the holy garments; concerning which it is thus written in Moses: "Speak unto the children of Israel, that they bring me an offering: of every man *that giveth it willingly with his heart* ye shall take my offering" (Exod. xxv. 2). And in another place: "Whosoever is of a *willing heart*, let him bring it, an offering for Jehovah" (xxxv. 5). But the humiliation of the rational man, or his affliction, from freedom, as observed above, was represented also by the affliction of souls on the fast-days; concerning which it is thus written in Moses: "It shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, *ye shall afflict your souls*" (Lev. xvi. 29). And in another place: "On the tenth day of the seventh month shall be a day of atonement: it shall be a holy convocation unto you: and *ye shall afflict your souls*.—Whosoever soul it be which shall not be *afflicted* in that same day, he shall be cut off from among his people" (xxiii. 27, 29). Hence the unleavened bread was called the *bread of affliction* (Deut. xvi. 3). Concerning affliction it is thus written in David: "Jehovah, who shall sojourn in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness:—who sweareth *to afflict himself*, and changeth not" (Ps. xv. 1, 2, 4). That affliction consists in the quelling and subduing of evils and falsities rising up from the external man into the rational man, may appear from what has been advanced; consequently it does not consist in man's plunging himself into poverty and miseries, nor in renouncing all bodily enjoyments; for hereby evil is not quelled and subdued, nay, sometimes another evil is hereby excited, namely, an idea of merit on account of such renunciation: beside which, man's freedom hereby suffers, in which, as in ground, the good

and truth of faith can alone be inseminated. Concerning affliction, as denoting also temptation, see above, n. 1846.

1948. Verse 12. *And he shall be a wild-ass man: his hand shall be against all, and the hand of all against him; and he shall dwell over against the face of all his brethren.* *He shall be a wild-ass man*, signifies rational truth which is described: *his hand shall be against all*, signifies that rational truth would fight against those things which are not true: *and the hand of all against him*, signifies that falsities would resist: *and he shall dwell over against the face of all his brethren*, signifies that there would be continual contentions in things appertaining to faith, but that still he shall be conqueror.

1949. *He shall be a wild-ass man.*—That hereby is signified rational truth, which is thus described, appears from the signification of a wild-ass, as denoting rational truth. In the Word frequent mention is made of horses, of horsemen, of mules, and of asses; and no one has heretofore known that they signify things intellectual, rational, and scientific; but that such is their signification, will be abundantly proved, by the divine mercy of the Lord, in its proper place. The case is the same with respect to the wild-ass, for it is a mule of the wilderness, or an ass of the forest; and it signifies the rational of man, not the rational collectively, but only rational truth. The rational consists of good and of truth, that is, of those things which belong to charity, and of those things which belong to faith: rational truth is that which is signified by the wild-ass. This then is what is represented by Ishmael, and is described in this verse. No one can believe that rational truth separate from rational good is of such a nature, nor should I have known it myself to be such unless I had been convinced by living experience. It is the same thing whether we speak of rational truth, or of a man whose rational is of the nature here described. A man whose rational (mind) is such that he is only in truth, although in the truth of faith, and not at the same time in the good of charity, is of this character: he is morose, impatient, against all others, viewing every one as if in what is false, instantly rebuking, chastising, and punishing: he is without pity, neither does he apply himself or endeavour to bend the minds and affections of others, for he regards everything from truth and nothing from good. Hence it is that Ishmael was driven out, and afterwards dwelt in the wilderness, and his mother took a wife for him from the land of Egypt (Gen. xxi. 9-21); all which things are representative of one who is possessed of such a rational. Mention is made of wild-asses in the prophetic parts of the Word; as in Isaiah: "The palace shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, *a joy of wild-asses*, a pasture of flocks" (xxxii. 14); speaking of the devastation of things intellectual, which,

when devastated as to truths, are called a joy of wild-asses, and as to principles of goodness, a pasture of flocks; so that there is no rational. So in Jeremiah: "The *wild-asses* did stand on the high places, they snuffed up the wind like dragons, their eyes did fail because there was no grass" (xiv. 6); speaking of drought, or when there is no good and truth. It is predicated of wild-asses that they snuff up the wind, when vain and empty things are caught at instead of things real and substantial, which are truths; the eyes failing denotes that there is no apprehension of what truth is. So in Hosea: "For they have gone up to Assyria, *a wild-ass alone* by himself: Ephraim hath hired lovers" (viii. 9); speaking of Israel, or the spiritual church; Ephraim denotes its intellect: to go up to Assyria signifies to reason concerning truth whether it be truth: a wild-ass alone denotes the rational thus destitute of truths. Again, in the same prophet: "Because he shall be as *a wild-ass amongst his brethren*, an east wind shall come, the wind of Jehovah shall come up from the wilderness, and his spring shall become dry and his fountain shall be dried up: he shall spoil the treasure of all vessels of desire" (xiii. 15); speaking of Ephraim, by whom is signified the intellect of the spiritual church, whose rational is as a wild-ass, and whose dissipation is the subject here treated of. So in David: "He sendeth the springs into the valleys, which run among the hills: they give drink to every beast of the field; the *wild-asses* quench their thirst" (Ps. civ. 10, 11); the springs denote knowledges, the beasts of the field principles of goodness, wild-asses truths of reason.

1950. *His hand shall be against all.*—That by these words is signified that he should fight against those things which are not true; and that by "the hand of all shall be against him," is signified that falsities would resist; appears from the circumstance, that by Ishmael is signified rational truth separate from good, as stated above; and when it is predicated of such truth, that its hand should be against all, and the hand of all against him, it is evident that such must be the signification of the words. It was shown above, that by Abram is represented the Lord's internal man, or what is the same thing, his Divine Celestial and Spiritual: by Isaac the Lord's interior man, or his Divine Rational: and by Jacob the Lord's exterior man, or his Divine Natural. Here the rational is treated of, as to what its quality would be, unless it were united with the internal, or divine celestial and spiritual. As this rational derived its nature from the life of the affection of sciences, that is, from Hagar the Egyptian, Sarai's hand-maid and this life belonged to the external man, which had from the Lord's mother an hereditary nature which was to be combated against and expelled, therefore what this rational would be, if without rational good, is described. But after the Lord, by temptation-combats and victories, humbled, or afflicted

and subdued that hereditary nature, and imparted life to his own rational mind from Divine Good, then it becomes Isaac, or is represented by Isaac; Ishmael being cast out of the house, together with Hagar his mother. Every genuine rational consists of good and truth, that is, of what is celestial and of what is spiritual: good, or the celestial, is its very soul or life; truth, or the spiritual, is what thence receives its life. The rational, without life from celestial good, is as is here described, namely, it fights against all, and all fight against it. Rational good never fights, however it is assaulted, because it is meek and gentle, patient and pliable, its attributes being those of love and mercy: and although it does not fight, yet it conquers all, never thinking of combat or boasting of victory. It acts thus, because it is divine, and is safe of itself; for no evil can assault good, nor even subsist in the sphere where good is; if it only feels its approach it recedes of itself and retires; for evil is infernal, and good is celestial. The case is nearly the same with the celestial spiritual, that is, with truth from a celestial origin, or with truth which is derived from good; for such truth is truth formed by good, so that it may be called the form of good. But truth separate from good, which is here represented by Ishmael, and is described in this verse, is altogether different, namely, it is like a wild ass, and fights against all, and all against it; yea, it thinks and breathes scarcely anything but combats, its general delight, or reigning affection, being to conquer, and when it conquers it boasts of victory. It is therefore described by a wild-ass or a mule of the wilderness, or an ass of the forest, which cannot abide with others. Such is the life of truth without good, yea, the life of faith without charity; wherefore when man is regenerated, it is effected indeed by the truth of faith, but still at the same time by the life of charity, which the Lord insinuates according to the increases of the truth of faith.

1951. *He shall dwell over against the face of all his brethren.*—That hereby is signified that there would be continual contentions in things appertaining to faith, but that still he would be the conqueror, appears from what has been already stated. This is yet more fully described where the posterity of Ishmael are spoken of in these words: "They dwelt from *Havilah* even to *Shur*, that is before *Egypt*, as thou goest towards *Assyria*: over against the face of all his brethren fell (his lot)" (Gen. xxv. 18); the internal sense of which words appears from the signification of *Havilah*, of *Shur*, of *Egypt*, and of *Assyria*: *Havilah* signifies what belongs to intelligence, as appears from what was shown above, n. 115: *Shur* signifies truth proceeding from scientifics, concerning which see above, n. 1928; *Egypt* signifies whatever belongs to science, n. 1164, 1165, 1186, 1462; and *Assyria* signifies what belongs to reason, n. 119, 1186; from the signification of which terms, reduced to one sentence, it appears, that by

Ishmael such a rational is represented. Such truth in the other life is representatively presented to view in various ways, and is always exhibited as something strong, powerful, and hard, so that it cannot possibly be resisted. When spirits only think of such truth, there arises somewhat of terror; by reason that its nature is such that it never yields, consequently it never recedes; from which circumstances also may appear what is meant by dwelling over against the face of all his brethren. It must be plain to every one that some mystery lies hid in this description; but the nature of it has been heretofore unknown.

1952. Verses 13, 14. *And she called the name of Jehovah that spake to her, Thou God seest me; for she said, Have I also here seen after Him that seest me? Wherefore she called the well, The well of Him that liveth and seeth me: behold, it is between Kadesh and Bared. And she called the name of Jehovah that spake to her,* signifies the state of the Lord's interior man when he thought those things: *Thou God seest me,* signifies influx: *for she said, Have I also here seen after Him that liveth and seeth me,* signifies influx into the life of the exterior man, without the rational as a medium: *wherefore she called the well,* signifies the state of truth thence derived: *The well of Him that liveth and seeth me,* signifies truth thus conspicuous: *behold, it is between Kadesh and Bared,* signifies its quality.

1953. *And she called the name of Jehovah that spake to her.*—That these words signify the state of the Lord's interior man when he thought those things, appears from what goes before and from what follows: and also from the signification of a name, as denoting to know the quality of a thing, concerning which see above, n. 144, 145, 1754. The quality of the state is here described, or the state in which the Lord was when he thus thought concerning the rational. The rational could not think this, but the interior or superior man, concerning which see above, n. 1926; for the rational is not capable of thinking concerning itself, what its quality is, since nothing can look into itself, but it must be something interior or superior which thinks concerning it and be capable of looking into it. As for example: The ear cannot know, much less perceive, the discourse which enters by it, but there must be an interior faculty of hearing which does this: the outward ear only discerns the articulate sounds or vocal expressions, but it is the interior hearing which comprehends their meaning, after which there is an interior sight or intuition, which perceives it: it is thus that by hearing comes the perception of the meaning of what is heard. The case is similar in respect to seeing: the first ideas which are received from objects of sight are material ones, as they also are called; but there is a still more interior faculty of sight which takes a view of them, and so exercises thought. So it is with the rational of man; this can in no wise take a view of itself,

much less examine its own quality; but it must be something interior which does this: when, therefore, man can do this, namely, perceive anything false in his rational mind, and anything true which shines forth thence, and especially if he can perceive anything which combats and conquers, he may know that it proceeds from the Lord's influx through the internal man. The Lord's interior man, concerning which see above, n. 1926, and which is here meant, was that which was conjoined to the internal man, or Jehovah, consequently, it was far above that rational. From that interior man he saw and perceived, as in heavenly light, what would be the quality of the rational, if it were only in truth, and not in good.

1954. *Thou God seest me.*—That these words signify influx, may appear from what has been already stated. Intuition, from a superior into an inferior, or what is the same thing, from an interior into an exterior, is called influx, because it is effected by influx; as, in respect to the interior sight of man, unless it flowed continually into his external sight, or that of the eye, it would be impossible for the latter to take in and discern any object; because it is the interior sight which, by means of the eye, takes in those things which the eye sees, and not the eye itself, although it appears so. Hence also it may be seen, how much that man is involved in the fallacies of the senses who believes that it is the eye that sees, when the truth is, that it is the sight of his spirit, which is interior sight, that sees by means of the eye. The spirits who were present with me saw through my eyes the objects of this world as perfectly as I myself did, concerning which circumstance see n. 1880; but some of them, who were still involved in the fallacies of the senses, supposed that they saw them through their own eyes; it was, however, shown them that it was not so, for when my eyes were shut they saw nothing in this atmospherical world. The case is similar with man; it is not the eye which sees, but his spirit by the eye. The same may be also concluded from dreams, in which sometimes man sees as in open day. But this is not all: the case is similar with respect to this interior sight or that of the spirit. This also does not see of itself, but from a vision still more interior, which is that of the rational: nay, even this does not see of itself, but there is a sight still more interior, which is that of the internal man, concerning which see n. 1940. But we must advance further yet: for neither does the internal man see of itself; but it is the Lord, by means of the internal man, who alone sees, because he alone lives; and he gives to man the faculty of seeing, and with it the appearance as if he saw himself. Thus it is in regard to influx.

1955. *For she said, Have I also here looked after Him that seeth me?*—That hereby is signified influx into the life of the exterior man, without the rational as a medium, appears from the

signification of seeing after Him that seeth. To look after Him that seeth, is to see from what is interior or superior; for *within* or *above* in the internal sense is expressed by that of *after* in the literal sense, when the former appears in that which is without or beneath. It is Hagar who here speaks, by whom, as was shown above, is signified the life of sciences, which belongs to the exterior man; and as the first rational mind had its rise from that life, therefore the Lord saw the reason why it was so effected, from his interior man in his exterior, and this without the rational as a medium. That these words involve hidden things, must be plain to every one from this consideration alone, that no one can know what is meant by *looking after Him that seeth me*, except from the internal sense; in which such things are contained as cannot be explained to the apprehension except by ideas like those of the angels, which do not fall into vocal expressions, only into the sense of such expressions, and this abstractedly from material ideas, from which are derived the ideas of the sense of vocal expressions. Of these things, which appear so obscure to man, the angels have ideas so clear and distinct, enriched with so many representations, that it would require a volume to describe but a small part of them.

1956. *Wherefore she called the well.*—That hereby is signified the state of truth thence derived, appears from what has been already said; and also from the signification of a well, as denoting truth, concerning which see above, n. 1672. As this truth was not seen in the rational mind, but beneath it, therefore, instead of the word for *fountain*, another word is here used in the original, which is different from that used above, which is the common expression to denote a fountain.

1957. *The well of Him that liveth and seeth me.*—That hereby is signified truth thus perspicuous, appears also from what has been stated above, namely, that the Lord saw perspicuously how the case was with the truth of this rational, and that it was not good. The Lord's interior man, by which he saw this, is called "Him that liveth and seeth," because conjoined with the internal, which was Jehovah, who alone liveth and alone seeth, as was said above, n. 1954.

1958. *Behold, it is between Kadesh and Bared.*—That these words signify the quality, namely, that he saw what was the quality of this truth, consequently what was the quality of the rational, appears from the signification of Kadesh and Bared. That Kadesh signifies truth, and also contentions about truths, has been shown above, n. 1676; but Bared signifies what is beneath, consequently, scientific truth; from which also the rational is derived. That names in the Word signify things may be seen above, n. 1876, 1888, 1889, also n. 1224, 1264.

1959. Verse 15. *And Hagar bare Abram a son; and Abram called the name of his son, whom Hagar bare, Ishmael. Hagar*

bare Abram a son, signifies the rational man born of that conjunction and conception: *and Abram called the name of his son, whom Hagar bare, Ishmael*, signifies his quality.

1960. *Hagar bare Abram a son*.—That hereby is signified the rational man born of that conjunction and conception, appears from the signification of Hagar, of Abram, and of a son. That Hagar signifies the life of the affection of sciences of the exterior man, was stated above, n. 1895, 1896. That Abram signifies the Lord's internal man, was also shown above, n. 1893, 1950. That a son signifies truth, consequently the truth which appertains to the rational, has likewise been shown, n. 264, 489, 491, 533, 1147. Hence by Hagar's bearing Abram a son, is signified the rational man born of that conjunction and conception. Into this meaning the literal sense is changed when it comes to the angels, or is with the angels.

1961. *And Abram called the name of his son, whom Hagar bare, Ishmael*.—That hereby is signified his quality, appears from the signification of a name, as denoting to know the quality of a thing, concerning which see n. 144, 145, 1754; and also from the representation of Ishmael, as denoting rational truth, which is described in verses 11, 12, in these words: "Thou shalt call his name Ishmael, because Jehovah hath heard thy affliction: and he shall be a wild-ass man; his hand shall be against all, and the hand of all against him: and he shall dwell over against the face of all his brethren:" concerning which expressions see the explanation of those verses. His quality is there described.

1962. Verse 16. *And Abram was a son of eighty and six years when Hagar bare Ishmael to Abram. Abram was a son of eighty and six years*, signifies the state of the Lord as to celestial good things acquired by temptation-combats: *when Hagar bare Ishmael to Abram*, signifies when the life of the affection of sciences brought forth the rational.

1963. *Abram was a son of eighty and six years*.—That hereby is signified the state of the Lord as to celestial good things acquired by temptation-combats, appears from the signification of eighty, which number implies the same as forty, that is, temptations, as was shown above, n. 730, 862; and from the signification of six, as denoting combat, concerning which see also above, n. 720, 737, 900; and likewise from the signification of ten, as denoting remains, concerning which see n. 576: which remains, with the Lord, were acquisitions of celestial good things, by which he united the Human Essence to the Divine; see n. 1906. Of these three numbers the number of eighty and six is compounded; which involves such things, and consequently signifies the state of the Lord as to celestial good things acquired by temptation-combats: for all numbers in the Word signify things, as was shown above, n. 482, 487, 575, 647, 648, 755, 813. In the present case, the numbers having relation to

years, and being mentioned historically concerning Abram, it appears as if they had no such signification: but nothing is written in the Word which does not pass into a spiritual and celestial sense as it reaches the angels: for the angels are in no other than spiritual and celestial ideas whilst the Word is read by man, nor do they know or perceive what eighty and six mean, neither is it matter of concern to them of what age Abram was when Hagar bare Ishmael to him; but on the reading of that number, such things are presented to them as the number involves. So, also, their apprehension of the other particulars is such as is given in the explanation of the internal sense.

1964. *When Hagar bare Ishmael to Abram.*—That these words signify when the life of the affection of sciences brought forth the rational (mind), appears from the signification of Hagar, as denoting the life of the affection of sciences; and from the signification of Ishmael, as denoting the rational first conceived, concerning which see above. As the subject treated of in this chapter is man's rational, which is described as to its quality when constituted by truths alone, and when constituted by goods, and by truths derived from goods, it is to be observed, that the rational can never be conceived and born, or formed, without scientifics and knowledges: but those scientifics and knowledges ought to have use for their end, and then they have life for their end, since all life has relation to uses, as having relation to ends. Unless they are learned with a view to a life of uses, they are of no importance, because they are of no use. From scientifics and knowledges alone, without the life of use, a rational is formed, as above described, like a wild-ass, morose, contentious, having a parched and dry life, originating in a certain delight of truth defiled with self-love. But when they have use for their end, they then receive life from uses; nevertheless, the quality of their life is according to that of the uses. They who learn knowledges in order to be perfected in the faith of love (for true and real faith is love to the Lord and neighbourly love), are in the use of all uses, and receive from the Lord spiritual and celestial life; and when they are in that life, they are in the faculty of perceiving all things which relate to the Lord's kingdom. All the angels are in such a life, and are, in consequence, in intelligence and wisdom.

1965. This then is the internal sense of the things related in this chapter concerning Abram, Hagar, and Ishmael. But how copious that sense is, or how indefinite are the things which it contains, may appear from this single consideration; that as all the things contained in the Word, both generally and individually, in the internal sense regard the Lord, and treat of the Lord (the life of the Word being thence derived, because the Lord is the Word itself), they treat also, in the internal sense, concerning the

Lord's kingdom in the heavens, and likewise concerning his kingdom on earth, that is, concerning the church. In like manner, they treat of every individual person in whom there is the kingdom of the Lord; and, moreover, they treat of everything celestial and spiritual: for all these things are from the Lord. Hence it is, that by Abram is also represented the celestial church, the celestial man, and likewise what is celestial itself, etc. But to extend the explanation to all these particulars would be to extend it to a great length indeed.

OF VISIONS AND DREAMS, INCLUDING THE PROPHETICAL ONES
RECORDED IN THE WORD.

1966. *FEW* know how visions take place, and what visions are genuine. As I have now for several years had almost continual intercourse with those who are in the other life, as may abundantly appear from the First Part of this work, and have there seen astonishing things; so also I have had information concerning visions and dreams by actual experience, and am at liberty to relate the following particulars respecting them.

1967. Much is said of the visions of some, who have declared that they have seen many extraordinary things; they did see them, it is true, but in phantasy. I have been instructed concerning those visions, and it was likewise shown me how they arise. There are spirits who induce such appearances by phantasies, so that they seem as if they were real. For example: if anything is seen in the shade, or by moonlight, or even in open day, if the object be in a dark place, those spirits keep the mind of the beholder fixedly and unceasingly in the thought of some particular thing, either of an animal, or a monster, or a forest, or some such thing; and so long as the mind is kept in this thought, the phantasy is increased, and to such a degree, that the person is persuaded and sees, just as if the things were really there; when, nevertheless, they are nothing but illusions. Such occurrences take place with those who indulge much in phantasies, and are of weak minds, and hence are rendered credulous. These are visionaries.

1968. Enthusiastic spirits are similar; but these have visions about matters of faith, by which they are so firmly persuaded, and persuade others, so that they will swear what is false is true, and what is imaginary is real. Concerning this kind of spirits many things might be here related from experience; but, by the divine mercy of the Lord, we shall speak particularly of them in another place. They have contracted their enthusiastic nature from the persuasions and falsities imbibed in the world.

1969. Evil spirits in the other life are scarcely anything but

lusts and phantasies, having acquired to themselves no other life. Their phantasies are so strong, that they perceive no other than that the thing is as they fancy. The phantasies of men cannot be compared with theirs, for spirits are in a more excellent state even as to such things as these. Such phantasies are perpetual with the infernals; and thereby they miserably torment one another.

1970. *By genuine visions are meant visions, or sights, of those objects which really occur in the other life, and which are actually real substance, which may be seen by the eyes of the spirit, but not by the eyes of the body, and which are visible to man when his interior sight is opened by the Lord. This interior sight is that of his spirit; into which, also, he comes, when being separated from the body, he passes into the other life; for man is a spirit clothed with a body. Such were the visions of the prophets. When this sight is opened, then the things which exist amongst spirits are seen in a clearer light than that of the mid-day sun of this world; and not only are representatives seen, but also the spirits themselves, accompanied with a perception as to who they are, and likewise of what quality they are, where they are, whence they come, and whither they go, of what affection, of what persuasion, yea, of what faith they are, n. 1388, 1394, all confirmed by actual discourse altogether like that of men, and this without any fallacy.*

1971. *The visions which arise before good spirits are representatives of the things that are in heaven: for what exists in heaven in the presence of the angels, when it descends into the world of spirits is turned into representatives, by which, and in which, may be clearly seen what they signify: such representations are perpetual with good spirits, with a beauty and agreeableness scarcely expressible.*

1972. *As to the visions, or rather sights, which appear before the eyes of the spirit, not before the eyes of the body, they are more and more interior. Those which I have seen in the world of spirits I saw in a clear light; but more obscurely the things which exist in the heaven of angelic spirits; and still more obscurely those which are in the heaven of angels, for the sight of my spirit has seldom been open to that degree, yet it was given me to know by a certain perception, the nature of which cannot be described, what they discoursed about, often through intermediate spirits. Sometimes the things there existing appeared to me in the shade of the light of heaven; which shade is not similar to the shade of the light of this world, for it is a light growing rarer and feebler by its incomprehensibility equally before the understanding and before the sight.*

1973. *To relate all the kinds of visions would be too prolix, their variety being so great: for illustration, however, it may be expedient to mention two, from which their nature may appear; and, at the same time, how spirits are affected with the objects which they see, and how evil spirits are tormented when they are deprived of the power of seeing and hearing what others see and*

hear. For they cannot bear that this power should be taken away from them; for spirits have not the sense of taste, but a desire, as of an appetite, of knowing and learning in its stead. This is, as it were, their food, with which they are nourished, see n. 1480. How much anguish they suffer when deprived of this food, may appear from the following example.

1974. After a troubled sleep, early in the morning a most charming sight presented itself. There were festoons as of laurel of vernal freshness most gracefully disposed, moving as though alive, of such form and elegance as to be beyond description for their beauty and harmony, and the feeling of bliss that flowed from them. They were in two rows, with some interval between them, extending to a considerable length, and constantly changing their state of beauty. This was visible to spirits, even to wicked ones. It was succeeded by another sight, still more beautiful, in which was somewhat of celestial happiness, but it was only obscurely visible. There were infants engaged in celestial sports, who affected the mind in a manner inexpressible. When these sights were passed, I conversed with spirits concerning them, who confessed that they had seen the first as I had done, but the other only so obscurely, that they could not be positive what it was. Hence there arose indignation amongst them, and afterwards, by degrees, envy, because it was said that angels and infants saw it. This envy of theirs it was given me sensibly to perceive, so that nothing escaped me, so far as was necessary for instruction. Their envy was such, that it not only caused in them the utmost uneasiness, but even anguish and interior pain, and solely because they did not see the second sight as well as the first. They were thence led through varieties of envy, till they were grieved at heart. When they were in that state I discoursed with them concerning their envy, observing that they might be content with having seen the first sight, and that they might have seen the other also if they had been in goodness. Hence again indignation exasperated their envy, which further increased to such a degree, that afterwards they could not endure the least recollection of what had happened without being affected with pain. The states and progressions of their envy, with its degrees and increases, and with the varied and mixed vexations of mind and heart, cannot be described. Thus it was shown how the wicked are tormented by envy alone, when they behold from a distance the blessedness of the good, yea, when they only think about it.

1975. As regards dreams, it is well known that the Lord revealed the secrets of heaven to the prophets, not only by visions, but also by dreams, and that dreams were equally representative and significative as visions, and that they were usually of one kind; and further, that things to come were revealed by dreams to others as well as to the prophets; as in the case of Joseph's dreams, and of the dreams of those who were with him

in prison, and also of Pharaoh, of Nebuchadnezzar, and others. It may hence appear, that dreams of that kind come by influx from heaven as well as visions, with this difference, that dreams come when the body is asleep, but visions when it is not asleep. In what manner prophetic dreams, and such as are recorded in the Word, flow in, yea, descend from heaven, has been shown me to the life; concerning which I may relate from experience the following particulars.

1976. *There are three kinds of dreams. The first kind come mediately through heaven from the Lord: such were the prophetic dreams recorded in the Word. The second kind come through angelic spirits, especially through those who are in front above to the right, where are paradisiacal scenes; it was thence that the men of the Most Ancient Church had their dreams, which were instructive, n. 1122. The third kind come through the spirits who are near when man is asleep, which are significative. But phantastic dreams have another origin.*

1977. *In order that I might know perfectly how dreams flow in, I was laid asleep, and dreamed that a ship arrived laden with delicious eatables of every sort. The things contained in the ship were not seen, but were stowed away. On the deck stood two armed sentinels, beside a third who was captain of the ship. The ship passed into a kind of arched dock. Hereupon I awoke, and reflected upon the dream. The angelic spirits who were above in front to the right then addressed me, and said they had introduced this dream. And that I might know with certainty that it came from them, I was led into a state as it were between sleeping and waking, when they in like manner introduced various pleasant and delightful things; as small unknown animals, which were dissipated into a resemblance of blackish and shining rays, that darted into the left eye with astonishing quickness: they also brought men before me, as likewise infants variously adorned; besides other objects, with agreeableness inexpressible; concerning all which also I conversed with them. This was done, not once only, but several times, and each time I was orally instructed by them. The angelic spirits who dwell on the confines of the paradisiacal abodes, are they who insinuate such dreams; to whom is also allotted the office of watching over some men during sleep, to prevent the infestations of evil spirits. This office they discharge with the utmost delight, insomuch that there is an emulation amongst them who shall approach; and they love to excite in man the joys and delights which they observe in his affection and disposition. These angelic spirits are of those who, in the life of the body, delighted and loved, by every means and endeavour, to render the life of others happy. When the sense of hearing is so far opened there is heard thence, as from afar, a sweet sonorous modulation as of singing. They said that they did not know whence such things, and so beautiful and agreeable representatives, come to them in an*

instant ; but they were informed that it was from heaven. They belong to the province of the cerebellum, because the cerebellum, as I have learnt, is in a wakeful state during sleep, when the cerebrum is asleep. The men of the Most Ancient Church had thence their dreams, with a perception of what they signified : from whom, in a great measure, came the representatives and significatives of the ancients, under which things of a deep and hidden nature were conveyed.

1978. *There are, besides, other spirits who belong to the province of the left thorax, by whom they are often interrupted ; not to mention others ; but they do not regard them.*

1979. *It has been often given me, after such dreams, to discourse with the spirits and angels who introduced them, they relating what they had introduced, and I what I had seen. But to adduce all that has been experimentally made known to me in this way would take too much room.*

1980. *It is worthy of mention, that, after my awaking, and relating what I had seen in sleep, and this in a long series, some angelic spirits, not of those above mentioned, said, that what I had related coincided exactly, and was the same, with what they had been conversing about, and differed in no respect, except only as representatives differ from the things represented, the things I related not being the real things about which they conversed, but only the representatives of them, into which their ideas were turned and changed in the world of spirits ; for in that world the ideas of the angels are turned into representatives : hence all the things about which they had conversed, generally and individually, were thus represented in my dream. They further declared, that the same discourse was capable of being turned into other representations, yea, into similar and dissimilar ones, with an indefinite variety ; and that the reason why they had been turned into such as I had experienced was, because such were agreeable to the state of the spirits about me, and hence agreeable to my own state in which I was at that time : in short, that several dissimilar dreams may descend and be presented from the same conversation, consequently from one origin, by reason, as has been stated above, that the things which are in man's memory and affection are recipient vessels, in which ideas are varied and received representatively, according to the variations of their form and changes of their state.*

1981. *Another instance of a similar kind I am at liberty to relate. I had a dream, but of a common kind. When I was awake I related the whole from beginning to end. The angels said that what I related coincided exactly with the things about which they had conversed with each other, not that the things they conversed about were the things of which I dreamed, but altogether different, the thoughts of their discourse being turned into the objects of my dream, but in such a manner as to be*

representative and correspondent, yea, even in every particular, so that nothing was wanting. I then conversed with them concerning influx, and how such things flow in and are varied. There was a person of whom I had formed an idea that he was in natural truth, which idea I conceived from the actions of his life: the discourse amongst the angels was concerning natural truth; wherefore that person was represented to me; and the things which he said to me, and did, in my dream, followed in an orderly way of representation and correspondence from the mutual discourse of the angels; but still there was nothing altogether alike or the same.

1982. Certain souls recently arrived from the world, who desire to see the glory of the Lord before they are in a state capable of beholding it, are cast, as to their exterior senses and inferior faculties, into a kind of sweet sleep, and then their interior senses and faculties are raised into a high degree of wakefulness, and thus they are let into the glory of heaven. But as soon as wakefulness is restored to their exterior senses and faculties, they return to their former state.

1983. Evil spirits have the greatest and most burning desire to infest and assault man during sleep; but he is then particularly under the Lord's keeping; for love never sleeps. The spirits who infest are miserably punished. I have often heard their punishments, so often that I cannot enumerate the particular times: they consist in discriptions (concerning which, see n. 829, 957, 952) under the heel of the left foot, continued sometimes for hours together. Sirens, who are interior witches, are they who particularly beset man during night, when they endeavour to infuse themselves into his interior thoughts and affections; but they are constantly driven away by angels from the Lord, and are at length deterred from such attempts by most grievous punishments. They have at times spoken with others during night, in all respects as from me, in a speech like mine, so like that it could not be distinguished, suggesting filthy things, and persuading to falsities. I was once in a most sweet sleep, in which I had no sensation but of delightful rest; when I awoke certain good spirits began to chide me for having infested them, so cruelly, as they said, that they supposed themselves to be in hell; the blame of which they laid upon me. To whom I replied, that I knew nothing about the matter, but that I had slept most quietly, so that it was impossible I could have been troublesome to them. Being amazed at this, they perceived at length that it had been effected by the magical arts of sirens. The like was also shown me afterwards, that I might know the nature and the quality of the sirens. They consist chiefly of such of the female sex as in the life of the body had studied by interior artifices to allure to themselves male companions, insinuating themselves by things external, using every method of engaging men's minds, entering into the affections and delights of every one, but with an evil end, especially to gain influence and

dominion. Hence they have such a nature in the other life, that they seem to be able of themselves to do everything, imbibing and contriving various arts, which they suck in as greedily as sponges do water, whether clean or filthy: so do they receive alike things profane and holy, which, having received, they bring into act with a view, as stated, of gaining influence and dominion. It was given me to perceive their interiors, and to discern how filthy they are, and how polluted with adulteries and hatreds. It was also given me to perceive how strongly operative their sphere is. They reduce their interiors into a state of persuasion, so that their interiors may conspire with their exteriors to affect what they purpose: they thus compel and violently drive other spirits to think in all respects as they do. No reasonings are manifested amongst them; but there is a certain simultaneous mass of reasonings inspired by evil affections, which thus operates, with application to particular inclinations, so gaining an entrance into the minds of others, whom they draw over to their party, either overpowering or ensnaring them by their persuasions. They study nothing more than to destroy conscience, and when this is destroyed, they possess the interiors of men, yea, obsess although man is ignorant of it. At this day there do not exist external obsessions, as formerly, but internal ones, occasioned by such spirits. They who have no conscience are thus obsessed. The interiors of their thoughts are in a state of not dissimilar insanity; but they are concealed and veiled over with an external decorum and feigned uprightness from motives of self-honour, gain, and reputation. That this is the case may be known to themselves, if they do but attend to their thoughts.

GENESIS.

CHAPTER THE SEVENTEENTH.

1984. FEW can believe that there is in the Word an internal sense, which does not at all shine forth from the letter, and they doubt this because such internal sense is so remote from the literal sense, that it is, as it were, as distant from it as heaven is from earth. But that the literal sense contains such things in it, and that it is representative and significative of mysteries which no one sees but the Lord, and angels from the Lord, appears from what has been advanced throughout the first part of this work. The literal sense, in respect to the internal sense, is as the body of a man in respect to his soul. Whilst man is in the body, and he thinks from corporeal things, he is almost

totally ignorant of the soul; for the functions of the body are different from those of the soul, so that if the functions of the soul were discovered, they would not be recognized as such. Thus it is also with the internal things of the Word. In them is the soul, that is, the life of the Word, because they have respect solely to the Lord, to his kingdom, to the church, and to the things of his kingdom and church in man. When these things are respected it is the Word of the Lord, for then there is essential life in it. That this is the case has been abundantly proved in the first part of this work; and it has been given me to know with certainty that it is so: for no ideas concerning corporeal and worldly things can possibly pass to the angels, such ideas being cast off, and altogether removed, as soon as ever they depart from man; according to what was shown from experience in the First Part, n. 1769-1772; and how they are changed, n. 1872-1876. This may also appear very evident from many passages in the Word, which are quite unintelligible in the literal sense, and which could not be recognized as the Word of the Lord, unless they had in them such a soul, or life; neither would they appear to be divine to any one who had not been taught from his infancy to believe that the Word was inspired, and consequently holy. Who would know, for instance, from the literal sense what is signified by the things which Jacob spoke to his sons before his death (Gen. xlix.); as that "Dan should be a serpent by the way, an adder in the pathway, that biteth the horses' heels, so that his rider shall fall backward" (verse 17); that "a troop shall spoil Gad, and he shall spoil the heel" (verse 19); that "Naphtali is a hind let loose, giving goodly words" (verse 21); that "Judah shall bind his foal to the vine, and his ass's colt unto the choice vine: he shall wash his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth with white milk" (verses 11, 12)? So in many passages in the prophets, the signification of which can appear only from the internal sense, in which all things, even to the most minute, cohere in most beautiful order. The case is the same with what the Lord said in Matthew concerning the last times: In the consummation of the age "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the power of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn" (xxiv. 29, 30). These words do not signify the actual darkening of the sun and moon, nor the falling of the stars from heaven, nor the mourning of tribes, but they relate to charity and faith, which in the internal sense are the sun and moon, and which will be darkened; also, to the knowledges of good and truth which are the stars, and are here called the powers of the heavens, which

thus shall fall away and disappear; as will likewise all things belonging to faith, which are the tribes of the earth, as was also shown in the First Part, n. 31, 32, 1053, 1529-1531, 1808. From these few instances then may appear what the internal sense of the Word is, and that it is remote, and in some cases very remote, from the literal sense; but still the literal sense represents truths, and exhibits appearances of truth, in which man may be whilst he is not in the light of truth itself.

CHAPTER XVII.

1. AND Abram was a son of ninety and nine years: and Jehovah appeared unto Abram, and said unto him, I am God Shaddai; walk before me, and be thou perfect.

2. And I will set my covenant between me and thee, and will multiply thee most exceedingly.

3. And Abram fell on his face: and God spake with him, saying,

4. As for me, behold my covenant is with thee, and thou shalt be for a father of a multitude of nations.

5. And thy name shall not any more be called Abram, but Abraham shall thy name be, because I have made thee to be a father of a multitude of nations.

6. And I will make thee fruitful most exceedingly; and I will make thee become nations, and kings shall come out of thee.

7. And I will establish my covenant between me and thee and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.

9. And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations.

10. This is my covenant which ye shall keep between me and you and thy seed after thee; Every male among you shall be circumcised.

11. And ye shall circumcise the flesh of your foreskin; and it shall be a sign of the covenant between me and you.

12. And a son of eight days shall be circumcised among you, every male in your generations, he that is born in the house, or bought with silver, of every son, that is a stranger, who is not of thy seed.

13. He shall surely be circumcised that is born in thy house, and he that is bought with thy silver: and my covenant shall be in your flesh for an everlasting covenant.

14. And the uncircumcised male, who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people : he hath made void my covenant.

15. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

16. And I will bless her, and will give thee a son also of her : yea, I will bless her, and she shall become nations ; kings of people shall be of her.

17. And Abraham fell upon his face, and laughed, and said in his heart, Shall [a child] be born to a son of a hundred years ? and shall Sarah, a daughter of ninety years, bear ?

18. And Abraham said unto God, O that Ishmael might live before thee !

19. And God said, Sarah thy wife shall indeed bear thee a son ; and thou shalt call his name Isaac : and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20. And as for Ishmael, I have heard thee : Behold, I will bless him, and I will make him fruitful, and will multiply him most exceedingly ; twelve princes shall he beget ; and I will make him become a great nation.

21. But my covenant will I establish with Isaac, whom Sarah shall bear to thee at this set time in the next year.

22. And he left off speaking with him : and God went up from Abraham.

23. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his silver, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24. And Abraham was a son of ninety and nine years when he was circumcised in the flesh of his foreskin.

25. And Ishmael his son was a son of thirteen years when he was circumcised in the flesh of his foreskin.

26. In the selfsame day was Abraham circumcised and Ishmael his son.

27. And all the men of his house, he that was born in the house, and he that was bought with silver of a son that was a stranger, were circumcised with him.

THE CONTENTS.

1985. THIS chapter treats of the union of the Divine Essence of the Lord with the Human, and of the Human with the Divine ; and also the Lord's conjunction by the Human Essence with mankind.

1986. That Jehovah was manifested to the Lord in his Humanity, verse 1. Foretelling union, verses 2, 3, namely, of the Divinity with the Humanity, and of the Humanity with the Divinity, verses 4, 5. And that from him is all good and truth, verse 6. That thus the conjunction of the Divinity with the human race would be effected by him, verse 7. And that the heavenly kingdom would become his, which he would give to those who should have faith in him, verses 8, 9. But that man must first remove evil loves and their filthy lusts, and thus be purified: this is what was represented and is signified by circumcision, verses 10, 11. Thus conjunction would be effected both with those within the church and those out of it, verse 12. That purification must precede, otherwise there would be no conjunction but damnation; and yet, that the conjunction cannot exist but in what is impure of man, verses 13, 14. The union of the Human Essence, with the Divine, or of truth with good, is foretold, verses 15-17. Also conjunction with those who are in the truths of faith, both those who belong to the celestial church and those who belong to the spiritual church, verses 18, 19. And that the latter also should receive the good things of faith, verse 20. The conclusion, that all this would be effected by the union of the Human Essence with the Divine in the Lord, verse 21. The end of the prediction, verse 22. That thus it should be effected, and that it was thus effected, verses 23-27.

THE INTERNAL SENSE.

1987. VERSE 1. *And Abram was a son of ninety and nine years: and Jehovah appeared unto Abram, and said unto him, I am God Shaddai; walk before me, and be thou perfect. Abram was a son of ninety and nine years,* signifies the time before the Lord fully conjoined the internal man with the rational; Abram signifies the Lord in that state and in that age: *and Jehovah appeared unto Abram,* signifies manifestation: *and said unto him,* signifies perception: *I am God Shaddai,* signifies, in the literal sense, the name of the God of Abram, by which name the Lord was first represented to the patriarchs: *walk before me,* signifies the truth of faith: *and be thou perfect,* signifies the good.

1988. *And Abram was a son of ninety and nine years.*—That hereby is signified the time before the Lord fully conjoined the internal man with the rational, appears from the signification of nine when it precedes ten, or, what is the same thing, of ninety-nine when it precedes a hundred: for Abram, when Isaac was born to him, was a hundred years old. The nature of the internal sense of the Word may particularly appear from

numbers as well as from names. Numbers in the Word, of whatever amount, signify things, as also do names: for there is nothing in any part of the Word which does not contain the divine, or which has not an internal sense; and how remote that is from the literal sense, appears more especially from this circumstance. Names and numbers are not at all attended to in heaven, but only the things which are signified by names and numbers; as for example: whenever the number seven occurs, instead of seven there is presented to the angels an idea of something holy; for seven signifies what is holy, because the celestial man is the seventh day or the sabbath, consequently, the Lord's rest; see n. 84-87, 395, 433, 716, 881. It is the same with other numbers: thus, whenever the number twelve occurs, there is presented to the angels an idea of all things belonging to faith, by reason that the twelve tribes have that signification, n. 577. That numbers in the Word signify things, may be seen in the First Part, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893. The case is the same with the number ninety-nine. That this number signifies the time before the Lord fully conjoined the internal man with the rational, appears from the signification of a hundred years, which was Abraham's age when Isaac was born to him, by whom was represented and signified the Lord's rational man which was conjoined with his internal, that is, with the Divinity. A hundred, in the Word, signifies the same as ten, because that number is composed of ten multiplied by ten, and ten signifies remains, as was shown in the First Part, n. 576; what remains signify in relation to man, may be seen, n. 468, 530, 561, 660, 1050; and what remains signify in relation to the Lord, may be seen n. 1906. These hidden things cannot be further explained: but it is in every one's power to conceive them, provided he first learn what remains are, for at the present day this is unknown; and provided it be understood that remains, in relation to the Lord, signify the divine goods which he procured to himself by his own power, and by which he united the Human Essence to the Divine. Hence may appear what is signified by ninety-nine, and that this number, as preceding a hundred, signifies the time before the Lord fully conjoined the internal man with the rational. By Ishmael was represented the Lord's first rational, the character of which was sufficiently shown in the preceding chapter; but by Isaac is represented the Divine Rational of the Lord, as will appear from what follows. That Abram tarried so long in the land of Canaan, being now twenty-three years, ten before Ishmael was born, and thirteen afterwards, and that he had no son as yet by Sarai his wife, but that a promise of a son was first given him when he was ninety-nine years old, are circumstances which every one must see involve something hidden; that which is hidden is, that he thereby represented the union of the Lord's

Divine Essence with the Human, and indeed of his internal man, which was Jehovah, with his rational.

1989. That Abram signifies the Lord in that state and in that age, appears from what has been before said concerning Abram. Abram, in the internal sense, represents the Lord; for no other Abram is understood in heaven when the name occurs in the Word. Those who are born within the church, and have heard of Abram from the Word, do indeed, when they enter the other life, retain a knowledge of such a person, but as he is like any other individual, and cannot be of any help to them, they no longer concern themselves about him; and they are informed, that by Abram, in the Word, no other is meant than the Lord: but the angels, who are in heavenly ideas, and do not determine them to any particular man, are altogether ignorant of Abram, wherefore, when the Word is read by man, and Abram is named, they have no perception of any other than the Lord; and on the reading of these words they have a perception of the Lord in that state and in that age; for here Jehovah speaks with Abram, that is, with the Lord.

1990. *Jehovah appeared to Abram.*—That these words signify manifestation, appears without explanation; for, as was said, by Abram is represented the Lord. No man in the whole world ever saw Jehovah the Father of the Lord, save the Lord alone; as he himself has declared in John: “No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath brought him forth to view” (i. 18); and again: “Ye have neither heard his voice,—nor seen his shape” (v. 37); and again, in the same evangelist: “Not that any one hath seen the Father, save he who is of God: he hath seen the Father” (vi. 46). The Infinite itself, which is above all the heavens, and above the inmost things in man, cannot be manifested except by the Divine Humanity, which belongs to the Lord alone. The communication of the Infinite with finite beings is not possible in any other way; which also is the reason, that, when Jehovah appeared to the members of the Most Ancient Church, and afterwards to those of the Ancient Church after the flood, and also in succeeding times to Abraham and to the prophets, he was manifested to them as a man; and that this man was the Lord he himself expressly declares in John: “Your father Abraham rejoiced to see my day; and he saw it, and was glad:—Verily, verily, I say unto you, Before Abraham was, I am” (viii. 56-58). The same is declared in the prophets; as in Daniel, to whom he appeared as the Son of Man (vii. 13). Hence it may appear, that the Infinite Esse, which is Jehovah, cannot possibly be manifested to man, except by the Human Essence, consequently, by the Lord; and thus that it was manifested to none but to the Lord alone. In order therefore that he might be present with man, and conjoined to him, after man had altogether

removed himself from the Divinity, and had immersed himself in filthy lusts, and thereby in things merely corporal and earthly, he assumed the Human Essence itself by actual nativity, that thus the Infinite Divinity might still adjoin itself to man, who was so far removed; otherwise the human race must have perished with the death of the damned to all eternity. The other hidden things relating to the manifestation of Jehovah in the Humanity of the Lord, when he was in the state of humiliation, before he fully united the Human Essence to the Divine, and glorified it, will, by the divine mercy of the Lord, be explained, as far as they are capable of being apprehended, in the following pages.

1991. *And said unto him.*—That hereby is signified perception, appears from the Lord's perception, which was from Jehovah, concerning which see above, n. 1919; and because by Jehovah or God's saying, in the internal sense, is meant perceiving, n. 1602, 1791, 1815, 1819, 1822.

1992. *I am God Shaddai.*—That hereby is signified, in the literal sense, the name of the God of Abram, by which the Lord was first represented before the patriarchs, appears from what is said in the Word concerning Abram, and concerning the house of his father, as worshipping other gods. In Syria, whence Abram came, there were remains of the Ancient Church, and there several families retained the worship of that church; as appears from the case of Eber, who was of that country, and from whom was descended the Hebrew nation, and who also retained the name of Jehovah, as appears from what was shown in the First Part, n. 1343; and from the case of Balaam, who also was of Syria, and who offered sacrifices, and called Jehovah his God; that he was of Syria, appears Numb. xxiii. 7; that he offered sacrifices, appears Numb. xxii. 39, 40; xxiii. 1-3, 14, 29; that he called Jehovah his God, appears Numb. xxii. 8, 13, 18, 31; xxiii. 8, 12, 16. But this was not the case with the house of Terah, the father of Abram and Nahor. This was one of the families of the nations which had not only lost the name of Jehovah, but also served other gods, and, instead of Jehovah, worshipped Shaddai, whom they called their god. That they had lost the name of Jehovah, appears from what was adduced in the First Part, n. 1343; and that they served other gods, is plainly declared in Joshua: "Joshua said unto all the people, Thus saith Jehovah the God of Israel: *Your fathers dwelt beyond the river in old time, even Terah the father of Abraham and the father of Nahor; and they served other gods.* Now fear ye Jehovah, and serve him in sincerity and in truth; and put away *the gods which your fathers served beyond the river, and in Egypt, and serve Jehovah: and if it be evil in your eyes to serve Jehovah, choose ye this day whom ye will serve, whether the gods whom your fathers served beyond the river,*—or the gods of the

Amorites" (xxiv. 2, 14, 15). That Nahor, also, Abram's brother, and the nation descended from him, served other gods, appears from the case of Laban the Syrian, who dwelt in the city of Nahor, and who worshipped images, or teraphim, which Rachel took away (Gen. xxvi. 10; xxxi. 19, 26, 32, 34); see also what is said on that subject in the First Part, n. 1356. That instead of Jehovah they worshipped Shaddai, whom they called their God, is plainly declared in Moses: "I appeared unto Abraham, Isaac, and Jacob, as *God Shaddai*, but by my name Jehovah I was not known to them" (Exod. vi. 3). Hence it may appear what sort of person Abram was in his youth, namely, that he was, like other Gentiles, an idolater, and that he had not yet, whilst in the land of Canaan, rejected from his mind the God Shaddai, by whom is signified, in the literal sense, the name of the God of Abram: and that by this name the Lord was first represented before the patriarchs, Abraham, Isaac, and Jacob, appears from the passage just cited (Exod. vi. 3).

The reason that the Lord was pleased first to be represented before them by the name of Shaddai is, because the Lord is never willing to destroy suddenly, much less instantaneously, the worship inseminated in any one from infancy; for this would be to pluck up the root, and thus to destroy the holy state of adoration and worship deeply implanted, which the Lord never breaks but bends. The holy state of worship, rooted in early life, is of such a nature, that it cannot endure violence, but must be bent with moderation and gentleness. Such is the case in regard to the Gentiles, who, during their life in the body, had worshipped idols, and yet had lived in mutual charity: the holy state of their worship is not, in the other life, removed instantaneously, but gradually: for they who have lived in mutual charity are in a state capable of having the good things and truths of faith easily implanted in them, which afterwards they receive with joy: for charity is the very ground of reception. Thus it was with Abraham, Isaac, and Jacob; the Lord permitted them to retain the name of God Shaddai, insomuch that he said that he was God Shaddai, which he did on account of its signification. Some of the interpreters translate the name "Shaddai" by "the Almighty;" others by "the Thunderer;" but it properly signifies a Tempter, and a Benefactor after temptations. This appears in Job, who so often mentions the name, because he was in temptations; as in the following passages: "Behold, happy is the man whom God correcteth: *therefore despise not thou the chastening of Shaddai*" (v. 17). "*The arrows of Shaddai are within me,—the terrors of God do set themselves in array against me*" (vi. 4). "He forsaketh *the fear of Shaddai*" (vi. 14). "I would speak to *Shaddai*, and I desire to reason with *God*" (xiii. 3). "He stretcheth out his hand against *God*, and strengtheneth himself against *Shaddai*"

(xv. 25). "His eyes shall see his destruction, and *he shall drink of the wrath of Shaddai*" (xxi. 20). "As for *Shaddai*, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: *he will not afflict*" (xxxvii. 23). Also in Joel: "Alas, for the day! for the day of Jehovah is at hand, and as *a destruction from Shaddai it shall come*" (i. 15). That such is its signification may likewise appear from the word *Shaddai* itself, which signifies devastation, consequently temptation, for temptation is a species of devastation. As, however, the title derives its origin from the nations of Syria, God is not called "Elohim *Shaddai*," but "El *Shaddai*," and in Job only "*Shaddai*," and "El" or "God" is mentioned separately. As comfort is experienced after temptations, they also attributed to the same *Shaddai* the good thence ensuing; as in Job xxii. 17, 23, 25, 26; also the understanding of truth, which is likewise derived thence (xxii. 8; xxxiii. 4). As he was thus held to be the God of truth, for devastation, temptation, chastisement, and rebuke come not from good, but from truth; and as the Lord was by him represented to Abraham, Isaac, and Jacob, therefore the name was retained even amongst the prophets: but in them by *Shaddai* is understood truth. Thus in Ezekiel, speaking of the cherubim: "I heard the voice of their wings, as the voice of many waters, *as the voice of Shaddai*, when they went, the voice of a tumult, as the voice of a camp" (i. 24). Again, in the same prophet: "The court was full of the brightness of the glory of Jehovah: and the voice of the wings of the cherubim was heard, even to the outer court, as *the voice of God Shaddai when he speaketh*" (x. 4, 5). Jehovah here denotes good, and *Shaddai* truth: by wings, in like manner, are signified, in the internal sense, things of truth. Isaac and Jacob also make mention of God *Shaddai* in a like sense, namely, as one who tempts, and delivers from temptation, and afterwards blesses. Thus Isaac said to his son Jacob, when he fled because of Esau, "*God Shaddai* bless thee, and make thee fruitful, and multiply thee" (Gen. xxviii. 3). Jacob said to his sons, when they went into Egypt to buy corn, and were so much afraid of Joseph, "*God Shaddai* give you mercy before the man, that he may send away your other brother, and Benjamin" (Gen. xliii. 14). So Jacob, then called Israel, when blessing Joseph, who was in the evils of temptations more than his brethren, and was delivered out of them, says, "By the God of thy father, who shall help thee, and by *Shaddai*, who shall bless thee" (Gen. xlix. 25). Hence then it is, that the Lord was willing first to be represented by God *Shaddai*, whom Abram worshipped, saying, "I am *God Shaddai*;" and afterwards to Jacob, "I am *God Shaddai*: be fruitful and multiply" (Gen. xxxv. 11); the subject previously treated of, in the internal sense, is, also, that of temptations. The worship of *Shaddai* had its origin amongst this people from this circumstance, that, as

with a certain nation, concerning which, by the divine mercy of the Lord, more will be said elsewhere, and also with those who were of the Ancient Church, there were often heard rebuking spirits, and afterwards spirits who brought consolation. The rebuking spirits were perceived on the left side beneath the arm, and angels were then present from the head, who governed the spirits, and moderated their rebuke; and as they supposed everything to be divine which was said to them by spirits, they named that rebuking spirit Shaddai; and because he afterwards comforted them, they called him God Shaddai. The people who lived at that time, like the Jews in succeeding times, in consequence of not understanding the internal sense of the Word, held it as a point of religion, that all evil, consequently all temptation, comes from God, as well as all good, and, consequently, all comfort: but that the case is otherwise, may be seen in the First Part, n. 245, 592, 696, 1093, 1874, 1875.

1993. *Walk before me.*—That hereby is signified the truth of faith, appears from the signification of walking, as denoting to live according to the truth of faith, concerning which see n. 519; and also from the signification of a way, of which walking is predicated, as denoting truth, concerning which, see n. 627.

1994. *And be thou perfect.*—That hereby is signified the good of charity, appears from the signification of perfect, as denoting to do good from truth, that is, good from the conscience of truth, consequently from charity, for charity forms conscience, concerning which signification of it see above, n. 612. But as the Lord is the subject treated of in the internal sense, by perfect is signified the good of charity; for good proceeds from charity, inasmuch that even the truth which is thence derived is good.

1995. Verse 2. *And I will set my covenant between me and thee, and will multiply thee most exceedingly. I will set my covenant between me and thee,* signifies the union of the internal man, which was Jehovah, with the interior: *and will multiply thee most exceedingly,* signifies the fructification of the affection of truth to infinity.

1996. *I will set my covenant between me and thee.*—That hereby is signified the union of the internal man, which was Jehovah, with the interior, appears from the signification of a covenant, as denoting conjunction; for wheresoever mention is made in the Word of a covenant between Jehovah and man, nothing else is signified by it, in the internal sense, but the Lord's conjunction with man. The covenants so often established between Jehovah and the posterity of Jacob had no other representation than this: but as 'this was shown so fully in the First Part, n. 665, 666, 1023, 1038, 1864, it would be superfluous to prove it again. The Lord's internal man was Jehovah, because conceived of Jehovah; but the interior is here represented by Abram, wherefore "my covenant between me

and thee," signifies the union of the internal man, or Jehovah, with the interior, consequently with the Lord's Human Essence.

1997. *And will multiply thee most exceedingly.*—That these words signify the fructification of the affection of truth to infinity, may appear from the signification of multiplying, which is predicated of truth, concerning which see n. 43, 55, 913, 983; and as it relates to the Lord, it signifies the fructification of truth from good to infinity, concerning which see above, n. 1940. There are two affections, namely, the affection of good and the affection of truth; and the affection of good consists in doing good from the love of good, and the affection of truth in doing good from the love of truth. These two affections appear at first view as if they were the same, but they are distinct from each other, both in respect to their essence and their origin. The affection of good, or doing good from the love of good, properly belongs to the will; but the affection of truth, or doing good from the love of truth, properly belongs to the understanding. Thus these two affections are distinct from each other, like the will and the understanding. The affection of good is grounded in celestial love, but the affection of truth is grounded in spiritual love. The affection of good can be predicated only of the celestial man, but the affection of truth of the spiritual man. What that which is celestial is, and the celestial man, and what that which is spiritual is, and the spiritual man, was abundantly shown in the First Part. The Most Ancient Church, or that before the flood, was in the affection of good; but the Ancient Church, or that after the flood, was in the affection of truth; for the former was a celestial church, but the latter was a spiritual church. All angels in the heavens are distinguished into celestial and spiritual; the celestial being those who are in the affection of good, and the spiritual those who are in the affection of truth: and to the former the Lord appears as a sun, but to the latter as a moon, n. 1529-1531, 1838. This, or the affection of truth, the Lord united to the affection of good, which consists in doing good from the love of good, when he united the Human Essence to the Divine. Hence by multiplying most exceedingly is signified the fructification of truth from good to infinity.

1998. Verse 3. *And Abram fell on his face: and God spake with him, saying.*—*Abram fell on his face*, signifies adoration: *and God spake with him, saying*, signifies a degree of perception. He is called "God," because by God Shaddai, whom Abram worshipped, is represented the Lord; also, because the subject treated of is concerning truth, which was to be united with good.

1999. *Abram fell on his face.*—That these words signify adoration, appears without explanation. To fall on the face was a ceremony of adoration in the Most Ancient Church, and thence was adopted by the ancients, by reason that the face signified

the interiors, and the state of their humiliation was represented by falling on the face: hence this became a usual ceremony in the Jewish representative church. True adoration, or humiliation of heart, is attended with prostration on the face to the earth before the Lord, as a gesture naturally flowing from it. For in humiliation of heart there is an acknowledgment on man's part that he is mere filthiness, and at the same time an acknowledgment of the infinite mercy of the Lord towards such a being; and when the mind is kept in these acknowledgments, it lets itself down towards hell, and prostrates the body, nor does it elevate itself until it is elevated by the Lord. This is the case in all true humiliation, accompanied with a perception of elevation by the Lord's mercy. Such was the humiliation of the members of the Most Ancient Church. But the case is otherwise with adoration when it does not proceed from humiliation of heart, see n. 1153. That the Lord adored and prayed to Jehovah his Father, is known from the Word in the Evangelists, and that he did this as to a being different from himself, although Jehovah was in him. But the state in which the Lord was at such times, was his state of humiliation, the character of which was described in the First Part, where it was shown that he was then in the infirm humanity derived from the mother. But so far as he put off that humanity, and put on the Divine, he was in a different state, which is called his state of glorification. In the former state he adored Jehovah as another from himself, although he was in himself; for, as stated above, his internal was Jehovah: but in the latter, namely, the state of glorification, he discoursed with Jehovah as with himself, for he was Jehovah himself. But how these things are cannot be conceived unless it be known what the internal is, and how the internal acts upon the external: and, further, how the internal and external are distinct from each other, and yet joined together. This, however, may be illustrated by the internal belonging to man, and its influx into, and operation upon, his external. That man has an internal, that he has an interior or rational, and that he has an external, may be seen above, n. 1889, 1940. The internal of man is that by virtue of which man is man, and by which he is distinguished from brute animals. By this internal he lives as a man after death, and to eternity; and by this he is capable of being elevated by the Lord amongst angels: it is the very first form by virtue of which he becomes, and is, a man. By this internal the Lord is united to man. The heaven nearest to the Lord consists of these human internals: this, however, is above the inmost angelic heaven; wherefore these internals are the habitations of the Lord himself. The whole human race is thus most intimately present under the eyes of the Lord. In the sublunary world there appears distance: but there is none in heaven, much less above heaven, as may be

seen from experience, n. 1275, 1277. Those internals of men have not life in themselves, but are forms recipient of the life of the Lord. In proportion, then, as man is in evil, whether actual or hereditary, he is, as it were, separate from this internal, which belongs to the Lord and is with the Lord, consequently in the same proportion is separate from the Lord: for although this internal be adjoined to man, and inseparable from him, still, as man recedes from the Lord, in the same proportion he, as it were, separates himself from it, see n. 1594. This separation, however, is not a plucking asunder from it, for man would then be no longer capable of living after death; but it consists in a dissent and disagreement of those faculties of man which are beneath it, that is, of the rational and external man. In proportion to this dissent and disagreement there is a disjunction; but in proportion as there is no dissent and disagreement, man is conjoined by the internal to the Lord; and this is effected in proportion as he is in love and charity, for love and charity are what conjoin. Thus it is in respect to man. But in respect to the Lord, his internal was Jehovah Himself, inasmuch as he was conceived of Jehovah, who cannot be divided and become another's, as the internal of man is in the case of a son who is conceived of a human father; for what is divine is not capable of division, like what is human, but is one and the same, and is permanent. With this internal the Lord united the Human Essence; and as the internal of the Lord was Jehovah, it was not a form recipient of life, as the internal of man is, but was life itself. His Human Essence also, by union, was in like manner made Life; wherefore the Lord so often saith that he is Life; as in John: "As the Father hath life in himself, so hath he given to the Son to have life in himself" (v. 26; not to mention other passages in the same evangelist, as i. 4; v. 21; vi. 33, 35, 48; xi. 25). In proportion, therefore, as the Lord was in the humanity which he received hereditarily from the mother, he appeared distinct from Jehovah, and adored Jehovah as a being different from himself; but in proportion as he put off this humanity, the Lord was not distinct from Jehovah, but one with him. The former state, as remarked above, was the Lord's state of humiliation, but the latter was his state of glorification.

2000. *And God spake with him, saying.*—That by these words is signified a degree of perception, appears from the signification of Jehovah saying, as denoting to perceive, n. 1898, 1899. In the present case it signifies a degree of perception, because in a state of humiliation or adoration, in which, according to its degree, he was more closely joined and united to Jehovah; for this is the effect of humiliation. That perceptions are more and more interior, may be seen, n. 1616.

2001. That he is called "God," because by God Shaddai, whom Abram worshipped, the Lord is represented; and also because the

subject treated of is truth, which was to be united with good, appears from what has been stated above. In the Word, the Lord is sometimes named Jehovah, sometimes Jehovah God, sometimes the Lord Jehovih, sometimes God,—always from a mysterious ground in the internal sense. When the subject treated of is love or good, and the celestial church, he is called JEHOVAH; but when the subject treated of is faith or truth, and the spiritual church, he is called GOD; and this in all cases: the reason is, because the very being of the Lord is that of love, and the being thence derived is that of faith, n. 709, 732. In the present case, therefore, he is called God, because the subject treated of is truth, which was to be united with good. Another reason, in the present case, is, because the Lord was willing to be represented by God Shaddai, whom Abram worshipped: wherefore the name *God* is retained in the following verses: for in this chapter Jehovah is only once mentioned, and God several times, as in verses 7, 8, 15, 18, 19, 22, 23.

2002. Verse 4. *As for me, behold my covenant is with thee, and thou shalt be for a father of a multitude of nations. As for me, behold my covenant is with thee,* signifies the union of the Divine Essence with the Human: *and thou shalt be for a father of a multitude of nations,* signifies the union of the Human Essence with the Divine; a father signifies what was from himself; a multitude signifies truth; of nations signifies good thence derived.

2003. *As for me, behold my covenant is with thee.*—That hereby is signified the union of the Divine Essence with the Human, appears from the signification of a covenant, as denoting conjunction, concerning which see above, n. 665, 666, 1023, 1038. That, in the present case, it is the union of the Divine Essence with the Human, appears from the internal sense of what goes before, consequently, from the words themselves, “my covenant is with thee.”

2004. *And thou shalt be for a father of a multitude of nations.*—That hereby is signified the union of the Human Essence with the Divine, cannot so well appear from the explanation of each particular expression in the internal sense, unless they are viewed under a sort of general idea, by which this sense is presented. The internal sense is sometimes of this nature; and when it is it may be called more universal, as being more remote from the letter. The proximate sense resulting from the explanation of each particular expression in this passage is, that all truth and all good are from the Lord; for, as will be shown presently, a father signifies from himself, that is, from the Lord, a multitude signifies truth, and “of nations” signifies good thence derived; but as these things, namely, those of truth and goodness, are the things by which the Lord united the Human Essence to the Divine, there hence arises that more universal and remote sense. In this

sense the angels perceive these words, and at the same time they have a perception of a reciprocal union, namely, of the Lord's Divine Essence with the Human, and of the Human with the Divine: for, as just stated, "*As for me, my covenant is with thee,*" signifies the union of the Divine Essence with the Human; whence the present passage signifies the union of the Human Essence with the Divine. That the union was reciprocally effected, is a mystery which has never as yet been discovered, and is one that can hardly be explained to human apprehension; for the nature of influx is not as yet known to any, and without a knowledge of influx it is impossible to form any idea of the nature of reciprocal union. It may, however, be in some sort illustrated from the case of influx in respect to man: for even with man conjunction is reciprocal. From the Lord through the internal man, treated of just above, n. 1999, there continually flows life into man's rational mind, and through this into the external man, being, indeed, into the scientifics and knowledges of the external man; and not only does it adapt those things to receive life, but also arranges them into order, and thus renders man capable of thinking, and finally of becoming rational. This conjunction is that of the Lord with man, and without it man would have no capacity of thinking, much less of becoming rational; which may appear to every one from the consideration, that in man's thinking faculty are contained innumerable mysteries of science and the analytical art, so innumerable, indeed, that they can never be all explored to eternity: and these do not at all flow in by the senses, or by the external man, but by the internal; but man on his part advances to meet this life, which is from the Lord, by scientifics and knowledges, and thus he reciprocally joins himself. But with respect to the union of the Lord's Divine Essence with his Human, and of the Human with the Divine, this infinitely transcends man's conjunction: for the Lord's internal was Jehovah himself, consequently, life itself; whereas man's internal is not the Lord, nor, consequently, life, but a recipient of life. The Lord had union with Jehovah; but man has not union with the Lord, but conjunction. The Lord by his own power united himself to Jehovah, wherefore also he was made righteousness; but man's conjunction is not effected by his own power, but by the Lord's, so that the Lord joins man to himself. This reciprocal union is what the Lord means when he attributes to the Father what belongs to himself, and to himself what belongs to the Father; as in John: "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that *whosoever believeth on me* should not abide in darkness" (xii. 44-46); in which words are contained the deepest mysteries relating to the union of good and truth, and of truth with good, or, which is the same thing, of the Divine

Essence with the Human, and of the Human with the Divine; wherefore he saith, "He that believeth on me, believeth not on me, but on him that sent me;" and presently, "He that believeth on me;" those words intervening respecting that union, "He that seeth me, seeth him that sent me." Again, in the same evangelist: "The words *which I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works.* Believe me that I am in the Father, and the Father in me.—Verily I say unto you, *He that believeth on me, the works which I do,*" etc. (xiv. 10-12). In these words the same secrets are contained, relating to the union of good with truth, and of truth with good; or, what is the same thing, of the Lord's Divine Essence with the Human, and of the Human with the Divine; wherefore he saith: "The words which I speak unto you, I speak not of myself: the Father that dwelleth in me, he doeth the works:" and presently, "The works which I do," etc.; words respecting the union here likewise intervening, "I am in the Father, and the Father in me." This is the mystical union spoken of by many. Hence it appears that the Lord was not another from the Father, although he spake of the Father as if of another: and this by reason of the reciprocal union which was to be effected, and which was effected; for he frequently declares plainly that he is one with the Father: as in the passages above cited: "*He that seeth me seeth him that sent me*" (John xii. 45). Also: "*The Father that dwelleth in me.—Believe me that I am in the Father, and the Father in me*" (John xiv. 10, 11). Again: "*If ye had known me, ye would have known my Father also*" (viii. 19). Again: "*If ye had known me ye would have known my Father also: and from henceforth ye know him, and have seen him.* Philip saith unto him, Lord, show us the Father.—Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? *He that hath seen me hath seen the Father:* how sayest thou then, Show us the Father? Believest thou not that *I am in the Father and the Father in me?*" (xiv. 7-10.) And again: "*I and my Father are one*" (x. 30). Hence it is, that in heaven they know no other Father than the Lord, because the Father is in him, and he is one with the Father, and when any see him, they, as he saith himself, see the Father; see n. 15.

2005. That a father signifies what was from himself, appears from the signification of father just treated of, namely, whatever was from the Father was from himself, as being one. The internal of every man is from the father, the external from the mother; or, what is the same thing, the soul itself is from the father, the body, with which the soul is clothed, is from the mother: nevertheless, the soul and the body make a one, for the soul belongs to the body, and the body to the soul, and thus they are inseparable. The Lord's internal

was from the Father, consequently, it was the Father himself: hence it is that the Lord says that the Father is in him: "I am in the Father, and the Father in me;" "He that seeth me seeth the Father;" "I and my Father are one:" as appears from the passages above cited. In the Word of the Old Testament he is also called Father; as in Isaiah: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, *The everlasting Father*, The Prince of Peace" (ix. 6); where it must be evident to every one, that the child born to us, and the son given to us, is the Lord, who is called the everlasting Father. Again, in the same prophet: "*Thou art our Father*, though Abraham be ignorant of us, and Israel acknowledge us not; *thou, Jehovah, art our Father, our Redeemer*; thy name is from everlasting" (lxiii. 16): speaking also of the Lord, who is called Jehovah our Father; for there is no other Redeemer. So in Malachi: "Have not we all *one Father*? hath not *one God created us*?" (ii. 10;) to create is to regenerate, as was shown in the First Part, n. 16, 88, 472. Not to mention that by Jehovah, in the Word of the Old Testament, is everywhere meant the Lord; for all the rites and ceremonies of the church represented him, and all things in the Word, in the internal sense, have respect unto him.

2006. That a multitude signifies truth, appears from the signification of a multitude, as denoting truth, concerning which, see above, n. 1941; and from the signification of being multiplied, as being predicated of truth; concerning which, see n. 43, 55, 913, 983.

2007. That nations signify the good thence derived, appears from the signification of nations, as denoting good; concerning which, see the First Part, n. 1159, 1258, 1259, 1360, 1416, 1849.

2008. Verse 5. *And thy name shall not any more be called Abram, but Abraham shall thy name be; because I have made thee to be a father of a multitude of nations. Thy name shall not any more be called Abram*, signifies that he shall put off what was human: *but Abraham shall thy name be*, signifies that he shall put on what is divine: *because I have made thee to be a father of a multitude of nations*, signifies here, as above, that all truth and good thence derived is from him.

2009. *Thy name shall not any more be called Abram*.—That hereby is signified that he should put off what was human; and that by these words, *Abraham shall thy name be*, is signified that he should put on what was divine, appears from the signification of a name; also, from the signification of Abram, and, afterwards, of Abraham. When it is said in the Word respecting any one, "This shall be thy name," it signifies that such would be his quality, as appears from what was said, n. 144, 145, 1745:

and as the name signifies the quality of any person, it comprehends in one aggregate whatever is in him: for in heaven no attention is paid to the name of any one, but when any one is named, or when the term "name" is mentioned, there is presented the idea of the person's quality, or of all things which are his, with him, and in him; hence a name, in the Word, signifies quality. In order to make this matter more clear to the understanding, it may be expedient to adduce some further passages from the Word in confirmation of it. In Moses, "Jehovah bless thee, and keep thee: Jehovah make his face shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace. Thus *shall they put my name upon the children of Israel*" (Numb. vi. 24-27). Here it is plain what is meant by a name, and by putting the name of Jehovah upon the children of Israel, namely, that Jehovah should bless, should preserve, should enlighten, should be gracious, and should give peace; consequently, that such is the quality of Jehovah or of the Lord. So in the Decalogue: "*Thou shalt not bring the name of Jehovah thy God into what is vain*; for Jehovah will not hold him guiltless who *bringeth his name into what is vain*" (Exod. xx. 7; Deut. v. 11); where to bring the name of God into what is vain, does not signify his name, but all things generally and singly which are from him, consequently, all things generally and singly relating to the worship of him, which ought not to be despised, much less to be blasphemed and defiled. So in the Lord's Prayer: "*Hallowed by thy name*: thy kingdom come: thy will be done, as in heaven so upon the earth" (Luke xi. 2): neither by name is here meant the name, but all things belonging to love and faith; for these things belong to God or to the Lord, and are from him; and as these things are holy, when they are accounted such the kingdom of God comes, and his will is done on earth as in heaven.

That "name" has such a signification, appears from all the passages of the Old and New Testament where the term is mentioned; as in Isaiah: "In that day shall ye say, Praise Jehovah, *call upon his name*, declare his doings among the people, make mention that *his name is exalted*" (xii. 4): where to call upon the name of Jehovah, and to make mention that it is exalted, by no means signifies to make any worship consist in a name, and to believe that Jehovah is called upon by his name merely, but by knowing his quality, consequently, by all things, generally and particularly, which are from him. Again, in the same prophet: "Wherefore glorify ye Jehovah in the fires, *even the name of Jehovah the God of Israel* in the isles of the sea" (xxiv. 15); where to glorify Jehovah in the fires is to glorify him from the holy things of love; and to glorify the name of Jehovah the God of Israel in the isles of the sea, is to glorify

him from the holy things of faith. Again, in the same prophet: "O Jehovah our God,—by thee only *will we make mention of thy name*" (xxvi. 13); and again: "I have raised up one from the north, and he shall come: from the rising of the sun *he shall call upon my name*" (xli. 25); where to make mention of, and to call upon, the name of Jehovah, is to worship him from the good things and the truths of faith: they who are from the north are they who are without the church, and in ignorance of the name of Jehovah, who nevertheless call upon his name when they live in mutual charity, and adore a Deity the Creator of the universe; for the calling on Jehovah consists not in mentioning his name, but in his worship and its quality: that the Lord is also present with the Gentiles may be seen, n. 932, 1032, 1059.

Again, in the same prophet: "The nations have seen thy righteousness, and all kings thy glory; and *thou shalt be called by a new name*, which the mouth of Jehovah shall name" (lxii. 2): where to be called by a new name denotes being changed into another nature, that is, created anew or regenerated. So in Micah: "All people will walk every one *in the name of his God*; and we will walk *in the name of Jehovah our God* for ever and ever" (iv. 5); where to walk in the name of his God manifestly denotes profane worship, and to walk in the name of Jehovah denotes true worship. So in Malachi: "From the rising of the sun even unto the going down of the same, *my name shall be great among the Gentiles*: and in every place incense shall be offered to my name, and a pure offering: for *my name is great among the Gentiles*" (i. 11): where by name is not signified name, but worship, which is the quality of Jehovah or the Lord, from which he is pleased to be adored. So in Moses: "The place which Jehovah your God shall choose—to put his name there," and—"to cause his name to dwell there; thither shall ye bring all that I command you" (Deut. xii. 5, 11, 14; xvi. 2, 6, 11); where, also, by putting his name, and causing his name to dwell there, is not signified a name, but worship, consequently, the quality of Jehovah or the Lord, from which he is to be worshipped: his quality is the good of love and the truth of faith, and with those who are in these the name of Jehovah dwells. So in Jeremiah: "Go ye now unto my place which was in Shiloh, where I *caused my name to dwell* at the first" (vii. 12); where name, in like manner, denotes worship, consequently, the doctrine of true faith.

That Jehovah does not dwell with him who merely knows and utters his name, must be plain to every one, for a name alone, without an idea of quality, a knowledge of quality, and a belief of quality, is a mere empty expression: hence it is evident that name denotes quality and the knowledge of it. So in Moses: "At that time Jehovah separated the tribe of Levi,—to minister unto him, and to bless *in his name*" (Deut. x. 8); where to bless

in the name of Jehovah, does not signify in the mere name, but by those things belonging to the name of Jehovah spoken of above. So in Jeremiah: "*This is his name* whereby he shall be called, *Jehovah our Righteousness*" (xxiii. 6): where the name denotes righteousness, which is the quality of the Lord who is here treated of. So in Isaiah: "Jehovah hath called me from the womb, from the bowels of my mother hath he *made mention of my name*" (lxix. 1); speaking also of the Lord: to make mention of his name is to instruct concerning his quality. That quality is signified by name, appears still more evidently in the Revelation: "*Thou hast a few names even in Sardis* which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and *I will not blot out his name out of the book of life*; but *I will confess his name* before my Father, and before his angels. Him that overcometh—*I will write upon him the name of God, and the name of the city of God, New Jerusalem, which cometh down out of heaven from my God; and my new name*" (iii. 4, 5, 12): where it evidently appears that name does not signify name but quality: having his name in the book of life has a like signification; and the same also is meant by confessing his name before the Father, and by writing upon him the name of God, and of the city, and a new name. So also in other passages, where mention is made of names written in the book of life, and in heaven (Rev. xiii. 8; xvii. 8; Luke x. 20).

In heaven, one is distinguished from another solely by his quality, which in the literal sense is expressed by his name; as may also appear to every one from this consideration, that when mention is made of any person on earth, he is presented in the idea of another according to his quality, whereby he is known and distinguished from others: now in the other life ideas remain, but names perish: still more must this be the case amongst the angels. Hence it is that name, in the internal sense, denotes quality, or to know the quality of the person or being whose name it is. So in the Revelation, speaking of him that sat on the white horse: "On his head were many diadems; and *he had a name written*, that no one knew but he himself. He was clothed with a vesture dipped in blood; and *his name is called the Word of God*" (xix. 12, 13). Here it is plainly declared that the name, that is, the quality, of him that sat on the white horse, is the Word of God. That the name of Jehovah is the knowledge of quality, namely, that he is all the good of love and all the truth of faith, appears plainly from these words of the Lord: "O righteous Father,—I have known thee, and these have known that thou hast sent me; and *I have declared unto them thy name*, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" (John xvii.

25, 26). That the name of God, or of the Lord, is all the doctrine of faith concerning love and charity, which is signified by believing on his name, appears from these words in the same evangelist: "As many as received him, to them gave he power to become the sons of God, *even to them that believe on his name*" (i. 12). "*If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments*" (xiv. 14, 15). "Whatsoever *ye shall ask of the Father in my name, he will give it you. These things I command you, that ye love one another*" (xv. 16, 17). So in Matthew: "Where two or three *are gathered together in my name, there am I in the midst of them*" (xviii. 20): those who are gathered together in the name of the Lord are those who are in the doctrine of faith concerning love and charity, consequently who are in love and charity. So in the same evangelist: "Ye shall be hated of all nations *for my name's sake*" (x. 22; xxiv. 9, 10; Mark xiii. 13): where "for my name's sake" evidently means for the sake of his doctrine. That the name itself is of no avail, but only that which the name implies, namely, everything of charity and faith, appears clearly from these words in Matthew: "Have we not prophesied *in thy name, and by thy name* cast out devils, and *in thy name* done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (vii. 22, 23).

Hence it is evident, that those who make worship to consist in a name, as the Jews did in the name of Jehovah, and as Christians do in the name of the Lord, are not on that account more worthy than others, because a mere name avails nothing; but true worth arises from being such as the Lord requires, which is to believe on his name. When, also, it is said that there is salvation in no other name but in that of the Lord, it means, that there is salvation in no other doctrine, that is, in no other thing than in mutual love, which is the true doctrine of faith; consequently, in no other than the Lord, because all love, and faith grounded therein, are from Him alone.

2010. Since then name signifies quality, and to know the quality of the person to whom the name belongs, it may hence appear what is signified by the words in this verse: *Thy name shall not be called any more Abram, but Abraham shall thy name be*; namely, that he should not be of the quality which he then had, but of the quality which he was about to have. That Abram served other gods, and worshipped the God Shaddai, has been shown above, n. 1992; but as he represented the Lord, and that as to his internal man, consequently what is celestial of his love, therefore his former quality was to be destroyed; that is, the name Abram was to be changed into another quality, by which the Lord might be represented. On this account the letter H was taken out of the name of Jehovah (being the only letter in

that name which implies Divinity, and signifies I AM, or TO BE), and was inserted into the name Abram, so as to render it Abraham. The same was done with Sarai, as recorded hereafter, to whose name also the same letter was added, and she was called Sarah. Hence likewise it may appear, that Abraham, in the internal sense of the Word, represents Jehovah or the Lord. But it is to be observed that, in representations, it is of no consequence what may be the person's character, because in them the person representing is not thought of, but the thing represented; as was stated and shown above, n. 665, 1097, 1361. Hence then the signification of these words, in the internal sense, is, that the Lord should put off what was human, and put on what was divine; which also results from the series of things treated of before, and likewise from that of the things which follow: for a promise is now made concerning Isaac, by whom was to be represented the Lord's Divine Rational.

2011. *Because I have made thee to be a father of a multitude of nations.*—That these words signify here, as above, that all truth, and good thence derived, is from him, appears from the signification of a father, as denoting from him; from the signification of a multitude, as denoting truth; and from the signification of nations, as denoting good thence derived; concerning which, see above, n. 2005-2007. That these same words, in a more universal or more remote sense, signify the union of the Human Essence with the Divine, may be seen above, n. 2004. For the union of the Lord's Human Essence with the Divine is like that of truth with good, and the union of his Divine Essence with the Human is like that of good with truth, which is reciprocal; yea, in the Lord it was truth itself which united itself with good, and good itself which united itself with truth; for the Infinite Divinity cannot otherwise be expressed than as Good Itself and Truth Itself. The human mind, therefore, is in no fallacy when it thinks that the Lord is Good Itself and Truth Itself.

2012. Verse 6. *And I will make thee fruitful most exceedingly; and I will make thee become nations, and kings shall come out of thee. I will make thee fruitful most exceedingly,* signifies the fructification of good to infinity: *and I will make thee become nations,* signifies that all good is from him: *and kings shall come out of thee,* signifies that from him is all truth.

2013. *I will make thee fruitful most exceedingly.*—That hereby is signified the fructification of good to infinity, appears from the signification of being made fruitful, as being predicated of good; concerning which, see above, n. 43, 55, 913, 983: and as it is said *most exceedingly*, and the Lord is the subject treated of, it signifies fructification to infinity.

2014. *And I will make thee become nations.*—That hereby is signified that all good is from him, appears from the signification

of nations, in its genuine and primitive sense, as denoting good; concerning which, see n. 1259, 1260, 1416, 1848.

2015. *And kings shall come out of thee.*—That hereby is signified that all truth is from him, appears from the signification of a king, both in the historical and prophetic parts of the Word, as denoting truth; according to what was said, n. 1872; but which has not as yet been fully shown. From the signification of nations, as denoting goods, and from the signification of kings, as denoting truths, may appear what is the quality of the internal sense of the Word, and also how remote it is from the literal sense. When a person reads the Word, particularly the historical part of it, he supposes that the nations mentioned only signify nations, and the kings only kings, and thus that, in the very Word itself, the subject treated of is the nations and kings there named: but the idea both of nations and of kings altogether perishes when it is received by the angels, and in the place succeeds good and truth instead.

This must needs appear strange, yea, as a paradox, but still it is so; and the truth of it may appear to every one from this consideration, that supposing nations to be signified in the Word by nations, and kings by kings, the Word of the Lord would scarcely involve anything more than any other history or writing, and thus would be a mere worldly composition. In the Word, however, there is nothing but what is divine, consequently what is celestial and spiritual. Thus in the present verse, where it is written that Abraham should be made fruitful, and should be made to become nations, and kings should come out of him; what is there in such things but what is merely worldly, and in no respect heavenly? for there is in them only the glory of this world, which is of no account in heaven: whereas, supposing it to be the Word of the Lord, there must be in it the glory of heaven, and not of the world: wherefore also the literal sense is altogether obliterated and vanishes when it passes into heaven, so that nothing of a worldly nature is mixed with it. For by Abraham is not meant Abraham, but the Lord: by his being made fruitful is not meant his posterity as being to increase most exceedingly, but the good of the Lord's Human Essence, and its increase to infinity: by nations are not meant nations, but goods, and by kings are not meant kings, but truths.

Still the history is maintained in all its truth according to the literal sense: for it is true that Jehovah thus spake unto Abraham; and also that he was thus made fruitful, and that both nations and kings proceeded from him. That kings signify truths, may appear also from the following passages: "The sons of strangers shall build up thy walls, and *their kings* shall minister unto thee.—*Thou shalt suck the milk of the Gentiles, and shalt suck the breast of kings*" (Isa. lx. 10, 16): what is meant by sucking the milk of the Gentiles and the breast of kings, does not at

all appear from the letter, but from the internal sense, in which it denotes to be gifted with goods and instructed in truths. So in Jeremiah: "There shall enter into the gates of this city *kings* and princes, sitting upon the throne of David, riding in chariots and on horses" (xvii. 25; xxii. 4): to ride in a chariot and on horses is a prophetic phrase, signifying an abundance of things intellectual; as may appear from many passages in the prophets; consequently, by kings entering the gates of a city is signified, in the internal sense, to be initiated into the truths of faith. Such is the heavenly sense of the Word, into which worldly literal sense passes. Again, in the same prophet: "Jehovah—hath despised in the indignation of his anger the *king* and the priest. The gates [of Zion] are sunk into the ground; he hath destroyed and broken her bars: the *king* and the *princes* are amongst the Gentiles: the law is no more," (Lam. ii. 6, 9); where the king denotes the truth of faith, and the priest the good of charity: Zion denotes the church, which is destroyed, and whose bars are broken: hence the king and the princes, that is, truth and the things belonging to truth, shall be banished amongst the Gentiles, insomuch that there will not be any law, that is, anything of the doctrine of faith. So in Isaiah: "Before the child shall know to refuse the evil, and to choose the good, the land shall be forsaken which thou abhorrest *of both her kings*" (vii. 16); speaking of the Lord's coming: the land which shall be left denotes faith, which at that time would be lost, the truths of which are the kings, which should be abhorred. Again, in the same prophet: "I will lift up my hand to the nations, and set up my standard to the people: and they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders: *kings* shall be *thy nursing-fathers*, and their princesses shall give thee suck" (xlix. 22, 23).

Nations and daughters signify goods, people and sons signify truths: as was shown in the First Part. That nations signify goods, see n. 1259, 1260, 1416, 1849: that daughters have a like signification, see n. 489-491: that people denote truths, see n. 1259, 1260: that sons have a like signification, see n. 489, 491, 533, 1147. Kings, therefore, denote the truths in general by which they should be nourished, and princesses goods by which they should be suckled. It is the same whether we speak of goods and truths, or of those who are in them. Again, in the same prophet: "He shall sprinkle many *nations*: the *kings* shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider" (lii. 15); speaking of the Lord's coming: nations signify those who are affected by goods and kings those who are affected by truths. So in David: "Be wise now therefore, O ye *kings*, be instructed, ye judges of the earth: serve Jehovah in fear, and rejoice in trembling: kiss the Son, lest he be angry, and ye perish from the way" (Ps. ii.

10-12); where kings denote those who are in truths, who also, on account of the truths possessed by them, are called throughout the Word king's sons: the Son here denotes the Lord, who is so called because he is Truth Itself, and all truth is from him. So in John: "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof. Thou hast made us unto our God *kings* and priests; and we shall reign on the earth" (Rev. v. 9, 10): where they who are in truths are called kings. The Lord also calls them the sons of the kingdom in Matthew: "He who soweth the good seed is the Son of Man: the field is the world: the good seed are *the sons of the kingdom*: and the tares are the sons of the wicked" (xiii. 37, 38). Again, in John: "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that *the way of the kings* from the east might be prepared" (Rev. xvi. 12): that by the Euphrates is not signified the Euphrates, nor by kings from the east such kings, is evident: what is signified by the Euphrates may be seen, n. 120, 1585, 1866: the kings from the east are the truths of faith which originate in the good things of love. Again, in the Revelation: "The *nations* of them that are saved shall walk in the light of it, and the *kings of the earth* do bring their glory and honour into it" (xxi. 24); where the nations denote those who are in goods, and the kings of the earth those who are in truths; which is plain also from this consideration, that the words in this passage are prophetic, not historical. Again: "With whom the *kings of the earth* have committed fornication, and have been made drunk with the wine of her fornication" (Rev. xvii. 2); and in another place: "All nations have drunk of the wine of the wrath of her fornication, and the *kings of the earth* have committed fornication with her" (Rev. xviii. 3, 9): where the signification is the same. That by kings of the earth are not signified kings, is evident, for the subject treated of is the falsification and adulteration of the doctrine of faith, that is, of truth, which is fornication: the kings of the earth denote the truths which are falsified and adulterated. Again, in the Revelation: "The ten horns which thou sawest are *ten kings*, which have received no *kingdom* as yet, but receive power as *kings* one hour with the beast: these have one mind, and shall give their power and strength unto the beast" (xvii. 12, 13): that kings in this passage do not signify kings, must be obvious also to every one; for it is altogether unintelligible, if literally taken, that ten kings should receive power as kings one hour with the beast.

To the same purport it is written in another place: "I saw the beast, and *the kings of the earth*, and their armies, gathered together to make war against him that sat on the horse, and against his army" (Rev. xix. 19): that he who sat upon the horse is the Word of God, is plainly declared in verse 13 of the same

chapter; against this the kings of the earth are said to be gathered together: the beast denotes the goods of love profaned, and kings denote the truths of faith adulterated; they are called the kings of the earth, because within the church: that the earth signifies the church, see n. 662, 1066, 1067, 1262. A white horse denotes the understanding of truth, and he that sat upon him denotes the Word. The signification of kings is still more evident in Daniel in chap. xi., which treats of the war between *the king of the south and the king of the north*, by whom are signified truths and falsities, which combated together: the combats are there also described historically by war. As a king signifies truth, it may be seen what is signified, in the internal sense, by calling the Lord a king, and also a priest; and likewise what belonging to the Lord was represented by kings, and what by priests. Kings represented his Divine Truth, and priests his Divine Good. All the laws of order, by which the Lord governs the universe as a king, are truths; but all the laws by which he governs the universe as a priest, and by which he also rules truths themselves, are goods: for government grounded in truths alone would condemn every one to hell, but government grounded in goodness raises out of hell and elevates into heaven; see n. 1728. As these two in the Lord are conjoined, they were also represented of old by the function of royalty exercised in conjunction with that of the priesthood: as in the case of Melchizedek, who was king of Salem, and at the same time priest to God Most High (Gen. xiv. 18).

It was afterwards represented amongst the Jews, with whom a representative church as to form was instituted, by the judges and priests, and at last by the kings; but as kings represented truths, which ought not to bear rule, by reason, as just stated, that they condemn, therefore their appointment was so far displeasing to the Lord, that the people were blamed for it, and the nature of truth considered in itself was described by the manner of a king (1 Sam. viii. 11-18); and it was before enjoined by Moses (Deut. xvii. 14-18) that they should choose genuine truth originating in good, and not spurious, and that they should not defile it by reasonings and scientifics. This is what is implied in the regulation concerning a king in the passage last cited; which it is impossible for any one to discern by the literal sense, though it appears evident from every particular in the internal sense; whence it follows also, that nothing was represented and signified by a king, and by the royal function, but truth.

2016. With respect to this circumstance, that all good, and truth derived from good, is from the Lord, it is an established truth. The angels have a perception of it, insomuch that they perceive, so far as they are under the Lord's influence, that they are in goodness and truth, but so far as they are under self-

influence, that they are in evil and falsity. They also avow this to novitiate spirits, and to such spirits as doubt of it; and even further, that they are kept from evil and falsity arising from their own selfhood, and are preserved in goodness and truth by the Lord. Their detention from evil and falsity, and the influx of goodness and truth, is also perceivable by them; see n. 1614. As to man's supposing that he does good from himself, and thinks truth from himself, it is a mere appearance, because he is in a state destitute of perception, and in the greatest obscurity in regard to influx; wherefore he draws his conclusion from appearances, and even from fallacies; from which he never suffers himself to be removed so long as he believes only his senses, and so long as he reasons thence as whether it be so or not. But although this is the case, still man ought to do good, and to think what is true as from himself; for otherwise he cannot be reformed or regenerated; the reason of which may be seen, n. 1937, 1947.

The subject treated of in this verse is the Lord's Human Essence as about to be united to the Divine, and that all good and truth would thus come to man from the Divine Essence through his Human. This is a divine mystery which few believe, because they do not comprehend it: for they suppose that Divine good might reach to man without the Humanity of the Lord being united to the Divinity: but that this is impossible was briefly shown above, n. 1676, 1990, where it was stated that man had so far removed himself from the Supreme Divinity, by the lusts into which he had immersed himself, and by the falsities with which he had blinded himself, that it was not possible for any influx of the Divinity to enter into the rational degree of the human mind, except by and through the Humanity, which the Lord united in himself to the Divinity. By his Humanity the communication was effected, for thus the Supreme Divinity could come to man; as the Lord plainly declares in several passages: as when he says of himself, that he is the way, and that there is no coming to the Father but by him. This then is what is here affirmed,—that all good and truth is from him, namely, from the Humanity united to the Divinity.

2017. Verse 7. *And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. I will establish my covenant between me and thee,* signifies union: *and thy seed after thee,* signifies conjunction with those who have faith in him: *in their generations,* signifies those things which belong to faith: *for an everlasting covenant,* signifies conjunction with such: *to be a God unto thee,* signifies the Divinity of the Lord in him: *and to thy seed after thee,* signifies a Divine proceeding from the Lord with those who have faith in him.

2018. *I will establish my covenant between me and thee.*—That

these words signify union, appears from the signification of a covenant, as denoting union; concerning which see above, n. 665, 666, 1023, 1038). This union is treated of throughout this chapter; and it has been shown that Jehovah, who here speaks, was in the Lord, because he was one with him from his first conception and nativity, since he was conceived of Jehovah, and hence his internal was Jehovah. This was illustrated by what is similar in the case of man, n. 1999, whose soul is one with his body, or his internal with his external, although there is a distinction between them, and they are sometimes so distinct, that the one strives with the other; as is the case in temptations, in which the internal chides and corrects the external, and is desirous to reject the evil that is in the external; and still they are joined together, or are one, because both soul and body belong to the same man. This may be further exemplified by the case of a person whose thoughts are different from what he expresses in his countenance, in his words, and in his gestures; in which case there is an interior which disagrees with the external; but still they are one; for thought belongs to and is constitutive of the man as much as the outward countenance, lips, and gestures are: but there is union when the latter, that is, the countenance, the words of the lips, and the gestures, agree with the thoughts. This may serve for illustration.

2019. *And thy seed after thee.*—That these words signify conjunction with those who have faith in him, appears from the signification of seed, as denoting faith; concerning which, see n. 1026, 1447, 1610: and from the signification of the phrase *after thee*, as denoting to follow. *To walk after any one*, is a form of speaking which often occurs in the Word, as Jer. vii. 8; viii. 2; Ezek. xx. 16; also Mark viii. 34; Luke ix. 23; xiv. 27: wherefore, in the passage before us, “seed after thee” signifies those who are principled in faith, and who follow him; and, in the internal sense, those who are born of him.

2020. *In their generations.*—That these words signify the things which belong to faith, appears from the signification of generations, as denoting those things which are generated and born of charity, that is, all the things of faith, or, what is the same, all those who are regenerated of the Lord, consequently in whom is faith grounded in charity; concerning which faith, by the divine mercy of the Lord, more will be said hereafter. That generations, and also births, have such a signification, was shown in the First Part, n. 613, 1041, 1145, 1330.

2021. *For an everlasting covenant.*—That these words signify conjunction with such, appears from the signification of a covenant, as denoting conjunction, concerning which see above, n. 665, 666, 1023, 1038: that it is with those who are called seed, appears from what immediately follows, and from mention of a covenant being again spoken of in this verse; thus the

former covenant has relation to the union of Jehovah with the Human Essence, and the latter to conjunction with those who are the seed. In order that a more distinct idea may be formed of the union of the Lord's Divine Essence with the Human, and of the Lord's conjunction with mankind by means of faith grounded in charity, it may be expedient both here, and in other places, to apply to the former the term "*union*," and to the latter the term "*conjunction*." For between the Divine and Human Essence of the Lord there was union; but between the Lord and mankind, by means of faith grounded in charity, there is conjunction. This appears from the consideration that Jehovah, or the Lord, is life, and his Human Essence was also made life, as has been shown above; and between life and life there is union: but man is not life, but a recipient of life, as has also been shown above; and when life flows into a recipient of life, there is conjunction; for it is adapted to it as what is active is to what is passive, or as what in itself is alive to what in itself is dead, which thence obtains life. The principal and the instrumental, as they are termed, appear indeed conjoined as if they were one, but still they are not so; for the former is by itself, and the latter is by itself. Man of himself is not alive; but the Lord out of mercy adjoins him to himself, and thus causes him to live to eternity; and because they thus still remain distinct, the connection between them is expressed by the term "*conjunction*."

2022. *To be a God unto thee*.—That hereby is signified the Divinity of the Lord in him, appears from what was said above concerning the Lord's Divine Essence, as being in him.

2023. *And to thy seed after thee*.—That hereby is signified the divine proceeding from the Lord with those who have faith in him, appears from the signification of seed, as denoting faith grounded in charity, concerning which, see n. 1025, 1447, 1610; and from the signification of the phrase *after thee*, as denoting to follow him, concerning which, see above, n. 2019. The Divine abiding with those who have faith in the Lord is love and charity: and by *love* is meant love to the Lord; and by *charity* love toward our neighbour. Love to the Lord cannot possibly be separated from love towards our neighbour: for the Lord's love is towards the whole human race, which he desires to save eternally, and to adjoin entirely to himself, so that none of them may perish; wherefore whoever has love to the Lord has the Lord's love, and thus cannot do otherwise than love his neighbour. But those who are in love towards their neighbour, are not all, on that account, in love to the Lord; as the upright Gentiles who are in ignorance concerning the Lord; with whom, nevertheless, the Lord is present in charity, as was shown in the First Part, n. 1032, 1059. It is the same with others who belong to the church: for love to the Lord is love in a superior degree. Those

who have love to the Lord are celestial men; but those who have love towards their neighbour, or charity, are spiritual men. The Most Ancient Church, or that before the flood, which was a celestial church, was in love to the Lord: but the Ancient Church, or that after the flood, which was a spiritual church, was in neighbourly love, or in charity. This distinction between love and charity will be observed in the following pages whenever the expressions occur.

2024. Verse 8. *And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God. I will give unto thee, and to thy seed after thee, the land of thy sojournings,* signifies that the Lord acquired to himself all things which are the land of his sojournings by his own strength: *I will give unto thee,* signifies that his are the things in the heavens and the earth: *and to thy seed after thee,* signifies that he would give them to those who should have faith in him: *all the land of Canaan,* signifies the heavenly kingdom: *for an everlasting possession,* signifies to eternity: *and I will be their God,* signifies that God is one.

2025. *I will give unto thee, and to thy seed after thee, the land of thy sojournings.*—That by these words is signified that the Lord by his own strength acquired to himself all things which are meant by the land of his sojournings, appears from the signification of sojourning, as denoting to be instructed, concerning which, see n. 1463. As man acquires life to himself particularly by instruction in the scientifics, the doctrinals, and knowledges of faith, hence sojourning signifies the life thus acquired. Applied to the Lord, it signifies the life which he procured to himself by knowledges, by temptation-combats, and by victories in them; and as he procured it to himself by his own strength, this is here signified by the land of his sojournings. That the Lord procured all things to himself by his own strength, and by his own strength united the Human Essence to the Divine, and the Divine to the Human, and that hereby he alone became righteousness, appears plainly in the prophets; as in Isaiah: “Who is this that cometh from Edom,—travelling in the greatness of his strength?”—“I have trodden the winepress alone, and of the people there was none with me.—I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me” (lxiii. 1, 3, 5): Edom denotes the Lord’s Human Essence; his strength and his arm denote his power: that the power was his own is expressly declared by its being said that there was none to help, none to uphold, and that his own arm brought salvation unto him. Again, in the same prophet: “He saw that there was no one, and wondered that there was no intercessor: therefore his arm brought salvation unto him, and his righteousness it

sustained him. For *he put on righteousness as a breastplate, and a helmet of salvation upon his head*” (lix. 16, 17): in like manner denoting that the power was his own, and that hereby he was made righteousness. That the Lord is righteousness, appears from Daniel: “Seventy weeks are determined,—to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophet, and to anoint the Most Holy” (ix. 24). And in Jeremiah: “I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and judgment in the earth: in his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, *Jehovah our Righteousness*” (xxiii. 5, 6; xxxiii. 15, 16). Wherefore also he is called “*The habitation of righteousness*” (Jer. xxxi. 23; l. 7): and in Isaiah: “*Wonderful and Mighty*” (ix. 6). The reason why the Lord so often attributes to the Father what belongs to himself was explained above, n. 1999, 2004; for Jehovah was in him, consequently in every single thing belonging to him.

This may be illustrated by what is similar, though not strictly to be compared in the case of man. The soul of man is in him, and, consequently, in the most minute particulars of him: as in the most minute particulars of his thought, and in the most minute particulars of his actions: whatever in man has not his soul in it, belongs not to him. The Lord’s soul was life itself, or being itself, which is Jehovah; for he was conceived of Jehovah; consequently, it was in the most minute particulars of him: and as life itself, or being itself, which is Jehovah, belonged to him as the soul does to man, therefore whatsoever belonged to Jehovah belonged to him. This is what the Lord declares when he says, That he is in the bosom of the Father (John i. 18); and that all things which the Father hath are his (John xvi. 15; xvii. 10, 11). By virtue of good, which belongs to Jehovah, he united the Divine Essence to the Human; and by virtue of truth he united the Human Essence to the Divine: thus the whole work, both generally and particularly, was from himself: nay, his Human Essence was left to itself, in order that he might fight from himself against all the hells, and might overcome them; and as he had life in himself, as above stated, and that life was his own, he overcame the hells by his own power and his own strength; as is also plainly declared in the passages above cited from the prophets. Hence then, as he acquired all things to himself by his own strength, he became righteousness, and delivered the world of spirits from infernal genii and spirits, and thus rescued mankind from destruction, since mankind are governed by spirits, and thus redeemed them. This is the reason why, in the Word of the Old Testament, he is so often called a Deliverer, a Redeemer, and Saviour, which is the meaning of his name Jesus.

2026. That by *I will give thee*, is meant that his are all things in the heavens and the earth, appears from what has been already stated. To give to thee signifies, in the literal sense, that God, or Jehovah, would give to him: as it is also said in the Evangelists that the Father gave him all things that are in heaven and earth: but in the internal sense, in which the truth itself is exhibited in its purity, it signifies that the Lord acquired those things to himself, because Jehovah was in him, and in every single thing belonging to him, as was stated above. This may be further illustrated by a similar case in respect to man. Suppose the interior or rational man, or thought, should say that his corporeal part would have rest or tranquillity if it would desist from this, or if it would do that; here he who says is the same man as he to whom it is said; for both the rational and the corporeal belong to the man, wherefore when mention is made of the former the latter is understood. Moreover, that the things in the heavens and earth are the Lord's, is manifest from numberless passages in the Word. Not to mention those in the Old Testament, suffice it to point to those in the Evangelists: Matt. xi. 27; xxviii. 18; Luke x. 22; John iii. 34, 35; xvii. 2. The same appears also from what was shown in the First Part, n. 458, 551, 552, 1607. As the Lord rules all heaven, he rules likewise all things on earth; for they are so connected, that whoever rules the one rules all things; for on the heaven of angels depends the heaven of angelic spirits, on this the world of spirits, and on this the human race. From the heavens, also, are derived all things which are in the world and in nature; for without influx from the Lord through the heavens, nothing that is in nature, and in its three kingdoms, could exist and subsist; see n. 1632.

2027. That *unto thy seed after thee*, signifies that he would give such things to those who should have faith in him, appears from the signification of seed, as denoting faith, concerning which see n. 1025, 1447, 1610; that is, faith grounded in charity; concerning which see n. 379, 389, 654, 724, 809, 916, 1017, 1158, 1162, 1176. They who place merit in their actions have not the faith which is grounded in charity, consequently, are not the seed here meant; for thus they would be saved, not by the Lord's righteousness, but by their own. That in such there is no faith grounded in charity, that is, no charity, appears from this consideration, that they prefer themselves to others, consequently they have respect to themselves and not to others, unless so far as they are subservient to them, holding in contempt or hatred all who are not so. Thus by self-love they break the bands of association with others, and never strengthen them; and thus they destroy what is celestial, namely, mutual love, which is the bond that holds heaven together: for in that love heaven itself, and all its consociation and unanimity, consist and subsist: for,

in the other life, whatever destroys unanimity is contrary to the order of heaven itself, consequently, it conspires to the destruction of the whole.

Such are they who place merit in their actions, and claim to themselves righteousness. Of this character there are many in the other life. Their faces at times shine like torches, but it is in consequence of a false fire proceeding from self-justification, whilst, notwithstanding, they are cold. They seem sometimes to be running here and there, and confirming their self-merit by the literal sense of the Word, hating the truths which belong to the internal sense; see n. 1877. Their sphere is a sphere of self-regard, consequently, it is destructive of all ideas which do not look up to them as a kind of deities. The sphere of many such together has a dispersive power, there being nothing in it but enmity and hostility: for when every one desires the same thing, namely, to be served by others, he in his heart murders the others. Some of this character are amongst those who say they have laboured in the Lord's vineyard, when nevertheless their minds have been continually intent on self-pre-eminence, glory, honour, and gain, even to the extent of aiming to be greatest in heaven, yea, to be served by the angels, in heart despising others in comparison with themselves, and being, consequently, devoid of mutual love, in which heaven consists, and full of self-love, in which they place their heaven, being ignorant of the true nature of the heavenly life and bliss; concerning such, see n. 450-452, 1594, 1679. These are amongst those who desire to be first, but become last (Matt. xix. 30; xx. 16; Mark x. 31); and who say that they have prophesied in the Lord's name, and done many wondrous works, but to whom it is said, I never knew you (Matt. vii. 22, 23). The case is otherwise with those who have supposed themselves to deserve heaven from the simplicity of their hearts, and have lived in charity; these only regard themselves as meriting heaven on account of its being promised, and are easily brought to acknowledge it to be of the Lord's mercy: for the life of charity has this acknowledgment within it; true charity loves all truth.

2028. *All the land of Canaan.*—That hereby is signified the heavenly kingdom, appears from the signification of the land of Canaan, as denoting the heavenly kingdom; concerning which see above, n. 1413, 1437, 1607.

2029. *For an everlasting possession.*—That hereby is signified to eternity, appears without explanation. They are called possessors, and also heirs of it, not as obtaining it of merit, but of mercy.

2030. *And I will be their God.*—That hereby is signified that God is one, appears from the consideration, that the subject here treated of is the Lord's Human Essence, as being to be united to the Divine, so as for it also to become God; thus, *I will be to them for a God*, signifies, in the internal sense, that God is one.

2031. Verse 9. *And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations.* *God said unto Abraham,* signifies perception: *thou shalt keep my covenant,* signifies union still closer: *thou and thy seed after thee,* signifies that from him comes the conjunction of all who have faith in him: *in their generations,* signifies those things which belong to faith.

2032. *God said unto Abraham.*—That these words signify perception, appears from the signification of God's saying, in the internal sense of the Word, as denoting to perceive; concerning which see n. 1602, 1791, 1816, 1819, 1822.

2033. *Thou shalt keep my covenant.*—That hereby is signified union still closer, appears from the signification of a covenant, as denoting union and conjunction; concerning which see above at verses 2, 4, 7, and n. 665, 666, 1023, 1038. The repetition of the mention of the covenant in this verse, which is so often spoken of before, denotes closer union. In the historical sense, which has relation to Abraham, nothing else can be stated, but that he should keep the covenant; but in the internal sense, which has relation to the Lord, the historical circumstance vanishes, and things predicable of the Lord succeed, which are, that the union should be closer. The union of the Lord's Human Essence with his Divine Essence was not effected at once, but successively through the whole course of his life, from infancy to the last period of his life in the world: thus he ascended continually to glorification, that is, union; which is what we read in John: Jesus said, "Father, *glorify* thy name. Then came there a voice from heaven, saying, I both have *glorified* it, and will *glorify* it again" (xii. 28); see also above, n. 1690, 1864.

2034. *Thou and thy seed after thee.*—That hereby is signified that from him comes the conjunction of all who have faith in him, appears from the signification of seed, as denoting faith, concerning which see above; and from the signification of the phrase "After thee," as denoting to follow him; concerning which see above, n. 2019. The subject above treated of was the union of the Divine Essence with the Human, and of the Human with the Divine: the subject now treated of is the conjunction of the Lord with those who believe on him; wherefore also "thou" is again mentioned, "*Thou shalt keep my covenant, thou and thy seed;*" by which repetition, and its adjunction to seed, it appears that, in the internal sense, conjunction is signified, and that a conjunction with those who are the seed, by which it was shown is signified faith grounded in charity, n. 1025, 1447, 1610, and that faith is essential charity, was shown in the First Part, n. 30-38, 379, 389, 654, 724, 809, 916, 1017, 1076, 1077, 1162, 1176, 1258, 1798, 1799, 1834, 1844. The Lord, also, when speaking of his union with the Father, immediately, and without any interruption, speaks of his con-

junction with mankind, because this was the cause of the union ; as appears in John : “ That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us. And the glory which thou hast given me, I have given them, that they may be one, even as we are one : I in them, and thou in me.—I have declared unto them thy name, and will declare it ; that the love wherewith thou hast loved me may be in them ” (xvii. 21, 22, 26) : from which words, it is evident, that the Lord, in his union with the Father, had respect to his conjunction with the human race, and that he had this at heart because it was his love : for all conjunction is effected by love, love being conjunction itself.

Again, in the same Evangelist : “ Because I live, ye shall live also. In that day ye shall know that I am in the Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me ” (xiv. 19-21) : hence, in like manner, it is evident, that the Lord, in the union of his Human Essence with his Divine, had respect to the conjunction of himself with mankind, and that this was his end and this his love, which was of such a nature, that the salvation of mankind, seen in his union with his Father, caused in him the inmost joy : in the above passage also is described what it is that unites, namely, that it is to have and to do his commandments, consequently, to love the Lord. Again : “ Father, glorify my name. Then came there a voice from heaven, saying, I both have glorified it, and will glorify it again. Jesus said, This voice came not because of me, but for your sakes.—And I, if I be lifted up from the earth, will draw all unto me ” (xii. 28, 30, 32) : by glorification is meant union, as was stated above : and that in his union with the Father he had respect to his conjunction with mankind, is plainly declared in these words : “ If I be lifted up, I will draw all unto me.”

That a conjunction of the Infinite and Supreme Divinity with the human race was effected by the Humanity of the Lord made Divine, and that this conjunction was the cause of the Lord's coming into the world, is a mystery respecting which many are inquisitive in their own minds, and because they do not comprehend it, they do not believe it ; and as they do not believe it, from their not comprehending it, it becomes a stumblingblock to them. That this is the case has been given me to know by much experience concerning those who come into the other life. There are very many, including almost the greatest part of those who passed for men of ingenuity in this world, who, when they think that the Lord was made man, and was as another man in his external form, and that he suffered, and that notwithstanding he governs the universe, instantly fill the sphere with scandals, by reason that this was a scandal or stumblingblock to them in their life of the body, although they then kept their thoughts secret, and adored him with external

sanctity. For, in the other life, the interiors are laid open, and are manifested by the sphere that is thence diffused; concerning which, see n. 1048, 1053, 1316, 1404: hence it is manifestly perceived what had been their faith, and what they had thought concerning the Lord.

This being the case, it may be expedient briefly to explain how the matter really is. After everything celestial in man was lost, that is, all love to God, so that there remained no longer any will to what was good, the human race was separated from the Divinity, since nothing joins them together but love, and when there was no love, disjunction took place, the consequence of which is destruction and extirpation. A promise was therefore then made concerning the Lord's coming into the world, who should unite the Humanity to the Divinity; and, through this union, should effect conjunction of the human race in himself by a faith grounded in love and charity.

From the time of the first promise (concerning which see Gen. iii. 15), faith grounded in love to the Lord, who was to come, was effective of conjunction: but when there was no longer any such faith remaining throughout the earth, then the Lord came, and united the Human Essence to the Divine, so that they became altogether one, as he himself expressly declares. He at the same time taught the way of truth, showing that every one who should believe on him, that is, should love him and the things belonging to him, and who should be principled in his love, which is extended towards the whole human race, should be conjoined with him, and be saved. When the Humanity was made Divine, and the Divinity human in the Lord, then the influx of the Infinite or Supreme Divinity was effected with man, which could never otherwise have existed. Hence, also, there was a dispersion of the direful persuasions of falsity, and of the direful lusts of evil, with which the world of spirits was being filled, and was continually being filled more and more from the souls that were continually flowing into it from this world; and they who were in those evils and falsities were cast into the hells, and thus were separated.

Unless such a dispersion had been effected, mankind must have entirely perished, they being governed by spirits from the Lord: nor was there any other method of effecting such dispersion, as no operation of the Divinity upon man's internal-sensual things was practicable through the rational mind, this mind being far beneath the Supreme Divinity not united with the Humanity. Not to mention other hidden things of a still deeper nature, which cannot possibly be explained to the apprehension of any man; see what was said above, n. 1676, 1990, 2016. That the Lord appears as a sun in the heaven of the celestial angels, and as a moon in the heaven of the spiritual, and that the sun is what is celestial of his love, and the moon what is spiritual

of his love, see n. 1053, 1521, 1529-1531; and that all things, even to the most minute, are under his view, see n. 1274, 1277.

2035. *In their generations.*—That these words signify the things belonging to faith, appears from the signification of generations and nativities, as denoting the things which belong to faith; concerning which, see n. 613, 1145, 1255, 1330: and that the things which appertain to love and faith are like consanguinities and affinities of generations, n. 685, 917.

2036. Verse 10. *This is my covenant which ye shall keep between me and you, and thy seed after thee. Every male among you shall be circumcised. This is my covenant which ye shall keep between me and you,* signifies a token of the conjunction of all with the Lord: *and thy seed after thee,* signifies those who have faith in him: *every male among you shall be circumcised,* signifies purity.

2037. *This is my covenant which ye shall keep between me and you.*—That these words signify a token of the conjunction of all with the Lord, appears from the signification of a covenant, as denoting conjunction, concerning which see above; that in the present case it is a token of conjunction, appears from the following verse, where it is called a sign of the covenant: “Ye shall circumcise the flesh of your foreskin, and it shall be a sign of the covenant between me and you.” All the external rites of the church were signs of the covenant, and were to be esteemed holy, because they signified internal things. Circumcision, which is here treated of, was nothing else but a representative and significative rite, of which more will be said hereafter. Nevertheless, such rites throughout the Word are called the covenant, because they were external representatives, and thus signified things internal. Things internal are what constitute the covenant, because they are effective of conjunction, which things external are not, except by derivation from those that are internal. Things external were only signs of the covenant, or tokens of conjunction, by which a remembrance of internal things might be excited, and thus conjunction might be effected by these; concerning signs of a covenant, see above, n. 1308. All internal things which are constituent of a covenant, or which effect conjunction, have relation to love and charity, and proceed from love and charity; for on these two, namely, the love of the Lord above ourselves, and the love of our neighbour as ourselves, hang all the law and the prophets, that is, the whole doctrine of faith (Matt. xxii. 34-41; Mark xii. 28-35).

2038. *And thy seed after thee.*—That these words signify those who have faith in him, appears from the signification of seed, as denoting faith grounded in charity, concerning which see above.

2039. *Every male among you shall be circumcised.*—That this signifies purity, appears from the representation and consequent signification of circumcising in the internal sense. Circumcision, or the cutting of the foreskin, signified nothing else but the

removing and wiping away of those things which obstructed and defiled heavenly love, which are the evils originating in lusts, particularly in the lusts of self-love, and the falsities thence derived. The reason of this signification is, because the genitals of both sexes represent heavenly love. There are three kinds of love which constitute the celestial things of the Lord's kingdom, namely, conjugal love, love towards infants, and the love of society, or mutual love. Of all these conjugal love is the principal; for it has for its end the greatest use, namely, the propagation of the human race, and thereby of the Lord's kingdom, of which the human race is a seminary. Love towards infants follows next in order of preference, being derived from conjugal love. Afterwards succeeds the love of society, or mutual love. Whatsoever covers, obstructs, and defiles these loves is signified by the foreskin; the cutting off of which, or circumcision, was therefore made representative. For in proportion as the evils originating in lusts, and the falsities thence derived, are removed, man is purified, and heavenly love is enabled to appear. How contrary self-love is to heavenly love, and how defiled it is, was stated and shown, n. 760, 1307, 1308, 1321, 1594, 2045, 2057. Hence it is plain, that circumcision, in the internal sense, signifies purity.

That circumcision is only a sign of a covenant, or of conjunction, may evidently appear from this consideration, that the circumcision of the foreskin is a thing of no consequence at all without the circumcision of the heart, and that the circumcision of the heart, which is purification from those defiling loves, is what is signified. This appears manifest from the following passages of the Word: "Jehovah God will *circumcise thy heart, and the heart of thy seed*, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest live" (Deut. xxx. 6): from which words it is evident that to circumcise the heart signifies to be purified from defiling loves, so that Jehovah God, or the Lord, may be loved with all the heart and with all the soul. So in Jeremiah: "Break up your fallow ground, and sow not among thorns: *circumcise yourselves to Jehovah, and take away the foreskin of your heart*, ye men of Judah, and the inhabitants of Jerusalem" (iv. 3, 4): to circumcise themselves to Jehovah, and to take away the foreskin of the heart, is nothing else but to remove such things as obstruct heavenly love: hence, also, it appears, that circumcision of the heart is the interior thing which is signified by circumcision of the foreskin. So in Moses: "*Circumcise therefore the foreskin of your heart*, and be no more stiffnecked; for Jehovah your God doth execute the judgment of the fatherless and the widow, and loveth the stranger, in giving him food and raiment" (Deut. x. 16, 18): where also it is very clear, that to circumcise the foreskin of the heart is to be purified from the evils of defiling loves,

and from the falsities thence derived: the heavenly things of love are described by works of charity, namely, by executing the judgment of the orphan and the widow, and by loving the stranger, in giving him food and raiment. So in Jeremiah: "Behold, the days come—in which I will punish all them that are *circumcised with the uncircumcised*, Egypt, and Judah, and Edom, and the sons of Ammon, and Moab, and all that are cut off into corners, that dwell in the wilderness: for *all these nations are uncircumcised*, and all the house of Israel are *uncircumcised in heart*" (ix. 25, 26): hence also it appears that circumcision is significative of purification; they are called circumcised, but still are reckoned among the uncircumcised nations, and even Judah amongst the rest: and Israel is said to be uncircumcised in heart. Again, in Moses: "If then *their uncircumcised hearts* be humbled" (Lev. xxvi. 41); where the same thing is signified.

That by the foreskin, and him that is uncircumcised, is signified what is unclean, appears from Isaiah: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the *uncircumcised and the unclean*" (lii. 1): by Zion is meant the church celestial, by Jerusalem the church spiritual; into which the uncircumcised, that is, the unclean, shall not enter. That circumcision is *a sign of a covenant*, or a token of conjunction, appears evidently from the circumstance, that the like was represented by the fruits of trees, which were also to be circumcised; concerning which it is thus written in Moses: "When ye shall come into the land, and shall have planted all manner of trees for food, then ye shall *count the foreskin thereof, even the fruit thereof uncircumcised*: three years shall it be as *uncircumcised* unto you; it shall not be eaten of: but in the fourth year all the *fruit* thereof shall be holy to praise Jehovah" (Lev. xix. 23, 24): fruits, in like manner, represent and signify charity, as may appear from many passages in the Word; consequently, their foreskin signifies the unclean thing which obstructs and defiles charity.

It is a surprising circumstance, that when the angels who are in heaven have an idea of purification from natural defilements, there is represented in the world of spirits something that resembles circumcision most swiftly performed: for angelic ideas pass, in the world of spirits, into representatives. There were in the Jewish church some representative rites which originated in this circumstance, and some which did not. The spirits in whose presence that quick circumcision was represented in the world of spirits, were in the desire of being admitted into heaven, and, before they were admitted, this representation was exhibited. Hence may appear why Joshua was commanded to circumcise the people, when, having passed over Jordan, they entered into the land of Canaan. The entrance of the people into

the land of Canaan represented nothing else but the introduction of the faithful into heaven, wherefore circumcision was a second time enjoined. The circumstance is thus related in Joshua: "Jehovah said unto Joshua, Make thee *knives of flints, and circumcise again the sons of Israel the second time.* And Joshua made himself *knives of flints, and circumcised the sons of Israel at the hill of the foreskins.* And Jehovah said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is Gilgal, or rolling off" (v. 2, 3, 9): knives of flints signify the truths into which they were to be initiated, that they might thereby correct and disperse impure loves; for without the knowledges of truth there can be no purification. That a stone or flint signifies truths, has been shown above, n. 643, 1298; and that a knife is predicated of truths by which evils may be corrected, is evident from the Word.

2040. Verse 11. *And ye shall circumcise the flesh of your foreskin, and it shall be a sign of the covenant between me and you. Ye shall circumcise the flesh of your foreskin,* signifies the removing of self-love and the love of the world: *and it shall be a sign of the covenant between me and you,* signifies a representative and significative of purification.

2041. *Ye shall circumcise the flesh of your foreskin.*—That hereby is signified the removing of self-love and the love of the world, appears from the representation and signification of circumcision, as denoting purification from filthy loves, concerning which, see above, n. 2039; and also from the signification of flesh, as denoting man's selfhood, concerning which, see above, n. 989. Man's selfhood is nothing else but self-love and the love of the world, consequently, every lust originating in them: and how filthy it is was shown in the First Part, n. 141, 150, 154, 210, 215, 694, 731, 874-876, 987, 1047. Because the removal of this selfhood is signified it is here called *the flesh* of the foreskin. There are two loves, so called, and their lusts, which obstruct the flowing in of heavenly love from the Lord; for those loves, whilst they have rule in the interior and external man, and take possession of it, either reject or suffocate the heavenly love of its influx, and also pervert and defile it, being altogether contrary to such heavenly love; that they are altogether contrary, by the divine mercy of the Lord, will be proved hereafter. But in proportion as those loves are removed, heavenly love flows in from the Lord, begins to appear, yea, to shine bright in the interior man; and in the same proportion man begins to see that he is in evil and falsity, yea, afterwards, that he is in uncleanness and defilement, and lastly, that this was his selfhood. These are they who are regenerate, with whom those loves are removed.

It may also be perceived by the unregenerate, with whom, when the lusts of those loves are quiescent, as is the case at times whilst they are in holy meditation, or whilst their lusts

are laid asleep, as happens under great misfortunes, or in times of sickness, and chiefly at the hour of death, they perceive somewhat of heavenly light and of comfort from it; in consequence of corporeal and worldly things being then laid asleep, and in a manner dead: but with such there is not any removal of those lusts, but only a suspension of their activity, as in sleep; for they instantly relapse into them on their recovery of their pristine state. Even with the wicked, corporeal and worldly things may be laid asleep, and they are then capable of being elevated into a kind of heavenly state; as is sometimes done with souls in the other life, particularly such as are recently arrived, who have an intense desire to see the glory of the Lord because they had heard so much about heaven whilst they lived in the world. Those external things, with such, are then laid asleep, and they are thus raised into the first heaven, and enjoy their desire: but they are not able to stay there long, corporeal and worldly things being with them only in a state of quiescence, not of removal, as with the angels, concerning which, see n. 541, 542. It is to be observed, that there is a continual flowing in of heavenly love from the Lord present with man, and that there is nothing which opposes, obstructs, and incapacitates man for its reception, but the lusts originating in the above loves, and the falsities thence derived.

2042. *And it shall be a sign of the covenant between me and you.*—That hereby is signified a representative and significative of purity, appears from what was shown above, n. 2039, namely, that circumcision was nothing else but a representative of purification from impure loves; and that, as it was only an external rite which represented and signified what was internal, it was not a covenant, but the sign of a covenant.

2043. Verse 12. *And a son of eight days shall be circumcised among you, every male in your generations, he that is born in the house, or bought with silver, of every son that is a stranger, who is not of thy seed. A son of eight days, signifies every beginning of purification: shall be circumcised among you, signifies purification: every male, signifies those who are principled in the truth of faith: in your generations, signifies the things belonging to faith: he that is born in the house, signifies the celestial: bought with silver, signifies the spiritual who are within the church: of every son that is a stranger who is not of thy seed, signifies those out of the church.*

2044. *A son of eight days.*—That hereby is signified every beginning of purification, appears from the signification of the eighth day. A week, which is a period of seven days, signifies an entire period of every state and time, as of reformation, of regeneration, or of temptation, both with regard to a man individually, and to the church in general: thus any period, whether of a thousand years, of a hundred, or of ten, or of so many days,

hours, minutes, etc., is called a week, as may appear from the passages cited in the First Part, n. 728: and as the eighth day is the first day of the week following, it here signifies every beginning. Hence also it is evident, that as circumcision was a representative of purification, so also is the time of it, namely, the eighth day; not that they did at that time enter into a purer state, and thus were purified, but that, as circumcision, and also the eighth day, signified purification, so this ought to be going forward at all times, and thus be always proceeding as from a new beginning.

2045. *Shall be circumcised among you.*—That hereby is signified purification, appears from the representation and signification of circumcision, as denoting purification from foul loves, concerning which, see above, n. 2039. Those who are under the influence of self-love and the love of the world cannot by any means believe that they are in such filthiness and uncleanness as they really are; for there is a certain pleasurable and delight which soothes, favours, and flatters them, and causes them to love that life, and to prefer it to every other; the consequence of which is, that they think there is no evil in it. For whatever favours any one's love and consequent life is believed to be good. Hence also the rational faculty consents, and suggests falsities which confirm that conclusion, and which cause such a degree of blindness, and the nature of heavenly love is not at all seen, or if it is seen, they in heart say that it is something miserable, or a thing of nought, or a mere imaginary existence, which keeps the mind in a state like that of sickness or disease. But that the life of self-love and the love of the world, with its pleasures and delights, is filthy and unclean, may appear to every one who will be at the pains to think according to the rational faculty with which he is endowed.

It is from self-love that all evils come which destroy civil society; all kinds of hatred, all kinds of revenge, all kinds of cruelty, yea, all adulteries, flow thence as so many several streams from a filthy pit. For whoever loves himself, either despises, or abuses, or hates all others, who are not subservient to him, or who do not pay him respect, or act in his favour: and where there is hatred, there must of necessity be revenge and cruelty; all in proportion to the degree of self-love. Thus that love is destructive of society and of the human race; that this is the nature of self-love may be seen from what was said concerning it in the First Part, n. 693, 694, 760, 1307, 1308, 1321, 1506, 1594, 1691, 1862; and that self-love in the other life is most filthy, and diametrically opposite to mutual love, in which heaven consists, will be also shown, by the divine mercy of the Lord, in the following pages. As that love is the source of all kinds of hatred, of revenge, of cruelty, and of adultery, it is the source of all things which are called sins, crimes, abominations,

and profanations. When, therefore, this reigns in man's rational, and in the lusts and phantasies of his external man, the flowing in of heavenly love from the Lord is continually repelled, perverted, and defiled. It is like filthy excrement, which dissipates, yea, contaminates every sweet odour: and it is like an object which turns into disagreeable and dark colours the rays of light which continually flow into it, or like a tiger and a serpent, which no enticement can tame, and which destroy with their bite and poison those who give them food; or like an utterly wicked man, who turns the best intentions of others, and their very kindnesses, into matters of revilement and malice. Hence it appears that the above loves, namely, self-love and the love of the world, are what are represented and signified by the foreskin which was to be cut off.

2046. That *every male* signifies those who are in the truth of faith, appears from the signification of a male, as denoting truth, concerning which, see n. 672, 749. The reason why the male is mentioned, by which is signified the truth of faith, is, because no one can be purified from the above filthy loves unless he be in truth. It is by virtue of truth that he knows what is pure and impure, and what is holy and profane. Before this is known, there are no mediums to receive and transmit the operations of the heavenly love which continually flows from the Lord, and which cannot be received except in truths: wherefore man is reformed and regenerated by means of the knowledges of truth, which cannot be effected till he is initiated into them. Conscience itself is formed by the truths of faith: for conscience, with which the regenerate man is gifted, is a conscience of what is true and right; see n. 977, 986, 1033, 1076, 1077. This is the reason also why knives of stone, or swords of flint, as they are called, were made use of in circumcision; by which are signified truths, as may be seen above, n. 2039, at the end.

2047. *In your generations*.—That these words signify the things of faith, appears from the signification of generations and nativities, as denoting those things that are of faith; concerning which, see n. 613, 1145, 1255, 2020, 2035.

2048. That *he that is born in the house* signifies the celestial, and that *he that is bought with silver* signifies the spiritual, consequently those who are within the church, appears from the signification of the phrase "born in the house," as denoting those who are within the house. A house, in the Word, signifies what is celestial, because this is what is inmost; whence by the house of God is signified, in a universal sense, the Lord's kingdom, in a sense less universal the church, and in a particular sense an individual man in whom the kingdom or church of the Lord is. When man is called a house, it signifies the celestial of faith in him; and when he is called a temple, it signifies the truth of faith in him: consequently, in the present case, by those "born

in the house” are signified the celestial. That those “bought with silver” signify the spiritual, appears from the signification of silver, as denoting truth, consequently the spiritual of faith; concerning which, in the First Part, see n. 1551. Those are called celestial who are in love to the Lord: and as the Most Ancient Church, or that before the flood, was in that love, it was a celestial church. Those are called spiritual who are in neighbourly love, and thence in the truth of faith: such was the Ancient Church, or that after the flood. The distinction between the celestial and the spiritual was frequently treated of in the First Part. It must be plain to every one that heavenly mysteries are contained in what is here related, namely, that those born in the house should be circumcised, and those who were bought with silver, and also every son that was a stranger; and that these are mentioned repeatedly, as in the following verses, 13, 23, 27. The mysteries do not appear except from the internal sense; in which it is seen that by those born in the house, and those bought with silver, are signified the celestial and the spiritual, consequently those who are within the church; and that by the son that was a stranger, who was not of the seed, are signified those who are out of the church.

2049. *Of every son that is a stranger, who is not of thy seed.*—That hereby are signified those who are out of the church, appears from the signification of a son that is a stranger, as denoting those who are not born within the church, consequently, who are not in the goods and the truths of faith, because without knowledges respecting them. Sons that are strangers also signify those who are in external worship: concerning whom, see above, n. 1097: but there it treats of those who are within the church, while here of the Lord’s church universally taken. Sons that are strangers signify those who are not born within the church, as is the case with the Gentiles. It is possible that the Gentiles who are out of the church may be in truths, but not in the truths of faith. The truths in which they are, like the commandments of the decalogue, teach that they should honour their parents, that they should not commit murder, that they should not steal, nor commit adultery, nor covet what belongs to others; and, also, that they should worship the Deity. But the truths of faith are all doctrinals relating to life eternal, to the Lord’s kingdom, and to the Lord: and these cannot be known to the Gentiles, because they are not in possession of the Word.

These are they who are signified by sons that are strangers, who are not of the seed, but who with them are to be circumcised, that is, to be purified. It hence appears, that they have a capacity of being purified as well as they who are within the church; which was represented by their being circumcised. They are purified when they reject filthy loves and live in charity with each other: for they then live in truths, since all

truths are of charity; but the truths in which they live are such as were spoken of above; and those who live in these truths easily imbibe the truths of faith, in the other life if not in the life of the body, because the truths of faith are the interior truths of charity, and they then love nothing more than to be admitted into the interior truths of charity. The interior truths of charity are those in which the Lord's kingdom consists; concerning which, see n. 932, 1032, 1059, 1327, 1328, 1366. In the other life the science of the knowledges of faith is of no avail; for the worst of persons, and even the infernals themselves, may be possessed of such science, and in some cases in a degree superior to others; but it is a life according to knowledges, this being that which all knowledges have for their end. Unless they are learned with a view to life, they are of no use, beyond that of serving as subjects of discourse, and of acquiring in the world the reputation of learning, of attaining honours, and of gaining fame and wealth. Hence it is evident, that the life of the knowledges of faith is no other than the life of charity; for the law and the prophets, that is, the whole doctrine of faith with all its knowledges, consists in love to the Lord and in love to the neighbour; as may be plain to every one from the Lord's words (Matt. xxii. 34-39; Mark xii. 28-35). Nevertheless doctrinals, or the knowledges of faith, are most necessary for the formation of the life of charity; and it cannot possibly be formed without them.

This life of charity is what saves after death, and not any life of faith without charity, since without charity it is not possible for any life of faith to exist. They who are in the life of love and charity are in the Lord's life, and none can be conjoined to him by any other. Hence also it is manifest, that the truths of faith cannot be acknowledged as truths, that is, the acknowledgment of them so much talked of cannot exist, except outwardly and in words only, unless they are implanted in charity: otherwise, inwardly and in heart, they are denied; for, as just stated, all the truths of faith have charity for their end, and if this is not within them, they are inwardly rejected. The quality of every one's interiors is made manifest in the other life when the exteriors are removed; and it then appears, that where there is no charity, the interiors are in complete opposition to all the truths of faith. It is not possible for those to receive the life of charity, or mutual love, in the other life, who had it not in some degree in the life of the body; for the life they had formed in the world remains with them after death. They then are averse from and hate the life of charity; and if they only approach near a society where the life of mutual love prevails, they are instantly seized with trembling, horror, and torment.

Such, notwithstanding their being born within the church, are called sons that are strangers, uncircumcised in heart and in

flesh, who are not to be admitted into the sanctuary, that is, into the Lord's kingdom. The same are also meant in Ezekiel, where it is written, "*No son that is a stranger, uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary*" (xliv. 7, 9). And again, "*To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down, with the trees of Eden, into the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that are slain by the sword*" (xxxii. 18): speaking of Pharaoh, by whom are signified sciences in general, n. 1164, 1165, 1186, 1462; by the trees of Eden, with which they should be brought down to the nether parts of the earth, are also signified sciences, but those of the knowledges of faith. Hence then it is evident what is meant, in the internal sense, by the uncircumcised, namely, such as are in filthy loves and their life.

2050. *He shall surely be circumcised that is born in thy house, and he that is bought with thy silver; and my covenant shall be in your flesh for an everlasting covenant.* *He shall surely be circumcised,* signifies that they shall altogether remove from themselves self-love and the love of the world: *that is born in thy house, and he that is bought with thy silver,* signifies those within the church of each kind: *and my covenant shall be in your flesh,* signifies the conjunction of the Lord with man in his impurity; and also a significative rite: *for an everlasting covenant,* signifies conjunction.

2051. *He shall surely be circumcised.*—That hereby is signified that they shall altogether remove from themselves self-love and the love of the world, namely, those who are within the church, who are signified by him that is born in the house and him that is bought with silver, appears from the representation of circumcision, as denoting purification from self-love and the love of the world; concerning which, see above, n. 2039. It is here again repeated that they should be circumcised, and it is expressed, *he shall surely be circumcised,* which expresses necessity, that is, that they should be altogether purified from those loves: and as those within the church are signified, sons that are strangers are not here mentioned, because by them are signified those who are without the church; as was shown above, n. 2048. From the repetition of what was said in the preceding verse concerning those born in the house and bought with silver, every one may see that there is here contained a divine mystery, which does not appear from the literal sense: the mystery is, that purification from those filthy loves is most especially necessary within the church, for this additional reason, because those who are within the church may render holy things themselves impure, which those who are without the church, or the Gentiles, cannot do: hence they are in greater danger of damnation. Moreover, those who are within the church may form principles of falsity in

opposition to the very truths of faith, and be fully imbued with them, which cannot be done by those who are without the church, because they are ignorant of such truths: thus the former may profane holy truths, but the latter cannot; concerning whom, see more in the First Part, n. 1059, 1327, 1328.

2052. *That is born in thy house, and he that is bought with thy silver.*—That hereby are signified those who are within the church of each kind, namely, the celestial, who are those born in the house, and the spiritual, who are those bought with thy silver, was shown above, n. 2048.

2053. *My covenant shall be in your flesh.*—That hereby is signified the conjunction of the Lord with man in his impurity, appears from the signification of a covenant, as denoting conjunction, concerning which see above; and from the signification of flesh, as denoting man's selfhood; concerning which see above, n. 2041. How impure the selfhood is, was stated and shown in the First Part, n. 141, 150, 154, 210, 215, 694, 731, 874-876, 987, 1047. With respect to "my covenant in your flesh," denoting the conjunction of the Lord in man's impurity, the case is this. There does not exist with man any pure intellectual truth, that is, Truth Divine; but the truths of faith, which are with man, are appearances of truth, to which the fallacies belonging to the senses join themselves, and to these the falsities which originate in the lusts of self-love and the love of the world. Such are the truths which exist with man; and how impure these are may appear from the circumstance of their being attended with such adjuncts. Nevertheless the Lord conjoins himself with a man in those impurities, for he animates and quickens them with innocence and charity, and thus forms conscience. The truths of conscience are various, being according to every one's religion; and to these, if they are not contrary to the goods of faith, the Lord is unwilling to do violence, because man is imbued with them, and attaches sanctity to them.

The Lord never breaks any one, but bends him. This may appear from this consideration, that within the church there are some of all denominations who are endowed with conscience; though their conscience nevertheless is more perfect in proportion as the truths which form it approach nearer to the genuine truths of faith. As conscience is formed of truths of faith of this kind, it appears that it is formed in the intellectual part of man; for it is the intellectual part which receives those truths. For this purpose, the Lord miraculously separated the intellectual part of man from his will part: which is a mystery not heretofore known; concerning which see n. 863, 875, 895, 927, 1023. That the "covenant in your flesh" also denotes a significative rite, that is, a rite significative of purification, appears from what was shown above concerning circumcision, n. 2039.

2054. *For an everlasting covenant.*—That hereby is signified conjunction, appears from the signification of a covenant, as denoting conjunction: concerning which see above. As the subject here treated of is those who are within the church, the covenant is again mentioned, and it is here called an everlasting covenant, both because of the particular necessity of circumcision, or of purification from self-love and the love of the world, to those within the church, according to what was shown above, n. 2050; and because those who are within the church enjoy the nearest conjunction with the Lord and his heaven, since their conjunction is by the goods and truths of faith. There is indeed a conjunction also with those who are without the church, but it is more remote, because they are not in the goods and truths of faith; as was stated above, n. 2049. The church, in the kingdom of the Lord, is like the heart and lungs in man; the interiors of man being conjoined with his externals by means of the heart and lungs, whence life is derived to all the neighbouring organs. So also it is with the human race. The conjunction with them of the Lord and of his heaven is nearest with the church, but more remote with those who are without the church, who are in the situation of those organs which live by means of the heart and lungs. The celestial are like the heart, but the spiritual like the lungs. The reason of the necessity in both cases is here treated of, but specifically in regard to those who are within the church; wherefore the covenant is twice mentioned.

2055. Verse 14. *And the uncircumcised male, who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath made void my covenant. The uncircumcised male,* signifies he who is not in the truth of faith: *who is not circumcised in the flesh of his foreskin,* signifies who is in self-love and the love of the world: *that soul shall be cut off from his people,* signifies death eternal: *he hath made void my covenant,* signifies that he cannot be conjoined.

2056. *The uncircumcised male.*—That hereby is signified he who is not in the truth of faith, appears from the signification of a male, as denoting the truth of faith, concerning which see above, n. 2046: wherefore here the uncircumcised male signifies him who is not in the truth of faith, consequently, who is in falsity. “Uncircumcised,” or “having the foreskin,” is a term applied to that which obstructs and defiles, as was stated above; and when it is adjoined to “male” it denotes that which obstructs and defiles truth. In like manner, when it is adjoined to any other thing, it signifies the darkening and defilement of that thing; as the uncircumcised ear in Jeremiah: “To whom shall I speak, and give warning, that they may hear? Behold, *their ear is uncircumcised*, and they cannot hearken: behold, the word of Jehovah is unto them a reproach, they have no delight in it”

(vi. 10): their ear being uncircumcised denotes that there was no attention, and that the word of Jehovah was a reproach to them. This verse treats also of those who are within the church, who are not only in falsity, but likewise in the impurity of self-love and the love of the world; for it is a continuation of what precedes; wherefore mention is here made of the uncircumcised male, who is not circumcised in the flesh of his foreskin, thus denoting what is false conjoined with impurity of life. How great danger such are in of eternal damnation, may appear from what was stated above, n. 2051. This passage relates particularly to those within the church, who profane the goods and truths of faith; of whom it is said, that that soul shall be cut off from his people; for those who are within the church may be guilty of profanation, which those who are without cannot, as was shown, n. 593, 1008, 1010, 1059.

2057. *Who is not circumcised in the flesh of his foreskin.*—That hereby are signified those who are in self-love, appears from what was said above concerning the signification of circumcision and of the foreskin, n. 2039, 2040; and also from the signification of flesh, n. 2041. The flesh of the foreskin here signifies self-love. Those within the church, who are in falsity, and are at the same time in self-love, more especially profane holy things, and not so much they who are influenced by any other love: for self-love is the most filthy of all loves, as being destructive of society, and thus of the human race, according to what was shown above, n. 2045. That it is also diametrically opposite to mutual love, in which heaven consists, thus destructive of heavenly order itself, may appear from wicked spirits and genii in the other life; and also from the hells, in which nothing rules but self-love; in consequence of which, all sorts of hatred, revenge, and cruelty prevail, these having their ground and origin therein.

Mutual love in heaven consists in this, that each loves his neighbour more than himself: hence the whole heaven represents, as it were, one man, all being thus consociated by mutual love from the Lord. Hence it is that the felicities of all are communicated to each, and those of each to all. The heavenly form itself is such, that every one is, as it were, a kind of centre, thus a centre of the communications, consequently of the felicities proceeding from all; and this according to all the differences of that love, which are innumerable. And as those who are in that love perceive the highest happiness in being able to communicate to others what flows into themselves, which they do from the heart, the communication is thus rendered perpetual and eternal; in consequence of which the happiness of each increases in proportion to the increase of the Lord's kingdom. The angels, as dwelling in distinct societies and mansions, do not think of this: but the Lord thus disposes all things of his kingdom both

collectively and individually. Such is the kingdom of the Lord in the heavens.

Nothing attempts to destroy this form and this order but self-love; consequently, all in the other life who are under the influence of self-love are more deeply than others of the infernal character. For self-love communicates nothing to others, but extinguishes and suffocates their delights and felicities. Whatever delight flows from others into those who are in self-love, they take to themselves, centre it in themselves, turn it into the defilement of self, and prevent its further extension: thus they destroy everything that tends to unanimity and consociation, whence result disunion, and consequently destruction. As, also, each of them wishes to be served, worshipped, and adored by others, and loves none but himself, there hence results dissociation, which tends to and puts itself forth in lamentable states, so that they perceive no greater delight than in torturing others, by dreadful contrivances and phantasies, from hatred, revenge, and cruelty. When such spirits approach any society where mutual love dwells, they are cast down of themselves, like impure and dead weights in a pure and living atmosphere, by reason that the inflowing delight terminates in themselves: and as they exhale a filthy idea of self, their own delight is there turned into a cadaverous odour, whereby they are made sensible of the hell of self; besides which they are seized with terrible agonies. Hence may appear what is the quality of self-love, namely, that it is not only destructive of the human race, as was shown above, n. 2045, but that it is also destructive of heavenly order, and, consequently, that there is in it nothing but impurity, defilement, profaneness, and hell itself, however different the appearance may be to those who are in it. Those are in self-love who despise others in comparison with themselves; who regard with hatred those who do not favour, serve, and pay them a kind of worship; and who take a cruel delight in revenge, and in depriving others of honour, reputation, wealth, and life. Those who are in self-love are in these evils; and such as are in these evils may know that they are in self-love.

2058. *That soul shall be cut off from his people.*—That hereby is signified eternal death, appears from the signification of soul, as denoting life, concerning which see n. 1000, 1040, 1742; and from the signification of people, as denoting truths, concerning which see n. 1259, 1260. Consequently, people denote such as live in truths, that is, angels, for the soul to be cut off from whom is to be damned, or to perish in eternal death.

2059. *He hath made void my covenant.*—That hereby is signified that they cannot be conjoined, appears from the signification of a covenant, as denoting conjunction, concerning which see above. Thus to make the covenant void is to disjoin themselves, so as to be incapable of conjunction.

2060. Verse 15. *And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.* *God said unto Abraham,* signifies perception: *Sarai thy wife,* signifies here, as above, truth conjoined with good: *Thou shalt not call her name Sarai,* signifies that he should put off what was human: *but Sarah shall her name be,* signifies that he should put on what is Divine.

2061. *God said unto Abraham.*—That hereby is signified perception, appears from the signification of God's saying, in the historical sense, as denoting, in the internal sense, to perceive, concerning which see n. 1791, 1815, 1819, 1822, 1898, 1919. As another subject here begins to be treated of, namely, what is signified by Sarai and Sarah, and also what by the promise of a son by Sarah, and what by Ishmael, that he would become a great nation, it commences with a new perception of the Lord's, which is expressed by the words, "*God said unto Abraham;*" as is the case elsewhere continually.

2062. *Sarai thy wife.*—That hereby is signified truth conjoined with good, appears from the signification of Sarai, as denoting intellectual truth: and as the title "wife" is here added, it denotes truth conjoined with good. That Sarai, and Sarai as a wife, signifies truth conjoined with good, was shown above, n. 1468, 1901, and in many other places.

2063. *Thou shalt not call her name Sarai, but Sarah shall her name be.*—That hereby is signified that he should put off what was human, and should put on what is Divine, appears from what was said above (at verse 5) concerning Abraham, where it is written, *Thy name shall not any more be called Abram, but Abraham shall thy name be;* by which, in like manner, was signified, that he should put off what was human, and should put on what is Divine, concerning which see n. 2009. For the letter H which was added to the name Sarah was taken out of the name Jehovah, in order that Sarah, like Abraham, might represent the Divinity of the Lord, namely, the divine marriage of good with truth in the Lord, Abraham representing the Divine Good, and Sarah the Divine Truth; from which was to be born the Divine Rational, which is Isaac. Divine Good, which is love, and which, in regard to the whole human race, is mercy, was the internal of the Lord, that is, Jehovah, who is Good itself: this is represented by Abraham. The truth which was to be conjoined with Divine Good was represented by Sarai; and when this truth also was made divine, it is represented by Sarah. For the Lord advanced progressively to union with Jehovah, as has been stated above. The truth not yet divine, represented by Sarai, was such when it was not yet fully united with good, so as to be truth from good; but when it was so united with good as to proceed from good, it was divine; and truth itself was then also good, as being the

truth of good. There is a difference between the truth which tends to good, in order to be united with it, and the truth which is so united with good as to proceed altogether from it. The truth which tends to good has in it as yet some taint of what is human; but that which is altogether united with good puts off all that is human, and puts on what is Divine. This may be illustrated, as above, by what is similar in man. During the course of man's regeneration, that is, when he is about to be conjoined to the Lord, he advances towards conjunction by truth, that is, by the truths of faith; for no one can be regenerated except by the knowledges of faith, which are truths, by which he advances towards conjunction. These truths the Lord meets with good, that is, with charity, which he so adapts as to enter into the knowledges of faith, that is, into its truths. For all truths are vessels receptive of good, wherefore, in proportion as the truths are more genuine, and more numerous, good is rendered more capable of taking them as vessels, and of reducing them to order, and finally of manifesting itself; till at length the truths no longer appear, only so far as good is translucent through them. Thus truth becomes celestial-spiritual. As the Lord is present only in good, which is of charity alone, therefore man is then conjoined with the Lord, and is gifted through goodness, that is, through charity, with conscience; by virtue of which he afterwards thinks what is true, and does what is right; which, however, is according to truths and right actions, into which goodness or charity is implanted.

2064. Verse 16. *And I will bless her, and will give thee a son also of her: and I will bless her, and she shall become nations; kings of people shall be of her. I will bless her,* signifies the multiplication of truth: *and I will give thee a son also of her,* signifies the rational man: *and I will bless her,* signifies the multiplication thereof: *and she shall become nations,* signifies of goods thence derived: *kings of people shall be of her,* signifies truths derived from truth and goodness in conjunction, which are kings of people.

2065. *I will bless her.*—That hereby is signified the multiplication of truth, appears from the signification of blessing, as denoting to be enriched with all goodness and truth; concerning which see n. 981, 1096, 1420, 1422. As it is here said of Sarah, it signifies the enriching or multiplication of truth. For by Sarah, as has been shown, is represented and signified truth originating in good, which is intellectual truth; which truth and its multiplication is what is here treated of: what intellectual truth is may be seen above, n. 1904.

2066. *And I will give thee a son also of her.*—That hereby is signified the rational man, appears from the signification of a son, as denoting truth, concerning which see n. 489, 491, 533, 1147;

and as every rational has its beginning from truth, by a son is here signified the rational. The Lord's first rational man was represented and signified by Ishmael, born of Hagar the handmaid, concerning whom see the preceding chapter: the second rational, here treated of, is represented and signified by Isaac, who was to be born of Sarah. The former, namely, what was represented by Ishmael, was the rational man, which was afterwards expelled the house; but the latter rational, which is represented by Isaac, is that which continues in the house, as being divine. More, however, will be said of this rational, by the divine mercy of the Lord, in the following chapter, where Isaac is treated of.

2067. *And I will bless her.*—That hereby is signified the multiplication thereof, namely, of the rational, understood by a son, appears from the signification of blessing, as denoting to be enriched with all goodness and truth; concerning which see just above.

2068. *And she shall become nations.*—That hereby are signified goods thence derived, appears from the signification of nations, as denoting goods; concerning which see n. 1259, 1260, 1416, 1849.

2069. *Kings of people shall be of her.*—That hereby are signified truths derived from truths and goods in conjunction, appears from the signification of kings, as denoting, in general, all truths, concerning which see above, n. 2015; and from the signification of people, as also denoting truths, in general all things spiritual; for kings are mentioned in relation to people, and not so much to nations, unless when nations signify evils; concerning which see n. 1259, 1260. In the prophetic parts of the Word there is frequent mention of kings and of people; by whom, however, kings and people are never meant: for the very Word itself, which is the internal sense, does not at all treat of kings and people, but of things celestial and spiritual belonging to the Lord's kingdom, consequently, of things relating to goodness and truth: the literal sense only supplies objects, serving, as human expressions, to convey the sense thence resulting. As the subject here treated of is the descent of kings of people from Sarah, and by Sarah is signified the Divine Truth which belonged to the Lord, it is manifest that by kings of people are signified truths derived from truths and goods in conjunction, which are all the truths of the internal church, or the interior truths of faith. These truths, as coming from the Lord, are called kings throughout the Word; and also kings' sons, as was shown above, n. 2015. Every one may see that some internal divine mystery lies hid in these words, where it is said that kings of people should be of her: for in this verse Isaac is treated of, and it is said of him, "I will bless him, and he shall become nations," but of Sarah that "kings of people should be of her:" nearly the

same phrase was used concerning Abraham (verse 6), where it is said that kings should come out of him, but not kings of people, as it is said of Sarah. The mystery which here lies concealed is of too deep a nature to be unfolded and described in few words.

From the representation and signification of Abraham, as denoting Divine Good, and from the representation and signification of Sarah, as denoting Divine Truth, what it is may in some degree appear; namely, that from the Divine Good of the Lord, understood by Abraham, all celestial truth should come forth and exist; and from the Divine Truth of the Lord, understood by Sarah, should come forth and exist all spiritual truth. Celestial truth is what exists with the celestial angels, and spiritual truth is what exists with the spiritual angels; or, what is the same thing, celestial truth is that which existed with the members of the Most Ancient Church, or that before the flood, which was a celestial church; whereas spiritual truth was that which existed with the members of the Ancient Church, or that after the flood, which was a spiritual church. For the angels, as well as the men of the church, are distinguished into celestial and spiritual; the former being distinguished from the latter by their love to the Lord, and the latter from the former by their love towards their neighbour. But concerning celestial truth, and concerning spiritual truth, it is not possible to say more, before the distinction be known between what is celestial and what is spiritual, or, which is the same thing, between the celestial church and the spiritual church, concerning which see what was said in the First Part, n. 202, 337, 1577; also, what was the nature and quality of the Most Ancient Church, and what of the Ancient, n. 597, 607, 640, 765, 1114-1125; and frequently in other places; and that to have love to the Lord is to be celestial, and to have neighbourly love is to be spiritual, n. 2023.

Hence then the mystery is manifest, that by the kings who were to come out of Abraham (verse 6) are signified celestial truths, which flow in from the Divine Good of the Lord; and that by kings of people, who were to be of Sarah, spoken of in this verse, are signified spiritual truths, which flow in from the Divine Truth of the Lord. For the influx of the Lord's Divine Good can only have place with the celestial man, because it flows into his will part, as with the Most Ancient Church: whereas the influx of the Lord's Divine Truth has place with the spiritual man, because it flows only into his intellectual part, which, in the spiritual man, is separated from his will part, n. 2053 at the end; or, which is the same thing, the influx of celestial good has place with the celestial man, and that of spiritual good with the spiritual man: wherefore the Lord appears to the celestial angels as a sun, but to the spiritual as a moon, n. 1529, 1539.

2070. Verse 17. *And Abraham fell upon his face, and laughed,*

and said in his heart, Shall [a child] be born to a son of a hundred years, and shall Sarah, a daughter of ninety years, bear? Abraham fell upon his face, signifies adoration: and laughed, signifies the affection of truth: and said in his heart, signifies that he so thought: Shall [a child] be born to a son of a hundred years, signifies that then the rational of the Lord's Human Essence would be united to the Divine: and shall Sarah, a daughter of ninety years, bear? signifies that truth conjoined with good would effect this.

2071. *Abraham fell on his face.*—That hereby is signified adoration, appears from the signification of falling on the face, as denoting to adore, concerning which see above, n. 1999.

2072. *And laughed.*—That hereby is signified the affection of truth, may appear from the origin and essence of laughter. Its origin is no other than the affection of truth or the affection of falsity, which gives birth to hilarity and joy, which show themselves in the face by laughter: hence it appears that the essence of laughter is no other than this. Laughter, indeed, is something external belonging to the body, being seen in the face. But, in the Word, things interior are expressed and signified by things exterior; as all the interior affections of the mind are expressed by the face, interior hearing and obedience by the ear, internal sight, or understanding, by the eye, power and strength by the hand and arm, and so forth. In the same manner the affection of truth by laughter. In the rational mind of man is truth, which is its chief attribute: there is also in it the affection of good, but this is within the affection of truth, being as its soul. The affection of good that is in the rational does not put itself forth by laughter, but by a certain joy, and thence by a delight of pleasure, which does not laugh, for in laughter there also is generally something which is not altogether good. The reason that truth in man's rational mind is the chief thing is, because it is formed by the knowledges of truth: for it is impossible for any one to become rational except by such knowledges: and knowledges of good are also truths equally with the knowledges of truth.

That laughter here signifies the affection of truth, may appear from the circumstance of mention being here made of Abraham's laughing, and the same of Sarah, both before and after the birth of Isaac; and also from Isaac's being named from laughter, for the word "Isaac" has that signification. That Abraham *laughed* when he heard about Isaac, appears from this verse, for it is said that Abraham *laughed* when he heard of having a son by Sarah. That Sarah also laughed before Isaac was born, when she was told by Jehovah that she should bear a son, appears from these words: "Sarah heard it at the door of the tent:—therefore Sarah *laughed within herself*, saying, After that I am old shall I have pleasure, my lord being old also? And Jehovah said to Abra-

ham, Wherefore did Sarah *laugh*, saying, Shall I of a surety bear a child which am old?—Sarah denied, saying, *I did not laugh*; for she was afraid. And he said, Nay, *but thou didst laugh*" (Gen. xviii. 12, 13, 15). Afterwards, also, when Isaac was born, it is said, "Abraham called the name of his son,—*Isaac* (laughter).—And Sarah said, *God hath made me to laugh*, so that all that hear *will laugh with me*" (Gen. xxi. 3, 6). These circumstances would never have been mentioned, unless such things had been implied by laughing, and by the name of Isaac, which signifies laughter.

2073. *And said in his heart*.—That these words signify that he so thought, appears without explanation.

2074. *Shall [a child] be born to a son of a hundred years?*—That hereby is signified that then the rational mind of the Lord's Human Essence would be united to the Divine, appears from the signification of a hundred; concerning which see above, n. 1988.

2075. *Shall Sarah, a daughter of ninety years, bear?*—That hereby is signified that truth conjoined with good would effect this, appears from the representation and signification of Sarah, as denoting truth conjoined with good, or Truth Divine; and from the signification of the number ninety, or, what is the same thing, of nine. It cannot but be a matter of surprise to every one that the number of a hundred years, which Abraham had attained, should signify that the rational of the Lord's Human Essence would be united to the Divine; and that the number of ninety years, which was the age of Sarah, should signify that truth conjoined with good would effect this. As, however, there is nothing in the Word of the Lord but what is heavenly and divine, this must also be true of the very numbers contained in it; that all numbers throughout the Word signify things, as well as all names, was shown in the First Part, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893, 1988. That the number nine signifies conjunction, and much more the number ninety, as being composed of nine multiplied by ten (for ten signifies remains, by which there is conjunction, as appears from what was said above, n. 1988), may appear also from the following representatives and significatives. It was commanded that in *the tenth day of the seventh month* there should be a day of atonement, and that this should be a sabbath of a sabbath; and in *the ninth of the seventh month* at even, from even unto even, they should celebrate the sabbath (Lev. xxiii. 27, 32). In the internal sense these words signify conjunction by remains, *nine* denoting conjunction, and *ten* remains. That a divine mystery is involved in these numbers, appears evidently from the months and days of the year, which were to be accounted holy; as from every seventh day, which was to be a sabbath; from the seventh month, as in this passage, which was to be a sabbath of a sabbath; from the seventh year; and again from the seven times seventh year, when the jubilee

should commence. The case is similar in regard to the other numbers mentioned in the Word; as the number three, which signifies nearly the same as seven; the number twelve, which denotes all things belonging to faith; and the number ten, which signifies the same as tenths, or tithes, that is, remains, n. 576. And so with the others. Thus here in Leviticus: unless the number ten and the number nine involve mysteries, it would never have been commanded that this sabbath of a sabbath should be on the tenth day of the seventh month, and on the ninth of the month they should celebrate it. Such is the Word of the Lord in the internal sense, although in the historical sense nothing of the kind appears. It is the same when it is related of Jerusalem that it was besieged by Nebuchadnezzar in the ninth year of Zedekiah, and that it was broken up in the eleventh year, on the ninth day of the month; concerning which it is thus written in the second book of Kings: "It came to pass in the *ninth year* of his reign, in the *tenth month*, on the *tenth day of the month*, that Nebuchadnezzar king of Babylon came against Jerusalem: and the city was besieged unto the *eleventh year* of king Zedekiah: and on the *ninth of the month* the famine prevailed in the city, and there was no bread for the people of the land: and the city was broken up" (xxv. 1-4): by the ninth year and the tenth month, and by the eleventh year and the ninth of the month, when the famine prevailed in the city, and there was no bread for the people of the land, in the internal sense is signified that there was no longer any conjunction by the things belonging to faith and charity: a famine in the city, and no bread for the people of the land, signifies that there was nothing of faith and charity remaining: this is the internal sense of these words, which does not at all appear in the letter. In similar cases the internal sense still less appears from the historical parts of the Word than from the prophetic, because the historical facts engage the attention to such a degree, that it is scarcely believed that anything of a deeper nature lies concealed within them; when, nevertheless, all the facts are representative, and the words in which they are related are everywhere significative. This may appear incredible, but still it is true; see n. 1769-1772.

2076. Verse 18. *And Abraham said unto God, O that Ishmael might live before thee!* Abraham said unto God, signifies the Lord's perception from love: *O that Ishmael might live before thee!* signifies that others might not perish who are rational from truth.

2077. *Abraham said unto God.*—That hereby is signified the Lord's perception from love, appears from the signification of saying to God, as denoting to perceive, concerning which, see above in several places: that Abraham hereby signifies the Lord in such a state and in such an age, was said above,

n. 1989. That the Lord said this from love is evident, for the affection of love shines forth from the very words, where it is said, "O that Ishmael might live before thee!" The affection or love of the Lord was Divine, being exercised towards the whole human race, which, by the union of his Human Essence with the Divine, he was desirous of perfectly conjoining with himself, and of saving eternally; concerning which love, see n. 1735: and that the Lord, by virtue of this love, continually fought against the hells, n. 1690, 1789, 1812: and that in the union of his Humanity with the Divinity he regarded nothing but the conjunction of the Divinity with the human race, n. 2034. The quality of the Lord's love transcends all human understanding, and is more especially incredible to those who do not know what the celestial love is, in which the angels are. Those angels, for the sake of saving a soul from hell, make no account of death, yea, if it were in their power, they would endure hell for such a soul: hence it is their inmost joy to translate into heaven any one that rises from the dead. They confess, however, that this love is not in the least from themselves, but that the whole of it, to the minutest particular, is from the Lord alone: nay, they are indignant if any one thinks otherwise.

2078. *O that Ishmael might live before thee!*—That these words signify that others might not perish who are rational from truth, appears from the representation and consequent signification of Ishmael, as denoting the rational man; concerning which, see the foregoing chapter, where it treats of Ishmael. There are two kinds of men within the church, namely, the spiritual and the celestial. The spiritual become rational by virtue of truth; but celestial, by virtue of good: what is the distinction between the spiritual and the celestial, may be seen above, n. 2069; and frequently in the First Part. The spiritual, who become rational by truth, are here understood by Ishmael; for rational truth is Ishmael, in his genuine meaning: as was shown above, n. 1893, 1949-1951. This rational truth, when it is adopted and desired by good, as in the present case by the Lord, understood by Abraham, signifies what is spiritual, consequently the spiritual man; or which is the same thing, the spiritual church, the salvation of which the Lord desired from his Divine Love; concerning which love see above, n. 2077. This desire is expressed by these words, "*O that Ishmael might live before thee!*"

2079. Verse 19. *And God said, Sarah thy wife shall indeed bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant, and with his seed after him. God said,* signifies a reply perceived: *Sarah thy wife,* signifies Divine Truth conjoined with good: *shall*

indeed bear thee a son, signifies that from thence would come the rational mind: *and thou shalt call his name Isaac*, signifies the Divine Rational: *and I will establish my covenant with him*, signifies union: *for an everlasting covenant*, signifies eternal union: *and with his seed after him*, signifies those who should have faith in the Lord.

2080. *God said*.—That hereby is signified a reply perceived, appears from the signification of saying, as denoting to perceive, concerning which, see above, n. 2077; and as in the foregoing verse Abraham said, by which was signified perception; and here God said, or replied; it follows that it signifies a reply perceived, or a reply of perception. In every perception whatsoever there is both a proposition and a reply. The perception of each is here expressed, in the historical sense, by Abraham's saying to God, and by God's saying to Abraham. That God's saying denotes to perceive, may be seen, n. 1791, 1815, 1819, 1822, 1898, 1919; and above in this chapter throughout.

2081. *Sarah thy wife*.—That hereby is signified Divine Truth conjoined with good, appears from the representation and consequent signification of Sarah, as denoting Divine Truth conjoined with good, concerning which see above, n. 2063.

2082. *Shall indeed bear thee a son*.—That hereby is signified that from thence should come the rational, appears from the signification of a son, as denoting truth, in the present case truth rational, concerning which see also above, n. 2066.

2083. *And thou shalt call his name Isaac*.—That hereby is signified the Divine Rational, appears from the representation of Isaac, and also from the signification of his name in the internal sense. First, with respect to the representation of Isaac. Abraham, as has been shown above, represents the Lord's internal man, but Isaac the rational man, and Jacob the natural. The Lord's internal man was Jehovah himself: the rational man, as being conceived from an influx of the internal man into the affection of sciences belonging to the external, n. 1896, 1902, 1910, was from the Divinity thus conjoined with Humanity. Hence the first rational mind, represented by Ishmael, was human; but it was made Divine by the Lord, and thus is represented by Isaac. Secondly, with respect to the signification of his name. Isaac was so named from laughter; and as laughter in the internal sense signifies the affection of truth, which belongs to the rational mind, as was shown above, n. 2072, it here signifies the Divine Rational. The Lord made Divine all that was human belonging to him by his own power; thus he not only made the rational Divine, but also the interior and exterior sensual, and, consequently, the very body itself: thus he united the Humanity with the Divinity. That not only the rational, but also the sensual, and, consequently, the whole body, was made Divine, and Jehovah, has been shown above: it may

appear to every one from this consideration, that the Lord alone rose from the dead as to his body, and that he sits at the right hand of Divine Power, both as to all his Divinity and all his Humanity: to sit at the right hand of Divine Power, signifies to have all power in heaven and in earth.

2084. *And I will establish my covenant with him for an everlasting covenant.*—That hereby is signified union, and indeed, eternal union, appears from the signification of a covenant, as denoting conjunction, and when spoken of the Lord, as denoting the union of his Divine Essence with his Human, and of his Human Essence with his Divine. That a covenant has such signification, was shown above, n. 665, 666, 1023, 1038, 1864, and throughout in this chapter.

2085. *And with his seed after him.*—That hereby are signified those who should have faith in the Lord, appears from the signification of seed, as denoting faith, concerning which see above, n. 1025, 1447, 1610, 2034. By seed are here signified those who have faith grounded in love, that is, in love to the Lord, consequently, the celestial, or the members of the celestial church: for the subject here treated of is seed descending from Isaac. But those who have faith grounded in charity, that is, in charity towards their neighbour, consequently, the spiritual, or they who are of the spiritual church, are signified by Ishmael; and these are treated of in the subsequent verse. What is the distinction between the celestial and the spiritual, may be seen above, n. 2069, 2078; also what is the distinction between having love to the Lord and having charity towards our neighbour, n. 2023.

2086. Verse 20. *And as for Ishmael, I have heard thee. Behold, I will bless him, and will make him fruitful, and will multiply him most exceedingly: twelve princes shall he beget; and I will make him become a great nation. As for Ishmael, I have heard thee,* signifies those who are rational from truth, and that they are to be saved: *Behold, I will bless him,* signifies that they shall be imbued and endowed: *and will make him fruitful,* signifies with the good things of faith: *and I will multiply him,* signifies with truths thence derived: *most exceedingly,* signifies immensely: *twelve princes shall he beget,* signifies the primary precepts of the faith which is grounded in charity: *and I will make him become a great nation,* signifies the enjoyment of good things, and the increase of them.

2087. *As for Ishmael, I have heard thee.*—That these words signify those who are rational from truth, and that they are to be saved, appears from the representation of Ishmael in this place, as denoting those who are rational from truth, or those who are spiritual, concerning which see above, n. 2078; and that they are to be saved, appears from the signification of “I have heard thee,” as may appear without explanation.

2088. *Behold, I will bless him, and will make him fruitful, and*

will multiply him most exceedingly.—That these words signify that they shall be imbued and endowed with the good things of faith, and the truths thence derived, to an immense degree, appears from the signification of being blessed, of being made fruitful, and of being multiplied. To be blessed signifies to be endowed with all good things, as was shown in the First Part, n. 981, 1096, 1420, 1422: to be made fruitful, signifies the good things of faith with which they should be endowed: and to be multiplied, signifies the truths thence derived; as was also shown in the First Part, n. 43, 55, 913, 983. It would be tedious here to explain again who are celestial, and who are spiritual, as they are described above; see n. 81, 597, 607, 765, 2069, 2078, and in several other places: in general, the celestial are those who have love to the Lord, and the spiritual those who have charity towards their neighbour; see above, n. 2023. The celestial are those who are in the affection of good originating in good, but the spiritual those who are in the affection of good originating in truth. From the beginning all were celestial, because they were in love to the Lord, whence they received perception, by virtue of which they perceived what was good, not from truth, but from the affection of good. But afterwards, when such love to the Lord no longer prevailed, spiritual men succeeded; and men were called spiritual who were in love towards their neighbour, or in charity. But neighbourly love, or charity, was implanted by truth; and thus they received conscience, according to which they acted, not from the affection of good, but from the affection of truth. Charity, with such, appears like the affection of good: it is, however, the affection of truth; and by reason of such appearance, charity is also called good: it is, however, the good of their faith. These are they who are meant by the Lord in John: “I am the door: by me if any one enter in, he shall be saved, and shall go in and out, and find pasture.—I am the good shepherd, and know my sheep, and am known of mine.—*And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd*” (x. 9, 14, 16).

2089. *Twelve princes shall he beget.*—That hereby are signified the primary precepts which belong to charity, appears from the signification of twelve, as denoting all things of faith; and from the signification of princes, as denoting things primary. Kings and princes are spoken of throughout the Word; but in the internal sense they by no means signify a king or prince, but those things which are primary in regard to the subject in relation to which they are mentioned: that kings signify truths in the aggregate, was shown above, n. 2015; that princes signify the primary things of truths which are precepts, may be seen, n. 1482. Hence the angels, specifically the spiritual angels, are called principalities, because they are in truths. The term “princes”

is applied to them by reason of truths which have their ground in charity, for the spiritual, as was said above, n. 1482, by means of apparent truths esteemed by them as truths, receive charity from the Lord, and by charity conscience. That twelve signifies all things of faith has been heretofore unknown to the world; nevertheless, this is the constant signification of twelve, wherever that number occurs, whether in the historical or prophetic parts of the Word. Nothing else is signified by the twelve sons of Jacob, and hence by the twelve tribes, which took their names from them; in the like manner by the twelve disciples of the Lord, each of the former as well as the latter, represented something essential and primary of faith. What was particularly represented by each son of Jacob, and hence by each tribe of Israel, will be shown, by the divine mercy of the Lord, when we come to treat of the sons of Jacob, Gen. xxix. and xxx.

2090. *And I will make him become a great nation.*—That hereby is signified the enjoyment of good things and their increase of them, appears from the signification of nations, as denoting good things, concerning which see above, n. 1159, 1258-1260, 1416, 1849; wherefore, in the present case, to make him become a great nation, signifies both the enjoyment and the increase of good things.

2091. Verse 21. *But my covenant will I establish with Isaac; whom Sarah shall bear to thee, at this set time in the next year. My covenant will I establish with Isaac,* signifies union with the Divine Rational: *whom Sarah shall bear to thee,* signifies Divine Truth conjoined with good, from which it will exist: *at this set time in the next year,* signifies the state of union when this was the case.

2092. *My covenant will I establish with Isaac.*—That hereby is signified union with the Divine Rational, appears from the signification of a covenant, as denoting union, concerning which see above; and from the representation of Isaac, as denoting the Divine Rational; concerning which see above, n. 2083.

2093. *Whom Sarah shall bear to thee.*—That hereby is signified Divine Truth conjoined with Divine Good, from which it will exist, appears from the representation of Sarah, as denoting Divine Truth, concerning which see above, n. 2063, 2081; and from the representation of Abraham, as denoting Divine Good, concerning which see above, n. 2063, and in other places. How the Lord's first rational man was conceived and born, was shown in the foregoing chapter when treating of Ishmael, by whom that rational was represented. The subject now treated of, in this verse; and in the following chapter, is that rational which was made Divine by the Lord, which was done by a conjunction, like that of marriage, of Divine Good with Divine Truth. The first rational cannot be otherwise conceived than by a flowing of the internal man into the affection of sciences belonging to the

external, nor be otherwise born than of the affection of sciences, which was represented by Hagar, the handmaid of Sarai, as was shown in the foregoing chapter, n. 1896, 1902, 1910; and in other places there; but the second or Divine Rational man is not so conceived and born, but by a conjunction of the truth of the internal man with his good, and a flowing thence. With the Lord this was effected by his own power from the Divinity itself, that is, from Jehovah. His internal man, as has been repeatedly stated above, was Jehovah; and the good itself, represented by Abraham, was that of the internal man; and so was the truth itself, represented by Sarah: thus each was Divine. Hence then the Lord's Divine Rational was conceived and born; it being effected, indeed, by an influx of good into truth, thus by truth; for truth is the chief constituent of the rational, as was stated above, n. 2072. It is therefore here said, *Whom Sarah shall bear to thee*; which signifies Divine Truth conjoined with good, from which it was to exist; and above, at verse 17, that *Sarah was a daughter of ninety years*, signifying that truth conjoined with good should effect this. The like, but not in equal perfection, takes place with every man, as being created to be a likeness and image of God: for the first rational of man is also conceived and born by an influx of his internal man into the life of the affection of sciences of his external; but his second rational mind from an influx of goodness and truth from the Lord, through his internal man. This second rational mind he receives from the Lord when he is regenerated, for he is then made sensible in his rational mind of what the good and truth of faith are. The internal man, with every one, is above his rational, and is the habitation of the Lord, concerning which see n. 1889, 1940.

2094. The subject treated of in the preceding chapter, and thus far in this, is the conception and nativity of the rational with the Lord; how it was made Divine is also treated of in what follows. But some may suppose that to know these things is of little importance to those who have faith, and that it is enough to know that the Lord's Human Essence was made Divine, and that the Lord is God as to both. The case, however, is this: Those who believe this in simplicity have no need to know how it was effected, for to know how it was effected only has for its end that they may believe it to be so. There are many at this day who believe nothing unless they are rationally convinced that it is so; as may appear from the circumstance, that few believe in the Lord, although they confess him with their lips, because it is agreeable to the doctrine of faith; but still they say within themselves, and amongst themselves, that if they knew how it could be so, they would believe. The reason that they thus speak, and yet do not believe, is, because the Lord was born as another man and was in external form as

another man. Such persons can never receive any faith unless they first comprehend, in some measure, how it may be so: for the use of such therefore these things are made manifest. But those who believe the Word in simplicity have no need to know all these things, because they are in the end, which the former cannot attain except by the knowledge of such things. Moreover, these are the things which are contained in the internal sense of the Word, and the internal sense is the Word of the Lord in the heavens, and those who are in the heavens, by their perception, understand it thus. When man is in the truth, that is, in the internal sense, he may then make one, as to thought, with the inhabitants of heaven, although man is respectively in a most general and obscure idea. The celestial in heaven, who are in faith itself, regard the above things from good, as being so; but the spiritual regard them from truth; and these are confirmed and perfected by such things as are contained in the internal sense; which is done by thousands of interior reasons, which cannot perceptibly flow into the ideas of man.

2095. *At this set time in the next year.*—That hereby is signified the state of union when this was the case, appears from what has been already said concerning Abraham's age, as being a son of a hundred years, and concerning Sarah's age, as being a daughter of ninety years, when Isaac was born: by which is signified, that then the rational of the Lord's Human Essence would be united to his Divine, and that truth conjoined with good would effect this, concerning which see above, n. 1988, 2074, 2075. Hence then the next year signifies the state of union.

2096. Verse 22. *And he left off speaking with him: and God went up from Abraham.* *He left off speaking with him*, signifies the end of this perception: *and God went up from Abraham*, signifies the Lord's entrance into his former state.

2097. *He left off speaking with him.*—That hereby is signified the end of this perception, appears from the signification of speaking and saying, as denoting to perceive, concerning which see frequently above: wherefore to leave off speaking is to be no longer in such perception.

2098. *And God went up from Abraham.*—That hereby is signified the Lord's entrance into His former state, appears from what was said in the last paragraph, and thus without explanation. That the Lord was in two states during his life in the world, one of humiliation, and the other of glorification, has been shown above, n. 1603, 2033; and in consequence of this, he had two states of perception. He was in a state of glorification, that is, of the union of the Humanity with the Divinity, when he perceived the things which are thus far contained in the internal sense of this chapter; and that he was no longer in such perception, is expressed by its being said that "he left off speaking with him: and God went up from Abraham."

2099. Verse 23. *And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his silver, every male among the men of Abraham's house, and circumcised the flesh of their foreskin, in the selfsame day; as God had said unto him. Abraham took Ishmael his son,* signifies those who are truly rational: *and all that were born in his house, all that were bought with his silver, and every male among the men of Abraham's house,* signifies here, as above, those within the church, with whom the truths of faith are conjoined with its goods: *and circumcised the flesh of their foreskin,* signifies their purification and righteousness from the Lord: *in the selfsame day,* signifies the state which has been spoken of: *as God had said unto him,* signifies according to perception.

2100. *Abraham took Ishmael his son.*—That hereby are signified those who are truly rational, appears from the signification of Ishmael, as denoting those who are rational from a principle of truth, that is, who are spiritual, concerning which, see above, n. 2078, 2087, 2088.

2101. *All that were born in his house, and all that were bought with his silver, every male among the men of Abraham's house.*—That hereby are signified those within the church, with whom the truths of faith are conjoined with its goods, appears from the signification of those born in the house, as denoting the celestial, and from the signification of those bought with silver, as denoting the spiritual; and that they are those within the church, concerning whom, see above, n. 2048, 2051, 2052; and also from the signification of a male, as denoting those who are in the truth of faith, concerning which, see also above, n. 2046. Whence it is evident, that they are those within the church with whom the truths of faith are conjoined with its goods.

2102. *And circumcised the flesh of their foreskin.*—That hereby is signified their purification and righteousness from the Lord, appears from the signification of being circumcised, as denoting to be purified from self-love and the love of the world, concerning which, see above, n. 2039; and also from the signification of the flesh of the foreskin, as denoting the removal of those loves, concerning which, see above, n. 2041, 2053, 2057; where it was likewise shown, that those loves alone oppose the flowing in and operation of good and truth from the Lord, and, consequently, the application of the Lord's righteousness to man. The subject treated of in this chapter throughout is the union of the Lord's Divine Essence with his Human, and the conjunction of the Lord with man by his Human Essence made Divine; and also concerning circumcision, that is, purification from the defilements which are in man. These subjects cohere in one series, and one follows as a consequence from the other. For the union of the Divine Essence with the Human in the Lord was effected, to the end that the Divinity might be conjoined to man; but the con-

junction of the Divinity with man cannot have place, unless man be purified from those defiling loves: as soon, however, as he is thus purified, the Divine Humanity of the Lord flows in, and thus conjoins man to itself. Hence appears what is the quality of the Word, namely, that it is connected in a regular and beautiful series when it is understood according to its signification in the internal sense.

2103. *In the selfsame day.*—That hereby is signified the state which has been spoken of, appears from the signification of day, as denoting state in the internal sense, concerning which, see above, n. 23, 487, 488, 493, 893.

2104. *As God had said unto him.*—That hereby is signified, according to perception, appears from the signification of God's saying and speaking, as denoting to perceive, concerning which, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2097.

2105. Verse 24-26. *And Abraham was a son of ninety and nine years, when he was circumcised in the flesh of his foreskin. And Ishmael his son was a son of thirteen years when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son. Abraham was a son of ninety and nine years, signifies the state and time before the union of the Lord's Divine Essence with his Human: when he was circumcised in the flesh of his foreskin, signifies when he utterly expelled the evils of the external man: and Ishmael his son, signifies those who are made rational by the truths of faith from the Lord: was a son of thirteen years, signifies holy remains: when he was circumcised in the flesh of his foreskin, signifies, as before, purification: in the selfsame day, signifies that it was at that time: was Abraham circumcised, and Ishmael his son, signifies that when the Lord joined the Human Essence to his Divine, he also conjoined to himself, and saved, all others who became rational from truth.*

2106. *Abraham was a son of ninety and nine years.*—That these words signify the state and time before the union of the Lord's Divine Essence with his Human, appears from the signification of ninety-nine years, as denoting the time before the Lord fully conjoined the internal man with the rational, concerning which, see above, n. 1988. The Lord's internal man, as repeatedly stated above, was Jehovah himself, that is, the Divinity itself, which, when united to the Humanity, is united to the rational mind: for what is human begins in the inmost of the rational mind, and thence extends itself to man's external.

2107. *When he was circumcised in the flesh of his foreskin.*—That hereby is signified when he utterly expelled the evils of the external man, appears from the signification of being circumcised, as denoting to be purified from self-love and the love of the world, or, which is the same thing, from evils, for all evils are thence, concerning which, see above, n. 2029, 2041,

2043, 2047: and the Lord, by his own power, expelled evils, and thereby made his Human Essence Divine, as was abundantly proved in the First Part, and also above, n. 2025.

2108. *And Ishmael his son.*—That hereby are signified those who become rational by the truths of faith, appears from the signification of Ishmael in this place, as denoting those who become rational by truth, that is, who become spiritual, concerning which, see above, n. 2078, 2087, 2088.

2109. *Was a son of thirteen years.*—That these words signify holy remains, may appear from the signification of ten, as denoting remains, concerning which, see above, n. 576, 1988, and from the signification of three, as denoting what is holy; concerning which see n. 720, 901. Hence the number thirteen, as being composed of ten and three, signifies holy remains: that numbers in the Word signify things, may be seen, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893. What is meant by remains in man, was shown, n. 468, 530, 561, 660, 1050, 1906.

2110. *When he was circumcised in the flesh of his foreskin.*—That hereby is signified purification, appears from the signification of being circumcised, as denoting to be purified from self-love and the love of the world, concerning which, see n. 2039; and from the signification of the flesh of the foreskin, as denoting the removal of those loves; concerning which, see n. 2041, 2053, 2057.

2111. *In the selfsame day.*—That hereby is signified, at that time, appears from the signification of day as denoting time and state; concerning which, see also above, n. 23, 487, 488, 493, 893.

2112. *Was Abraham circumcised, and Ishmael his son.*—That hereby is signified, that when the Lord conjoined his Human Essence to his Divine, he also conjoined to himself, and saved, those others who became rational from truth, appears from the representation of Abraham in this chapter, as denoting the Lord in that state and in that age, concerning which, see above, n. 1989; and from the representation of Ishmael in this place, as denoting those who become rational from truth, concerning which see above, n. 2078, 2087, 2088; and also from the signification of being circumcised, as denoting to be purified, concerning which, see above, n. 2039; and, when spoken of the Lord, to be glorified, consequently, to put off what was human, and to put on what is Divine. That to be glorified means to put on what is Divine, may be seen above, n. 2033; and that he then conjoined to himself those also who became rational, that is, spiritual, from truth, may be seen above, n. 2034, 2078, 2088.

2113. Verse 27. *And all the men of his house; he that was born in the house, and he that was bought with silver of a son that was a stranger, were circumcised with him. All the men of his house; he that was born in the house, and he that was bought with silver,* signifies all who are within the church: *of a son that was a stranger,* signifies all who are rational out of the church:

were circumcised with him, signifies that they were justified by the Lord.

2114. *All the men of his house ; he that was born in the house, and he that was bought with silver.*—That hereby are signified all who are within the church, appears from the signification of those born in the house, as denoting the celestial; and from the signification of those bought with silver, as denoting the spiritual; concerning which, see above, n. 2048, 2051, 2052. It has also been shown, that they are those who are within the church; for all who are within the church, that is, all who constitute the church, are either celestial or spiritual; who are the celestial and who the spiritual may be seen above, n. 2088. In this last verse of this chapter is contained a summary of all that has been stated above, namely, that they who are purified from self-love and the love of the world, whether they be within or without the church, are justified by the Lord. Both classes are called the men of the house; for the house, in the internal sense, signifies the kingdom of the Lord; see n. 2048.

2115. *Of a son that was a stranger.*—That hereby are signified all who are rational out of the church, appears from the signification of a son that is a stranger, as denoting those without the church, concerning which, see above, n. 2049, consequently, the Gentiles, who have not the Word, and therefore have no knowledge of the Lord. That these are saved, as well as those within the church, if they are rational, that is, if they live together in charity and mutual love, and have received any principle of conscience according to their religious persuasions, was shown in the First Part, n. 593, 932, 1032, 1059, 1327, 1328.

2116. *Were circumcised with him.*—That hereby is signified that they were justified by the Lord, may appear from the representation and consequent signification of being circumcised, as denoting to be purified; concerning which, see above, n. 2039. Their being circumcised with him, that is, with Abraham, was also representative, namely, of their being purified and thus justified by the Lord.

With respect to justification, it is not to be understood according to the common manner of apprehending, namely, that all evils and sins are wiped away, and altogether blotted out, when the sinner, as he imagines, receives faith, though at the very point of death, howsoever he may have lived in evil and wickedness during the whole course of his life: for I have been fully instructed, that not the smallest evil which a man has thought and actually done in the life of the body is wiped away and altogether blotted out, but that all remains, even to the smallest particular.

The truth is this. Those who have lived in the thought and practice of hatred, revenge, cruelty, and adultery, and thus not in any charity, retain after death the life which they have

thereby contracted, including all things belonging to such life, even to the minutest particulars, which successively return: hence their torments in hell. Those who have lived in love to the Lord, and in charity towards their neighbour, likewise retain all the evils of their lives; but in them they are tempered by the good which they have received from the Lord, through the life of charity, during their abode in the world; and thus they are elevated into heaven, yea, are withheld from the evils which they still have with them, so that they do not appear. Such in the other life as doubt concerning this circumstance of their having evils with them, because they do not appear, are again let into them, till they are convinced it is so; and then they are again elevated into heaven.

This then is being justified; for thus they acknowledge that their righteousness is not their own, but the Lord's. The common saying that they are saved who have faith is true: but by faith nothing else is meant, in the Word, but love to the Lord, and love towards one's neighbour, consequently, a life agreeable to such love. Doctrinals and tenets of faith are not faith, but are only things belonging to faith; for all and each of them are given for the sake of this end, to make man such as they teach him to be. This may appear evident from the Lord's words, where he teaches, that the law and all the prophets, that is, the whole doctrine of faith, consists in love to God and in love towards our neighbour (Matt. xxii. 34-39; Mark xii. 28-35): that there is no other faith which can properly be called faith, was shown in the First Part, n. 30-38, 379, 389, 724, 809, 896, 904, 916, 989, 1017, 1076, 1077, 1121, 1158, 1162, 1176, 1258, 1285, 1316, 1608, 1798, 1799, 1834, 1843, 1844; and that heaven itself consists in love to the Lord and in mutual love, n. 537, 547, 553, 1112, 2057.

OF THE LAST JUDGMENT.

2117. *FEW at this day know what is meant by the last judgment. It is generally supposed that it is to be accompanied by the destruction of the world: and it is hence conjectured, that this terrestrial globe is to perish by fire, together with all things that exist in the visible world; and that then, for the first time, the dead shall rise again, and shall stand before the judgment-seat; when the wicked are to be cast into hell, and the good to ascend into heaven. These conjectures are grounded in the prophetical parts of the Word, where mention is made of a new heaven and a new earth, and also of the New Jerusalem; mankind not being aware that the prophetical parts of the Word, in their in-*

ternal sense, have a totally different signification from what appears in the literal sense; and that by heaven is not meant heaven, nor by earth the earth, but the church of the Lord in general, and with every individual in particular.

2118. *By the last judgment is meant the last time of the church; and also the last time of every one's life. To speak of it, first, as denoting the last time of the church. It was the last judgment of the Most Ancient Church, or that before the flood, when their posterity perished, whose destruction is described by the flood. It was the last judgment of the Ancient Church, which was that after the flood, when almost all who belonged to that church became idolaters, and were dispersed. It was the last judgment of the representative church which succeeded among the posterity of Jacob, when the ten tribes were carried away into captivity, and dispersed amongst the nations; and afterwards when the Jews, after the coming of the Lord, were driven out of the land of Canaan, and scattered over the face of the whole earth. The last judgment of the present church, which is called the Christian Church, is what is meant, in the revelation of John, by the New Heaven and the New Earth.*

2119. *That the last time of the life of every man, when he dies, is to him the last judgment, is not unknown to some, but still few believe it. Nevertheless it is a certain truth, that every man rises again after death into the other life, and undergoes his judgment. This judgment is thus accomplished. As soon as his corporeal organs grow cold, which happens a few days after his decease, he is raised again of the Lord by celestial angels, who at first are attendant on him; but in case he be such that he cannot remain with them, he is then received into the care of spiritual angels; and successively afterwards into the care of good spirits. For all who come into the other life, be they who they may, are welcome guests who are graciously received and accepted. But as every one's desires follow him, he who has led a wicked life cannot abide long with the angels and good spirits, but successively separates himself from them, repeating these separations till he comes among spirits whose life is similar and conformable to that which he had while in the world. It then appears to him as if he were in his former bodily life, and, in fact, his present life is a continuation of his past. From this life his judgment commences. Those who have led a wicked life in process of time descend into hell: and those who have led a good life are by degrees elevated by the Lord into heaven. Such is the last judgment of every individual person; of which we have spoken from experience in the First Part.*

2120. *As to what the Lord spoke concerning the last times, saying that then the sea and the waves shall roar, the sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, nation shall rise against nation, and kingdom against kingdom, with several other particulars (Matt. xxiv. 7, 29; Luke xxi. 25); they all, both in general and in particular, signify the state of the church*

in regard to what it would be at the time of its last judgment. By the sea and the waves roaring, nothing else is signified, than that heresies and controversies, in general within the church, and in particular in every individual, would be thus noisy and outrageous; by the sun nothing else is meant than love to the Lord and towards our neighbour; by the moon, faith; and by stars, the knowledges of faith; which in the last times would thus be darkened, would not give light, and would fall from heaven, that is, would vanish away. The like is said by the Lord in Isaiah (xiii. 10). Also, by nation rising up against nation, and kingdom against kingdom, nothing else is meant than evils rising against evils, and falsities against falsities, etc. There are many mysterious reasons why the Lord spoke in this style. That seas, the sun, the moon, the stars, nations, and kingdoms, have such a signification, I know of a certainty: and it was shown in the First Part.

2121. *That the last judgment is at hand,* cannot so plainly appear on earth, and within the church, as in the other life, whither all souls come and flock together. The world of spirits is at this day full of evil geni and evil spirits, chiefly from the Christian world; amongst whom there reign nothing but hatred, revenge, cruelty, and obscenity of all kinds, and also treacherous machinations. Nor is this the case only with the world of spirits, whither souls recently deceased first go, but also with the interior sphere of that world, where those dwell, who, as to their intentions and ends of life, had been inwardly wicked. This sphere, in like manner, is at this day so crowded, that I have wondered that so great a number of wicked spirits could possibly be collected together. For all are not cast instantly into hell, because it is according to the laws of order that every one who is of such a character should return into his own life which he had in the body, and should thence be let down into hell by degrees. The Lord casts none down into hell, but every one casts himself thither. Hence it is that those worlds of spirits are thronged with the crowds of such spirits, who remain there for a time. By these the souls who come from the world are direfully infested: and, moreover, the spirits attendant upon man (for every man is governed by spirits and angels from the Lord) are more excited than heretofore to infuse into man malignant influences, which, indeed, they do to such a degree, that the attendant angels can scarcely avert them, but are compelled to exercise their influence on man more remotely. Hence in the other life, it may evidently appear, that the last time is at hand.*

2122. *As to what further concerns souls recently from the world. Those who come from the Christian world have scarcely any other thought and purpose than to become the greatest, and to possess all things, so entirely are they eaten up with self-love and*

* The reader will recollect that this was published by our author in the year 1750. According to his later publications, the last judgment actually took place, or the chief operations belonging to it were performed, in the year 1767.

the love of the world; and these loves are altogether opposite to heavenly order, see n. 2057. Many, also, entertain no other than filthy, obscene, and profane thoughts, and converse among themselves of nothing else; beside which, they make light of and altogether despise whatever relates to charity and faith: they even do not acknowledge the Lord, and hate all who do: for, in the other life, thoughts and hearts speak. Moreover, hereditary evils, arising from the wicked life of parents, are become successively more malignant; and these, like fires hid and cherished inwardly, excite men to more atrocious profanation than heretofore of all that is virtuous and pious, as observed above. Such spirits flock in troops at this day into the other life, and crowd the exterior and interior spheres of the world of spirits. When evil begins thus to prevail, and the equilibrium to incline on that side, it is thence plainly perceptible that the last time is at hand, and that the equilibrium will soon be restored by the rejection of those who are within the church, and the reception of others who are without.

2123. That the last time is at hand, may also appear in the other life from this circumstance, that all the good which flows from the Lord through heaven into the world of spirits, is there instantly turned into evil, obscenity, and profaneness, and that all truth is turned instantly into what is false; thus mutual love is turned into hatred, sincerity into deceit, and so forth, so that goodness and truth are no longer perceptible. The like comes to pass with the man who is governed by spirits with whom the evil spirits in that world have communication. This has been most clearly discovered to me by much experience, which, were I to adduce it all, would fill many pages. It has often been given me to perceive and hear how the goodness and truth which flow from heaven are turned into evil and falsity, together with the degree and quality of the perversion.

2124. I have been informed that good in the will, which was enjoyed by the members of the Most Ancient Church, was entirely lost among the antediluvians: but that at this day, with the members of the Christian Church, intellectual good is beginning to perish, insomuch that very little of it is left remaining; by reason that they believe nothing but what they comprehend by their senses, and that at this day men not only reason from the senses, but also extend such reasonings to divine mysteries, by a philosophy unknown to the ancients. The consequence of this is, that intellectual light is utterly darkened, and the darkness has become so great as scarcely to admit of being dispersed.

2125. The character of the Christian Church at this day was visibly exhibited to me by representations. There appeared, in a black cloud, some spirits so black, that I was struck with horror: and afterwards there appeared others not so horrible; and it was signified to me that I should see something. There were then seen, at first, some children, who were combed by their mothers so cruelly,

that the blood flowed; by which was represented that such is the education of children at this day. There afterwards appeared a tree, and a perception as if it were the tree of knowledge, into which a great viper was seen to climb, of such a size as to inspire horror; it appeared to be of the length of the trunk. The tree with the viper vanishing, there appeared a dog. A door was then opened into a chamber, illuminated with a yellowish light like that of a coal fire: and in it were two women; it was perceived that the chamber was a kitchen: but I am not at liberty to relate the things which were there seen. It was told me, that the tree into which the viper climbed represented the state of the men of the church as it is at this day; showing how they entertain deadly hatred towards each other instead of love and charity, and how they cover such hatred with simulated integrity and deceitful arts; and likewise, how they cherish impious thoughts concerning the things of faith: but the things seen in the kitchen represented those hatreds and impious thoughts as they would become afterwards.

2126. It was further represented, how those who are within the church at this day are in opposition to true innocence. There appeared a beautiful and innocent infant; at the sight of whom the external bonds by which wicked geni and spirits are restrained from committing great enormities, were a little slackened. They then began to treat the infant in the worst manner possible, to tread him under foot, and to express a desire to kill him, one after one manner, and another after another; for innocence, in the other life, is represented by infants. Hereupon I said, that those spirits did not discover such dispositions in the life of the body; but reply was made, that their interiors were such, and that they would have displayed the same furious rage against all who are innocent, had not they been prevented by civil laws, and by other external restraints, such as the fear of forfeiting their property, their honour, their reputation, and their life. Those wicked geni and spirits, also, on hearing this reply, made it a subject of mockery. Hence may appear what is the character of the men of the church at this day; and further, that the last times are at hand.

2127. In the other life there sometimes appears, as it were, a kind of last judgment done before the wicked, when their societies are broken up and dispersed; and to the good, when they are introduced into heaven. I am at liberty to relate what has been made known to me by experience in regard to both.

2128. The example of a last judgment done before the wicked, which was seen by me twice or thrice, was as follows. When the spirits about me joined themselves into pernicious societies, so as to have predominance, and did not suffer themselves to be ruled by the law of equilibrium according to order, but annoyed other societies in an insolent manner, and by their predominant power began to do them injury, then appeared a company of spirits of considerable magnitude, from the quarter in front a little to the right above, at

whose approach a rushing tumult and great noise was heard. Upon hearing this, consternation and terror seized the spirits, next ensued confusion among them: and then those who were in the societies were dispersed, one in one direction, and another in another, so that they were separated from each other, and no one knew where his companion was. During this tumult it appeared to the spirits no otherwise than as a last judgment, with the destruction of them all. Some uttered lamentations: some, through terror, lost as it were all heart; in a word, all were seized with a sense of danger, as if their last end were come. The noise of those who had approached from the quarter in front sounded to them variously, to some like the noise of armed horsemen, to others in a different manner, according to the state of fear and consequent phantasy in each. It was perceived by me as a continued murmur, with alternate undulations, and indeed as of many sounds united together. I was informed by those who were near me that such companies come from that quarter, when societies are thus in evil association, as stated above; and that they knew how to dissociate and separate them one from another, and, at the same time, to strike terror into them, so that they think of nothing but flight: and that, by such disjunctions and dispersions, all are afterwards reduced to order by the Lord. I was also informed that a dispersion of this sort is signified in the Word by an east wind.

2129. There are likewise other kinds of tumults, or rather conflicts, which present also the idea of a last judgment, and by which societies who are not properly associated as to their interiors are dissolved. Of these I am at liberty to relate what follows. Such spirits are reduced to a state in which they do not, as usual, think in society, or in communion, but each for himself. From their thoughts thus varying, and their speech thus diversely murmuring, there was heard a certain noise as of many waters, and amongst them a conflict, such as cannot be described, arising from the confusion of opinions concerning certain truths which were at that time the objects of their thought and discourse; which conflict is such, that it may be called a spiritual chaos. The sound of the murmurs thus in conflict and confusion was threefold. One flowed in about the head; and it was told me that this was the conflict of their thoughts: another flowed in towards the left temple; and it was told me that this was the conflict of their reasonings concerning certain truths, which they were not disposed to believe: the third flowed in from above towards the right, and was harsh, but not so confused: the harshness seemed to move to and fro, which, it was told me, arose from this circumstance, that their truths were at strife with each other, and were thus banded to and fro by their reasonings. During these conflicts, there were nevertheless spirits who spoke with me, telling me what each particular thing signified, their discourse penetrating distinctly through those noises. The subjects of their reasonings were chiefly these:—whether it is to be

understood literally that the twelve apostles would sit upon twelve thrones, and judge the twelve tribes of Israel: and whether any are to be admitted into heaven but such as have suffered persecutions and miseries. Every one reasoned according to the fancy which he had imbibed in the life of the body. But some of them, who were reduced into communion and order, were afterwards instructed that, as to the first subject of debate, it is not to be understood according to the letter, for that by the apostles are not meant the apostles, nor by thrones thrones, nor by tribes tribes, nor by twelve twelve, but that by all those expressions, by apostles as well as by thrones, tribes, and by twelve, are signified the primary things of faith, n. 2089; and that by these, and according to these, judgment is passed upon every one. It was further shown that the apostles cannot possibly judge a single person, but that all judgment belongs to the Lord alone. With respect to the other subject of debate, they were informed, that this is not to be understood as if those only were to be admitted into heaven who have suffered persecutions and miseries; but that the rich as well as the poor, they who are in high stations as well as they who are in humble condition, will be received there: for the Lord has pity on all, especially on such as have been in spiritual miseries and temptations, which are persecutions arising from the wicked; and who thus acknowledge that of themselves they are miserable, and believe it to be of the Lord's mercy alone that they are saved.

2130. With respect to the idea of a last judgment presented before the good, when they are introduced into heaven, I am at liberty to relate how this is also. It is said in the Word, that the gate was shut, so that none could any longer enter; and that some had no oil, and came too late, and therefore were not admitted; by which particulars also the state of the last judgment is signified. How these things are, and how they are to be understood, has been shown me. I heard societies of spirits, one after another, saying with a distinct voice, that the wolf wished to carry them away, but that the Lord had delivered them, and that thus they were restored to the Lord, at which they rejoiced with inmost joy of heart. For they had been in despair, and consequently in fear that the door might be shut, and that they were come too late, so that they could not be let in. Such a thought was infused into them by those who are called wolves; but it was dissipated by their being introduced, that is, by their being received by the angelic societies, for admission into heaven is nothing else but such introduction. This introduction appeared to me as being made and continued through societies amounting in number to twelve, and the introduction of the twelfth, that is, the reception, was with greater difficulty than with the previous eleven. Afterwards, also, there were admitted about eight societies, which it was indicated to me were of the female sex. It was then told me, that this process of admission, that is, of reception into the heavenly societies, has this appearance, and this by orderly

continuation from one place to another ; also, that heaven can never be filled to eternity, much less can the door be shut ; but that its inhabitants are more blessed and happy in proportion as more come into it, because thus its unanimity is strengthened.

After the above were introduced, it then appeared as if heaven were shut ; for there were many who then also wished to be let in, that is, to be received : but reply was made, that this could not be as yet ; which is signified by their coming too late, by the door's being shut, by their knocking, and by their not having oil in their lamps. The reason why they were not admitted was, because they were not as yet prepared, so as to be able to abide with the heavenly societies, where mutual love dwells ; for, as was said above, n. 2119, they who have lived in the world in charity towards their neighbour are by degrees elevated by the Lord into heaven. There were also other spirits who were ignorant of the nature of heaven, as consisting in mutual love, who also then wished to be let in, supposing that merely to be let in would be sufficient : but reply was made them that their time was not yet, but that they should be let in at another time, when they were prepared. The reason that twelve societies appeared was, because twelve signify all things of faith, as was said above, n. 2129.

2131. *Those who are admitted are received by the angelic societies with the inmost charity and its joy, and every mark of love and friendship is shown them. But if they are not freely willing to continue in those societies to which they first come, they are then received by other societies ; and this is continued successively, till they come to that society with which they agree, according to the life of mutual love in which they are. There they abide, till they become still more perfect ; and then they are elevated and exalted thence to still greater happiness. They experience this from the mercy of the Lord, according to the life of love and charity which they had received in the world. But their translation from one society to another is never effected by a rejection on the part of the society in which they are, but by a certain inclination of will in themselves, according to the desire which is insinuated into them from the Lord ; and being thus according to their desires, all is done from freedom.*

2132. *It is said in the Word (Matt. xxii. 11-13) that there came in one to the wedding who had not on a wedding-garment, and that he was cast out ; how this case is, was also shown me. There are some who, in the life of the body, are so full of deceit, that they can feign themselves angels of light, and whilst they are in such a hypocritical state in the other life, they can also insinuate themselves into the nearest heavenly societies. But they do not long continue there ; for as soon as they are sensible of the sphere of mutual love which there prevails, they are seized with fear and horror, and cast themselves headlong down. It then appears, in the world of spirits, as if they were cast down by others ; some towards*

the lake, some towards Gehenna, and some towards some other kind of hell.

2133. *Twice or thrice, by the divine merey of the Lord, heaven was so fur opened to me that I heard a general glorification of the Lord: the nature of which is this. Several societies together and unanimously, but still each society by itself, with distinct affections, and the ideas thence derived, glorify the Lord. The heavenly sound was heard far and wide, and was so immense that the hearing was lost in the distance, as the sight is when it looks out upon the universe; and this was attended with the inmost joy and felicity. There was also perceived a glorification of the Lord at times resembling an irradiation flowing downwards, and affecting the interiors of the mind. This glorification is celebrated when the angels are in a state of tranquillity and peace; for it then flows forth from their inmost joys, and from their felicities themselves.*

2134. *At the end of the next chapter, by the divine merey of the Lord, the State of Infants in the other life will be described.*

END OF THE SECOND VOLUME.

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