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# HEAVENLY ARCANA,

WHICH ARE IN THE

SACRED SCRIPTURE OR WORD OF THE LORD,

L A I D O P E N .

TOGETHER WITH WONDERFUL THINGS

WHICH WERE SEEN IN THE

WORLD OF SPIRITS AND IN THE HEAVEN OF ANGELS.

G E N E S I S .

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BY EMANUEL SWEDENBORG.

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MATTHEW VI. 33.

*Seek ye first the Kingdom of God, and His Righteousness, and all things shall be added unto you.*

123.4

## CONTENTS IN GENERAL.

**THE HEAVENLY ARCANA**, which are laid open in the Sacred Scripture or Word of the Lord, are contained in the Explication, which is the *internal sense* of the Word; of which sense, what its quality is, may be seen what has been shown from experience concerning it, n. 1767 to 1777; n. 1869 to 1879; and moreover in the context, n. 1 to 5; n. 64, 65, 66, 167, 605, 920, 937, 1143, 1224, 1404, 1405, 1408, 1409, 1502, end; 1540, 1659, 1756, 1783, 1807.

**THE WONDERFUL THINGS**, which were seen in the world of spirits, and in the heaven of angels, are premised and subjoined to each chapter.

1. Concerning the Resuscitation of man from the dead, and his entrance into life eternal, n. 168 to 181.
2. Concerning the entrance of the person resuscitated into life eternal, n. 182 to 189.
3. Continuation concerning the entrance of man into life eternal, n. 314 to 319.
4. The quality of the life of the soul or spirit at its resuscitation, n. 320 to 323.
5. Certain examples of spirits, what they thought in the life of the body concerning the soul or spirit, n. 443 to 448.
6. Concerning Heaven and heavenly joy, n. 449 to 459.
7. Continuation concerning Heaven and heavenly joy, n. 537 to 546.
8. Continuation concerning Heaven and heavenly joy, n. 547 to 553.
9. Concerning the Societies which constitute heaven, n. 684 to 691.
10. Concerning Hell, n. 692 to 700.
11. Concerning the hells of those who passed life in hatred, revenge and cruelty, n. 814 to 823.
12. Concerning the hells of those who passed life in adulteries and lasciviousness; also concerning the hells of the deceitful, and of witches, n. 824 to 831.
13. Concerning the hells of the covetous; and concerning the filthy Jerusalem, and robbers in the desert; also concerning the excrementitious hells of those who lived in mere voluptuousness, n. 938 to 946.
14. Concerning other hells, which were distinct from the preceding, n. 947 to 970.
15. Concerning Vastations, n. 1106 to 1113.
16. Concerning the Most Ancient Church, which was called Man or Adam, n. 1114 to 1129.
17. Concerning the Antediluvians, who perished, n. 1265 to 1272.
18. Concerning the situation of the Grand Man, also concerning Place and Distance in the other life, 1273 to 1278.
19. Continuation concerning Situation and Place, as also concerning Distance and Time in the other life, n. 1376 to 1382.
20. Concerning the Perception of spirits and angels; and concerning Spheres in the other life, n. 1383 to 1400.
21. Continuation concerning perceptions, and concerning spheres in the other life, n. 1504 to 1520.
22. Concerning the light in which angels live, n. 1521 to 1534.
23. Continuation concerning the light in which angels live; and concerning their paradisiacal scenery, and habitations, n. 1619 to 1633.
24. Concerning the Speech of spirits and angels, n. 1634 to 1650.

25. Continuation concerning the Speech of spirits, and its diversities, n. 1757 to 1761.
26. Concerning the Sacred Scripture or Word, that it contains divine things, which are manifest to good spirits and angels, n. 1767 to 1777.
27. Continuation concerning the Sacred Scripture or Word, n. 1869 to 1879.— Certain things concerning spirits and angels in general, n. 1880 to 1885.\*
28. Concerning Visions and Dreams, also concerning the prophetic ones which are in the Word, n. 1966 to 1983.
29. Concerning the Last Judgment, n. 2117 to 2134.
30. Concerning the state of Infants in the other life, n. 2289 to 2309.
31. Concerning the Memory of man remaining after death, and the remembrance of those things which he had done in the life of the body, n. 2469 to 2494.
32. Concerning the state and lot in the other life, of the nations and people who were born out of the church, n. 2589 to 2605.
33. Concerning Marriages, how they are considered in the heavens, and concerning Adulteries, n. 2727 to 2759.
34. Concerning man's Freedom, n. 2870 to 2893.
35. Concerning Representations and Correspondences, n. 2987 to 3003.
36. Continuation concerning Representations and Correspondences, n. 3213 to 3227.
37. Continuation concerning Correspondences and Representations, n. 3337 to 3352.
38. Continuation concerning Correspondences and Representations, especially concerning those which are in the Word, n. 3472 to 3485.
39. Concerning the Correspondence of all man's organs and members, both interior and exterior, with the Grand Man, which is Heaven, 3624 to 3649.
40. Continuation concerning the Grand Man, and correspondence therewith, n. 3741 to 3750.
41. Continuation concerning the Grand Man, and concerning Correspondence, here concerning correspondence with the Heart and Lungs, n. 3883 to 3896.
42. Continuation concerning the Grand Man, and concerning Correspondence, here concerning correspondence with the Cerebrum and Cerebellum, n. 4039 to 4055.
43. Continuation concerning the Grand Man, and concerning Correspondence, n. 4218 to 4228.
44. Continuation concerning the Grand Man and Correspondence, here concerning correspondence with the Senses in general, n. 4318 to 4331.
45. Continuation concerning the Grand Man, and concerning Correspondence, here concerning correspondence with the Eye and with Light, n. 4403 to 4421.
46. Continuation concerning the correspondence of the Eye and of Light with the Grand Man, n. 4523 to 4534.
47. Continuation concerning Correspondence with the Grand Man, here concerning the correspondence of Odor and the Nostrils therewith, n. 4622 to 4634.
48. Continuation concerning Correspondence with the Grand Man or with Heaven, here concerning the correspondence of Hearing and of the Ears therewith, n. 4652 to 4660.
49. Continuation concerning Correspondence with the Grand Man, here concerning the correspondence of Taste and of the Tongue, and also of the Face therewith, n. 4791 to 4806.
50. Continuation concerning Correspondence with the Grand Man, here concerning the correspondence of the Hands, Arms, Feet and Loins therewith, n. 4931 to 4953.

\* This general index was not continued by the author farther than this, namely, through part first. It was thought proper to complete it. The relations which follow, it will be observed, are only given at the end of the chapters.

51. Continuation concerning Correspondence with the Grand Man, here concerning the correspondence of the Loins and of the Members of Generation therewith, n. 5050 to 5062.
52. Continuation concerning correspondence with the Grand Man, here concerning the correspondence of the interior Viscera therewith, n. 5171 to 5190.
53. Continuation concerning Correspondence with the Grand Man, here also concerning the correspondence of the interior Viscera therewith, n. 5377 to 5396.
54. Continuation concerning Correspondence with the Grand Man, here concerning the correspondence of the Skin, of the Hairs, and of the Bones therewith, n. 5552 to 5573.
55. Continuation concerning Correspondence, here concerning the correspondence of Diseases with the spiritual world, n. 5711 to 5727.
56. Concerning the Angels and Spirits with man, n. 5846 to 5866.
57. Continuation concerning the Angels and Spirits with man, n. 5976 to 5993.
58. Concerning Influx, and concerning the Intercourse of the Soul with the Body, n. 6053 to 6058.
59. Continuation concerning Influx, and concerning the Intercourse of the Soul and the Body, n. 6189 to 6215.
60. Continuation concerning Influx, and concerning the Intercourse of the Soul and Body, n. 6307 to 6327.
61. Continuation concerning Influx, and concerning the Intercourse of the Soul and Body, n. 6466 to 6496.
62. Continuation concerning Influx, and concerning the Intercourse of the Soul and the Body, n. 6598 to 6626.
63. Concerning the Inhabitants of other Earths, n. 6695 to 6702.
64. Concerning the Spirits of the Planet Mercury, n. 6807 to 6817.
65. Continuation concerning the Spirits of the Planet Mercury, n. 6921 to 6932.
66. Continuation concerning the Spirits of the Planet Mercury, n. 7069 to 7079.
67. Continuation concerning the Spirits, and concerning the Inhabitants of the Earth Mercury, n. 7170 to 7177.
68. Concerning the Inhabitants, and concerning the Spirits of the Planet Venus, n. 7246 to 7254.
69. Concerning the Inhabitants and Spirits of the Planet Mars, n. 7358 to 7365.
70. Continuation concerning the Spirits and Inhabitants of the Planet Mars, n. 7475 to 7487.
71. Continuation concerning the Spirits and Inhabitants of the Earth Mars, n. 7620 to 7622.
72. Continuation concerning the Inhabitants and Spirits of the Earth Mars, n. 7742 to 7751.
73. Concerning the Spirits and Inhabitants of the Planet Jupiter, n. 7799 to 7813.
74. Continuation concerning the Spirits and Inhabitants of the Planet Jupiter, n. 8021 to 8032.
75. Continuation concerning the Spirits and Inhabitants of the Planet Jupiter, n. 8111 to 8119.
76. Continuation concerning the Spirits and Inhabitants of the Earth Jupiter, n. 8242 to 8251.
77. Continuation concerning the Spirits and Inhabitants of the Earth Jupiter, n. 8371 to 8386.
78. Continuation concerning the Spirits and Inhabitants of the Earth Jupiter, n. 8541 to 8547.
79. Continuation concerning the Inhabitants and Spirits of the Earth Jupiter, n. 8627 to 8634.
80. Continuation concerning the Spirits and Inhabitants of the Earth Jupiter, n. 8733 to 8741.
81. Continuation concerning the Spirits and Inhabitants of the Earth Jupiter, 8846 to 8852.
82. Concerning the Spirits and Inhabitants of the Planet Saturn, n. 8947 to 8957.

83. Continuation concerning the Spirits and Inhabitants of the Planet Saturn, n. 9104 to 9111.
84. Concerning the Spirits of the Moon, n. 9232 to 9238.
85. Reasons why the Lord willed to be born on our earth, and not on another, n. 9350 to 9362.
86. Concerning the Earths in the Starry Heaven; and concerning their Inhabitants, Spirits, and Angels, n. 9438 to 9442.
87. Concerning the Earths in the Starry Heaven, here concerning the First Earth there seen, n. 9578 to 9584.
88. Continuation concerning the First Earth in the Starry Heaven, n. 9693 to 9700.
89. Continuation concerning the First Earth seen in the Starry Heaven, n. 9790 to 9795.
90. Concerning the Second Earth seen in the Starry Heaven, n. 9967 to 9973.
91. Continuation concerning the Second Earth in the Starry Heaven, n. 10159 to 10166.
92. Concerning the Third Earth in the Starry Heaven, n. 10311 to 10317.
93. Continuation concerning the Third Earth in the Starry Heaven, n. 10377 to 10385.
94. Continuation concerning the Third Earth in the Starry Heaven, n. 10513 to 10518.
95. Concerning the Fourth Earth in the Starry Heaven, n. 10585 to 10590.
96. Continuation concerning the Fourth Earth in the Starry heaven, n. 10708 to 10713.
97. Concerning the Fifth Earth in the Starry Heaven, n. 10734 to 10739.
98. Continuation concerning the Fifth Earth in the Starry Heaven, n. 10751 to 10759.
99. Continuation concerning the Fifth Earth in the Starry Heaven, n. 10768 to 10772.
100. Concerning the Sixth Earth in the Starry Heaven, n. 10783 to 10788.
101. Continuation concerning the Sixth Earth in the Starry Heaven, n. 10808 to 10814.
102. Continuation concerning the Sixth Earth in the Starry Heaven, n. 10833 to 10837.



## THE BOOK OF GENESIS.

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I. **T**HAT the Word of the Old Testament contains the arcana of heaven, and that all and every thing therein regards the Lord, his heaven, the church, faith, and the things which are of faith, no mortal derives from the letter ; for from the letter or literal sense, no one sees any thing else than that they regard in general the externals of the Jewish Church ; when yet there are internal things throughout, which are nowhere manifest in the externals, except a very few which the Lord revealed and explained to the apostles ; as that sacrifices signify the Lord ; that the land of Canaan and Jerusalem signify heaven ; whence it is called the heavenly Canaan and Jerusalem ; in like manner Paradise.

II. But that things all and each, yea the most particular, even to the smallest jot, signify and involve spiritual and celestial things, the Christian world is hitherto profoundly ignorant ; wherefore also it little regards the Old Testament. This truth, however, might appear plain from this single circumstance, that the Word, being of the Lord and from the Lord, could not possibly have any existence, unless interiorly it contained such things as are of heaven, of the church, and of faith ; otherwise it could not be called the Word of the Lord, nor be said to have any life in it ; for whence is the life, but from those things which are of life ? that is, except from hence, that all and singular things have relation to the Lord, who is most real and essential life ? Wherefore whatsoever does not interiorly regard the Lord, does not live ; yea, whatsoever expression in the Word does not involve Him, or in its measure relate to Him, is not divine.

III. Without such a life, the Word, as to the letter, is dead ; for it is with the Word as with man, who, as is known in the Christian world, is external and internal ; the external man separated from the internal is the body, and thus dead ; but the internal is that which lives, and gives to the external to live ; the internal man is the soul : thus the Word, as to the letter alone, is like a body without a soul.

IV. It is impossible to see from the sense of the letter only, when the mind abides therein, that it contains such things; as in these first chapters of Genesis, from the sense of the letter nothing else is known than that it is treated of the creation of the world, and of the garden of Eden, which is called Paradise, and also of Adam as the first created man. Who supposes any thing else? But that they contain arcana, which were never heretofore revealed, will sufficiently appear from the following pages, and indeed that the first chapter of Genesis, in its internal sense, treats of the NEW CREATION of man, or of his REGENERATION, in general, and of the Most Ancient Church in particular; and this in such a manner, that there is not a single syllable which does not represent, signify, and involve it.

V. But that such is the case, it is impossible for any mortal to know, except from the Lord: wherefore it is expedient here to premise, that of the Lord's Divine Mercy it has been granted me now for several years to be constantly and uninterruptedly in the fellowship of spirits and angels, to hear them speak, and in turn to speak with them; hence it has been granted me to hear and see astonishing things which are in another life, which have never come to the knowledge of any man, nor into his idea. I have there been instructed concerning different kinds of spirits; concerning the state of souls after death; concerning hell, or the lamentable state of the unfaithful; concerning heaven, or the most happy state of the faithful; especially concerning the doctrine of faith which is acknowledged in the universal heaven; on which subjects, by the divine mercy of the Lord, more will be said in the following pages.

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## CHAPTER I.

1. IN the beginning GOD created the heaven and the earth.
2. And the earth was a void, and emptiness; and thick darkness was upon the faces of the abyss; and the spirit of GOD moved itself upon the faces of the waters.
3. And GOD said, Let there be light: and there was light.
4. And GOD saw the light that it was good: and GOD distinguished between the light, and between the darkness.
5. And GOD called the light day, and the darkness He called night; and the evening was, and the morning was, the first day.
6. And GOD said, Let there be an expanse in the midst of the waters, and let it distinguish between the waters, to the waters.
7. And GOD made that expanse, and distinguished between the waters which were under the expanse, and between the waters which were above the expanse; and it was so.

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

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

10. And God called the dry-land earth; and the gathering together of the waters called He seas; and God saw that it was good.

11. And God said, Let the earth cause to spring forth the tender grass, the herb seeding seed, and the fruit-tree yielding fruit, after its kind, in which is its seed, upon the earth; and it was so.

12. And the earth brought forth the tender grass, the herb seeding seed after its kind, and the tree yielding fruit, in which was its seed, after its kind; and God saw that it was good.

13. And the evening was, and the morning was, the third day.

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

15. And they shall be for luminaries in the expanse of the heavens, to give light upon the earth; and it was so.

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

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

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

19. And the evening was, and the morning was, the fourth day.

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

21. And God created great whales; and every living soul that creepeth, which the waters caused to creep forth, after their kinds: and every bird of wing, after its kind: and God saw that it was good.

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

23. And the evening was, and the morning was, the fifth day.

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

25. And God made the wild beast of the earth after its kind; and beast after its kind; and every creeping thing of the ground after its kind; and God saw that it was good.

26. And God said, Let us make man into our image, after our likeness; and they shall have dominion upon the fish of the sea,

and upon the fowl of the heavens, and upon the beast, and upon all the earth, and upon every creeping thing that creepeth upon the earth.

27. And God created man into the image of Himself, into the image of God created He him; male and female created He them.

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

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

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

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

## THE CONTENTS.

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

7. The *first* state is that which precedes, as well that from infancy as that immediately before regeneration, and is called a void, emptiness, and thick darkness. And the first motion, which is the mercy of the Lord, is the spirit of God moving itself on the faces of the waters.

8. The *second* state is, when a distinction takes place between the things which are of the Lord, and the things which are proper to man: the things which are of the Lord are called in the Word remains, and are here principally the knowledges of faith, which man has learned from infancy, which are stored up, and are not manifested till he comes into this state: which state at this day seldom exists without temptation, misfortune, or sorrow, which effect, that the things which are of the body and the world, consequently which are proper to him, become quiet, and as it were die; thus the things which are of the external man are separated from the things which are of the internal: in the internal are the remains, stored up by the Lord till this time, and for this use.

9. The *third* state is that of repentance; in which from the internal man, he speaks piously and devoutly, and brings forth goods, as the works of charity, but which nevertheless are inani-

mate, because he considers them from himself: and they are called the tender grass, then the herb of seed, and afterwards the tree of fruit.

10. The *fourth* state is, when he is affected with love, and illuminated by faith: he before discoursed piously, and brought forth goods, but from the state of temptation and distress, not from faith and charity; wherefore these are now enkindled in his internal man, and are called two luminaries.

11. The *fifth* state is, that he discourses from faith, and thereby confirms himself in truth and good: the things then produced by him are animated, and are called the fishes of the sea, and the birds of the heavens.

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

13. They who are regenerating do not all arrive at this state, but some, and the greatest part at this day only to the first; some only to the second; some to the third, fourth, and fifth; few to the sixth; and scarcely any one to the seventh.

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## THE INTERNAL SENSE.

14. In the following pages, by the LORD is meant solely the Saviour of the world, Jesus Christ; and He is called Lord without the other names; He is acknowledged and adored as Lord in the universal heaven, because He has all power in the heavens and in the earths: He commanded also saying, "Ye call me Lord, and ye say rightly, for I am," John xiii. 13. And after his resurrection the disciples called Him Lord.

15. Throughout all heaven they know no other Father than the Lord, because they are one, as Himself said. "I am the way, and the truth, and the life; Philip saith, Show us the Father; Jesus saith to him, Am I so long time with you, and 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? Believe ye me that I am in the Father, and the Father in me." John xiv. 6, 8, 9, 10, 11.

16. Verse 1. *In the beginning God created the heaven and the earth.* The most ancient time is called the beginning; by the prophets throughout it is called the day of antiquity, as also the day of eternity. The beginning also implies the first time when man is being regenerated, for then he is born anew and receives life; regeneration itself is hence called the new creation of man. To create, to form, and to make, almost every where in the propheticals, signify to regenerate, with a difference; as in Isaiah: "Every one that is called by my name, I have created him for my glory, I have formed him; yea, I have made him," xliii. 7. Wherefore the Lord is called Redeemer, Former from the womb, Maker, as also Creator; as in the same prophet: "I Jehovah, your Holy One, the Creator of Israel, your King," xliii. 15. In David, "The people which shall be created shall praise Jah," Psalm cii. 18, and in the same, "Thou sendest forth thy spirit, they shall be created; and thou renewest the faces of the ground," civ. 30. That heaven signifies the internal man, and earth, before regeneration, the external, may be seen from what follows.

17. Verse 2. *And the earth was a void, and emptiness, and thick darkness was upon the faces of the abyss: and the spirit of God moved itself upon the faces of the waters.* Man before regeneration is called earth, void and empty; also ground, in which nothing of good and truth is inseminated; void, where there is nothing of good, and empty, where there is nothing of truth; hence thick darkness, or a stupor and ignorance of all things which are of faith in the Lord, consequently which are of spiritual and celestial life; which man is described by the Lord through Jeremiah, "My people are stupid, they have not known me; they are foolish sons and not intelligent; wise to doing evil, and to do good they know not. I beheld the earth, and lo, it was a void and emptiness; and the heavens, and they had no light," chap. iv. 22, 23, 25.

18. "The faces of the abyss" are his lusts and the falsities thence, from which and in which he altogether is; and because he has no light, he is as an abyss, or somewhat obscure and confused; such are also called abysses, and depths of the sea, every where in the Word, which are dried up, or wasted, before man is regenerated; as in Isaiah, "Awake as in the days of antiquity, the generations of eternity; art not thou He who drieth

the sea, the waters of the great abyss ; and maketh the depths of the sea a way that the redeemed may pass over? Let the redeemed of Jehovah return," li. 9, 10, 11. Such a man also, when he is seen from heaven, appears like a black mass having no vitality. The same expressions likewise in general imply the vastation of man, frequently spoken of in the prophets, which precedes regeneration ; for before man can know what is true, and be affected with what is good, there must be a removal of such things as hinder and resist ; thus the old man must die, before the new man can be conceived.

19. By the Spirit of God is meant the mercy of the Lord, which is said to move, as a hen does over her eggs ; here over the things which the Lord treasures up in man, which in the Word throughout are called remains ; they are the knowledges of truth and good, which never come to light, or day, until external things are vastated : these knowledges are here called the faces of the waters.

20. Verse 3. *And God said, Let there be light, and there was light.* The first thing is when man begins to know that good and truth are somewhat from above, or superior. Men altogether external do not even know what is good, and what is true ; for they think all things to be good which are of self-love, and the love of the world, and all things to be true, which favor those loves ; thus being ignorant that such goods are evil, and such truths are false : but when man is conceived anew, he then begins first to know that his goods are not goods, and when he comes more to the light, to know that the Lord is, and that the Lord is good itself and truth itself. That men ought to know that the Lord is, He himself teaches in John, " Except ye believe that I am, ye shall die in your sins," viii. 24. Also that the Lord is good itself, or life, and truth itself, or light, and thus that there is no good and truth but from the Lord, likewise in John : " In the beginning was the Word, and the Word was with God, and God was the Word ; all things were made by Him, and without Him was not any thing made that was made ; in Him was life, and the life was the light of men, and the light shineth in darkness ; He was the true light which enlighteneth every man that cometh into the world." i. 1, 3, 4, 9.

21. Verses 4, 5. *And God saw the light that it was good : and God distinguished between the light and between the darkness. And God called the light day, and the darkness he called night.* Light is called good, because from the Lord, who is

good itself; darkness means those things which, before man is conceived and born anew, have appeared as light; because evil seemed like good, and the false like truth; but there is darkness and there are things proper to man, which remain. Whatsoever is of the Lord is compared to day, because it is of the light, and whatsoever is proper to man is compared to night, because it is of thick darkness; so oftentimes in the Word.

22. Verse 5. *And the evening was, and the morning was, the first day.* What is meant by evening, and what by morning, is hence now known. Evening means every preceding state, as being a state of shade or of falsity, and of no faith; morning is every subsequent state, because a state of light or of truth, and the knowledges of faith. Evening in a general sense signifies all things which are proper to man; but morning whatever is of the Lord; as is said by David, "The spirit of Jehovah spake in me, and his word was on my tongue; the God of Israel said, the Rock of Israel spake to me; He is as the light of the morning, when the sun ariseth, a morning without clouds; as the tender grass springing out of the earth, by clear shining after rain." 2 Sam. xxiii. 2, 3, 4. Inasmuch as it is evening when there is no faith, and morning when there is faith, therefore the coming of the Lord into the world is called morning; and the time when he comes, because then there is no faith, is called evening, in Daniel, "The Holy One said unto me, until the evening, when the morning cometh, two thousand and three hundred," viii. 14, 26. In like manner morning is used, in the Word, for every coming of the Lord; thus it is an expression of a new creation.

23. That day is used for time itself, is most common in the Word, as in Isaiah, "The day of Jehovah is at hand. Behold, the day of Jehovah cometh. I will shake the heaven, and the earth shall tremble out of her place, in the day of the wrath of mine anger. Her time is near to come, and her days shall not be prolonged," xiii. 6, 9, 13, 22. And in the same prophet, "Her antiquity is of ancient days. And it shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king," xxiii. 7, 15. Forasmuch as day is used for time, it is also used for the state of that time, as in Jeremiah: "Woe unto us, for the day hath declined, for the shadows of the evening are stretched out," vi. 4. and in the same prophet, "If ye shall break my covenant of the day, and my covenant of the night, that there may not be day and night in their sea-



son," xxxiii. 20, 25; and again, "Renew our days as of old." Lament. v. 21.

24. Verse 6. *And God said, Let there be an expanse in the midst of the waters, and let it distinguish between the waters to the waters.* After that the Spirit of God, or the mercy of the Lord, has brought forth into day the knowledges of truth and good, and has given the first light, that the Lord is, and that He is good itself and truth itself, and that there is no good and truth but from the Lord, he then distinguishes between the internal man and the external, thus between the knowledges which are in the internal man, and the scientifics which are of the external man. The internal man is called an expanse; the knowledges which are in the internal man are called the waters above the expanse: and the scientifics of the external man are called the waters beneath the expanse. Man, before he is regenerated, does not even know that any internal man exists, still less what the internal is, thinking the two are not distinct; for being immersed in corporeal and worldly things, he has also immersed in the same, the things which are of the internal man, and out of things distinct, has made an obscure and confused one: wherefore it is first said, that there should be an expanse in the midst of the waters, and further, that it should distinguish to the waters between the waters, but not distinguish the waters between the waters; but so directly after, verses 7, 8, "And God made that expanse, and distinguished between the waters which were under the expanse, and between the waters which were above the expanse; and it was so; and God called the expanse heaven." The next thing therefore which man observes in the course of regeneration, is, that he begins to know there is an internal man, or that the things which are in the internal man are goods and truths, which are of the Lord alone: and whereas the external man, when he is regenerating, is such that he still supposes the good things which he does to be done of himself, and the truths which he speaks to be spoken of himself; and whereas, being such, he is led of the Lord, by those things, as by his proprium, to do good and to speak truth, therefore the distinction from the waters under the expanse, precedes, and from the waters above the expanse follows. It is also a heavenly arcanum, that man, by his proprium, as well by the fallacies of the senses, as by his lusts, is led and inclined of the Lord to those things which are true and good, and thus that all and every moment of regeneration proceeds from evening to morning, as from the ex-

ternal man to the internal, or from earth to heaven; wherefore now the expanse, or internal man, is called heaven.

25. To spread out the earth and to stretch forth the heavens, is a common form of speaking with the prophets, when it is treated of the regeneration of man; as in Isaiah: "Thus saith Jehovah thy Redeemer, and thy Former from the womb; I am Jehovah that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself," xlv. 24. And again, where it is plainly spoken of the coming of the Lord, "A bruised reed He doth not break, and the smoking flax he doth not quench; He bringeth forth judgment unto truth;" that is, he does not break the fallacies, nor quench the lusts, but inclines them to truth and good; therefore it follows, "God Jehovah createth the heavens, and stretcheth them out; He spreadeth forth the earth, and its productions; He giveth soul unto the people upon it, and spirit to them that walk therein," xlii. 3, 5. Besides several times elsewhere.

26. Verse 8. *And the evening was, and the morning was, the second day.* What is meant by evening, and what by morning and day, was shown above, verse 5.

27. Verse 9. *And God said, Let the waters under the heaven be gathered together into one place, and let the dry [land] appear; and it was so.* When man knows that there exists an internal and external man, and that truths and goods flow in from the internal man, or through the internal man, to the external, from the Lord, although it does not appear so, then those things, or the knowledges of truth and good which are with him are stored up in his memory, and are referred amongst scientifics; for whatsoever is insinuated into the memory of the external man, whether it be natural, or spiritual, or celestial, abides there as a scientific, and is called forth thence by the Lord: these knowledges are the waters gathered together to one place, and are called seas; but the external man himself is called dry [land], and presently earth, according to what follows.

28. Verse 10. *And God called the dry [land] earth, and the gathering together of the waters called He seas, and God saw that it was good.* That waters signify knowledges and scientifics, is most common in the Word, and hence that seas signify their collection, as in Isaiah; "The earth shall be full of the knowledge of Jehovah, as the waters covering the sea," xi. 9. And in the same prophet, where it is treated of a failure of knowledges and scientifics, "The waters shall fail from the sea,

the river shall be dried up and parched, and the streams shall turn far away," xix. 5, 6. In Haggai, where it is concerning a new church, "I will shake the heavens and the earth, and the sea, and the dry [land]; and I will shake all nations; and the desire of all nations shall come, and I will fill this house with glory," ii. 6, 7. And concerning man in the process of regeneration, in Zechariah, "That one day shall be, it is known to Jehovah, not day nor night; and it shall come to pass that at evening-time it shall be light; and it shall be in that day that living waters shall go out from Jerusalem, part of them towards the eastern sea, and part of them towards the hinder sea," xiv. 7, 8. In David, where is described the vastated man who is to be regenerate and to worship the Lord, "Jehovah despiseth not his prisoners; the heavens and earth shall praise Him, the seas, and every thing that creepeth therein," Psalm, lxix. 33, 34. That earth signifies a receptacle appears in Zechariah, "Jehovah stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man in the midst of him," xii. 1.

29. Verses 11, 12. *And God said, Let the earth cause to spring forth the tender grass, the herb seeding seed, the fruit tree yielding fruit, after its kind, in which is its seed, upon the earth: and it was so. And the earth brought forth the tender grass, the herb seeding seed after its kind, and the tree yielding fruit, whose seed was in itself, after its kind: and God saw that it was good.* When the earth, or man, is thus prepared, that he can receive celestial seeds from the Lord, and produce somewhat of good and truth, then the Lord first causes some tender thing to spring forth, which is called the tender grass; then somewhat more useful, which again sows seed of itself, and is called the herb seeding seed; and at length something good which makes itself fruitful, and is called the tree bearing fruit, whose seed is in itself, each according to its kind. Man who is regenerating is at first such, that he supposes the good which he does to be of himself, and the truth which he speaks to be of himself, when yet the case is, that all good and all truth are from the Lord, wherefore whosoever supposes them to be of himself, has not yet the life of true faith, which notwithstanding he may afterwards receive; for he cannot as yet believe that they are from the Lord. because he is in a state of preparation to receive the life of faith; this state is here represented by things inanimate, and the state of the life of faith afterwards, by

animate things. That the Lord is He who sows, that the seed is His Word, and that the ground is man, he Himself hath deigned to declare, Matt. xiii. 19 to 24, 37, 38, 39. Mark iv. 14 to 21. Luke viii. 11 to 16. He describes also in like manner: "So is the kingdom of God, as a man while he casteth seed into the ground, and sleepeth, and riseth night and day, and the seed springeth and groweth up, he knoweth not how; for the earth bringeth forth fruit spontaneously, first the blade, then the ear, after that the full corn in the ear," Mark iv. 26, 27, 28. By the kingdom of God in its universal sense is meant the universal heaven; in a sense less universal, the true church of the Lord; and in a particular sense, every one who is of true faith, or who is regenerate by the life of faith; wherefore such a person is also called heaven, because heaven is in him, and likewise the kingdom of God, because the kingdom of God is in him, as the Lord himself teaches by Luke: "Jesus, being asked of the Pharisees when the kingdom of God cometh, answered them, and said, The kingdom of God cometh not with observation; neither shall they say, Lo, here! or Lo, there! for behold, the kingdom of God is within you," xvii. 20, 21. This is the third successive period in the regeneration of man, being his state of repentance, in like manner from shade proceeding to light, or from evening to morning, wherefore it is said, verse 13, "*And the evening was, and the morning was, the third day.*"

30. Verses 14, 15, 16, 17. *And God said, Let there be luminaries in the expanse of the heavens, to distinguish between the day and between the night, and they shall be for signs, and for seasons, and for days, and for years: and they shall be for luminaries in the expanse of the heavens, to give light upon the earth; and it was so. And God made two great luminaries, the greater luminary to rule by day and the less luminary to rule by night, and the stars. And God set them in the expanse of the heavens, to give light upon the earth.* What is meant by great luminaries cannot be clearly understood, unless it be first known what is the essence of faith, and also what is its progress with those who are created anew. The very essence and life of faith is the Lord alone; for he who does not believe on the Lord cannot have life, as He Himself has declared in John: "He that believeth on the Son hath everlasting life; but he that believeth not the Son, shall not see life, but the wrath of God shall abide upon him." iii. 36. The progress of faith with those

who are created anew is this: at first, they have no life, for in evil and the false there is not life, but in good and truth; afterwards they receive life from the Lord by faith, first by faith of memory, which is scientific faith, next by faith in the understanding, which is intellectual faith, lastly by faith in the heart, which is the faith of love, or saving faith. Scientific and intellectual faith are represented from verse 3 to 13, by things inanimate; but faith vivified by love is represented from verse 20 to 25, by things animate; wherefore it is here now first treated of love, and the faith thence, which are called luminaries: love is the great luminary which rules by day; faith from love is the less luminary, which rules by night; which two, because they make one, are spoken of in the singular\* number, *sit*, but not in the plural, *sint*. Love and faith in the internal man are like heat and light in the external-corporeal man, wherefore the former are represented by the latter; therefore luminaries are said to be set in the expanse of the heavens, or in the internal man, a great luminary in his will, and a less in his understanding; but they only appear in the will, and the understanding, as the light of the sun upon objects; it is the mercy of the Lord alone which affects the will with love, and the understanding with truth, or faith.

31. That great luminaries signify love and faith, and are also called sun, moon, and stars, is evident every where in the prophets; as in Ezekiel: "When I shall extinguish thee, 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 luminaries of light in the heavens will I make dark over thee; and give darkness upon thy land," xxxii. 7, 8, where it is treated of Pharaoh and the Egyptian, by whom is meant in the Word the sensual and scientific, and here, that by sensu-als and scientifics they extinguished love and faith. In Isaiah: "The day of Jehovah cometh to put the land into desolation: for the stars of the heavens, and the constellations thereof shall not make their light to beam; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine," xiii. 9, 10. In Joel, "The day of Jehovah cometh, a day of darkness and of thick darkness; the earth trembleth before him, the heavens are moved; the sun and the moon are

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

blackened, and the stars withdraw their shining," ii. 2, 10. In Isaiah, where it is treated of the coming of the Lord, and the enlightening of the Gentiles, consequently of a new church, and in particular of each individual of those who are in darkness, and receive light and are regenerated: "Arise, be enlightened, for thy light is come; behold darkness covereth the earth, and thick darkness the people; and Jehovah shall rise upon thee, and the Gentiles shall walk to thy light, and kings to the brightness of thy rising; Jehovah shall be unto thee an everlasting light; thy sun shall no more go down, neither shall thy moon withdraw itself, for Jehovah shall be to thee an everlasting light," lx. 1, 2, 3, 19, 20. In David, "Jehovah maketh the heavens in intelligence, he stretcheth out the earth above the waters; he maketh great luminaries, the sun to rule by day, and the moon and the stars to rule by night," Psalm cxxxvi. 5, 6, 7, 8, 9. And again: "Glorify Jehovah, sun and moon; glorify him all ye stars of light; glorify him ye heavens of heavens, and ye waters that are above the heavens," Psalm cxlviii. 3, 4. In all these places, luminaries signify love and faith. Because luminaries represented and signified love and faith towards the Lord, it was ordained in the Jewish Church, that a perpetual luminary should be lighted from evening till morning, for every ordinance in that Church was representative of the Lord; concerning which luminary are these words: "Command the children of Israel that they take oil for the luminary, to cause the lamp to ascend continually; in the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before Jehovah," Exod. xxvii. 20, 21. That these things signify love and faith, which the Lord kindles and causes to give light in the internal man, and by the internal man in the external, will be shown, of the Divine Mercy of the Lord, in its place.

32. Love and faith are called, first, great luminaries, then love is called a great luminary, and faith a less luminary; and it is said of love that it shall rule by day, and of faith that it shall rule by night: these being arcana, which are hidden especially in this end of days, it is allowed, of the Divine Mercy of the Lord, to manifest how the thing is. The cause that these things are hidden especially in this end of days, is, that now is the consummation of the age, and scarce any love, consequently any faith remains, as the Lord himself foretold in the evangelists by these words: "The sun shall be darkened, and the moon

shall not give light, and the stars shall fall from heaven, and the virtues of the heavens shall be shaken," Matt. xxiv. 29. By the sun is here meant love, which is darkened; by the moon faith, which does not give light; and by the stars, the knowledges of faith, which fall from heaven, which are the virtues and powers of the heavens. The Most Ancient Church acknowledged no other faith than love itself; the celestial angels also do not know what faith is, except that which is of love; the universal heaven is of love, for in the heavens no other life exists than the life of love; thence is all happiness therein, which is so great that not any thing of it can be described, nor at all conceived by any human idea. They who are in love, love the Lord from the heart, but know, declare, and perceive, that all love, thus all life, which is of love alone, and thereby all happiness, come only from the Lord, and that they have not the least of love, of life, and of happiness, from themselves. That it is the Lord from whom all love comes, was also represented by the great luminary, or sun, when He was transformed, for "His face did shine as the sun, and His raiment became as the light," Matt. xvii. 2. By face is signified whatever is inmost, and by raiment whatever proceeds from the inmost, thus His Divine was represented by the sun or love, and His Human by the light, or wisdom from love.

33. It is in every one's power to see most clearly, that no kind of life exists without love of some sort, and that there is no kind of joy but what flows from love: but as the love is, such is the life, and such is the joy: if you remove loves, or what is the same, desires, since these are of love, thought would instantly cease, and you would become like a dead person, which thing has been shown me to the life. The loves of self and of the world constitute something like life, and something like joy, but inasmuch as they are altogether contrary to true love, which consists in a man's loving the Lord above all things, and the neighbor as himself, it may be evident, that they are not loves but hatreds; for in proportion as any one loves himself and the world, in the same proportion he hates the neighbor, and thereby the Lord; wherefore true love is love towards the Lord; and true life is the life of love from him; and true joy is the joy of that life. True love cannot exist but of one kind, so neither true life but of one kind, whence flow true joys and true felicities, such as those of the angels in the heavens.

34. Love and faith admit of no separation, because they are

constituent of one and the same thing ; wherefore when mention is first made of luminaries, they are taken as one, and it is said, let there be (*sit\**) luminaries in the expanse of the heavens. Concerning this, it is permitted to relate wonderful things ; the celestial angels because from the Lord they are in all the knowledges of faith, and in such love, are from love in such life and light of intelligence from love, that hardly aught can be described : but, on the other hand, spirits, who are in the science of the doctrinals of faith without love, are in such frigid life, and obscure light, that they cannot even approach to the first limit of the entrance into the heavens, but that they hasten back : some profess to have believed in the Lord, but have not lived as he taught ; and of such the Lord said in Matthew, “ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth my will : many will say to me in that day, Lord, Lord, have we not prophesied by thy name,” and what follows, vii. 21, 22, to the end. Hence it is evident that such as are in love, are also in faith, and thereby in celestial life ; but not those who say they are in faith, and are not in the life of love : the life of faith without love is as the light of the sun without heat, as in winter, when nothing grows, but all things are torpid and dead ; but faith from love is as the light of the sun in the time of spring, when all things grow and flourish, for the heat of the sun is what produces : the case is similar in respect to things spiritual and celestial, which are usually represented in the Word by the things that exist in the world, and on the earth ; no faith, and faith without love, are also compared by the Lord to winter, where He foretold of the consummation of the age, in Mark : “ Pray ye that your flight be not in the winter, for those shall be days of affliction,” xiii. 18, 19. Flight means the last time, also of every man when he dies ; winter is a life of no love ; the day of affliction is man’s miserable state in the other life.

35. Man has two faculties, will and understanding : when the understanding is governed by the will, they then constitute together one mind, thus one life, for then what a man wills and does, he also thinks and intends ; but when the understanding is at variance with the will, as with those who say they have faith, but live otherwise, then one mind is divided into two ; one is desirous to exalt itself into heaven, the other tends to hell ; and

\* See note above, n. 30.



whereas the will directs every thing, the whole man would rush to hell, unless the Lord should have mercy upon him.

36. Such as have separated faith from love, do not even know what faith is; while they are in the idea of faith, some do not know otherwise than that it is mere thought; some that it is thought directed towards the Lord: and a few, that it is the doctrine of faith: but faith is not only a knowledge of all things which the doctrine of faith includes, and an acknowledgment of them, but it is especially an obedience to all things which it teaches: the primary thing which it teaches, which men should obey, is love of the Lord, and love of the neighbor, in which love if a man be not, he is not in faith; this the Lord teaches so plainly, as to leave no doubt concerning it, in Mark, thus: "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord; therefore thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment; and this second is like, Thou shalt love thy neighbor as thyself; there is none other commandment greater than these," xii. 28 to 35. In Matthew, He calls that the first and great commandment, and says, that on these commandments hang the law and the prophets, xxii. 37 to 41. The law and the prophets are the universal doctrine of faith, and all the Word.

37. It is said that the luminaries shall be for signs and for seasons, and for days and for years: these words contain more arcana than can at present be declared, although in the literal sense no arcanum appears; suffice it here to observe only, that there are changes of things spiritual and celestial, in the universal and in particulars, which are compared to the changes of days and of years; the changes of days are from morning to mid-day, thence to evening, and through night to morning; the changes of years are similar, from spring to summer, thence to autumn, and through winter to spring: hence changes of heat and light, and also of the fructifications of the earth: to these changes are compared the changes of things spiritual and celestial: life without changes and varieties would be one, consequently none, nor would good and truth be known or distinguished, still less perceived: these are in the prophets called ordinances (statuta), as in Jeremiah; "Saith Jehovah, who giveth the sun for the light of the day, the ordinances of the moon and of the stars for the light of the night; these ordinances shall not depart from before Me," xxxi. 35, 36. And in the same

prophet : " Thus saith Jehovah, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth," xxxiii. 25. But concerning these things, by the Divine Mercy of the Lord, at Genesis, viii. 22.

38. Verse 18. *And to rule in the day, and in the night, and to distinguish between the light, and between the darkness. And God saw that it was good.* By the day is meant good, by the night evil ; wherefore good things are called works of the day, but evil things works of the night : by the light is meant truth, and by darkness the false, as the Lord says, " Men loved darkness more than light ; he who doeth truth cometh to the light," John iii. 19 to 21. Verse 19. *And the evening was, and the morning was, the fourth day.*

39. Verse 20. *And God said, Let the waters cause to creep forth the creeping thing, the living soul ; and let fowl fly above the earth, above the faces of the expanse of the heavens.* After the great luminaries are lighted up, and set in the internal man, and the external thence receives light, then he begins first to live ; heretofore he can scarce be said to have lived, for he supposed that the good which he did, he did of himself, and the truth which he spake, he spake of himself ; and whereas man of himself is dead, and there is in him nothing but what is evil and false, therefore whatever he produces of himself, is not alive, insomuch that of himself he cannot even do good, which is good in itself : that man cannot even think good, nor will good, consequently cannot do good, except from the Lord, must be plain to every one from the doctrine of faith, for the Lord says in Matthew, " He who soweth the good seed is the Son of Man," xiii. 37. Nor can good come but from the fountain itself, which is only One, as He also says, " None is good save One, God," Luke xviii. 19. Nevertheless when the Lord raises into life, or regenerates man, he permits at first that he should so suppose, for man then cannot otherwise apprehend, nor otherwise be led to believe, and afterwards to perceive, that all good and truth are from the Lord alone : while he thus supposed, his truths and goods are compared to the tender grass, then to the herb seeding seed, and afterwards to the tree bearing fruit, which things are inanimate ; but now that he is vivified by love and faith, and believes that the Lord operates all the good which he does, and the truth which he speaks, in this case he is compared first to the creeping things of the water, and to fowl which fly above the earth, then to beasts, which are all animate things, and are called living souls.

40. By creeping things, which the waters produce, are signified scientifics, which are of the external man; by birds in general, things rational and also intellectual, the latter whereof belong to the internal man. That the creeping things of the waters, or fishes, signify scientifics, appears in Isaiah: "I came, and there was no man; in My rebuke I will dry up the sea, I will make the rivers a wilderness; their fish shall stink, because there is no water, and shall die for thirst; I will clothe the heavens with blackness," l. 2, 3. Still more plainly in Ezekiel, where the Lord describes the new temple, or in general the New Church, and a man of the Church, or a regenerate person, for every regenerate person is a temple of the Lord; thus "The Lord Jehovah said to me, these waters, which shall go out to the border towards the east, and shall come towards the sea, shall be brought down into the sea, and the waters shall be healed; and it shall come to pass, that every living soul which shall creep forth whithersoever the water of the rivers shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither, and shall heal, and every thing shall live whither the river cometh. And it shall come to pass, the fishers shall stand upon it, from En-gedi unto En-eglaim, with the spreading of nets they shall be; their fish shall be according to its kind, as the fish of the great sea, exceeding many," xlvii. 8, 9, 10. Fishers from En-gedi unto En-eglaim signify those who shall instruct the natural man concerning the truths of faith. That birds signify things rational and intellectual, is constant with the prophets, as in Isaiah: "Calling a ravenous bird from the east, the man of my counsel from a far country," xlvi. 11. And in Jeremiah: "I beheld, and lo, there was no man, and all the birds of the heavens were fled," iv. 25. In Ezekiel: "I will plant a shoot of a high cedar, and it shall lift up its branch, and bear fruit, and it shall be for a magnificent cedar, and there shall dwell beneath it every bird of every wing, in the shade of its branches they shall dwell," xvii. 23. And in Hosea, where it is treated of a new church, or of a regenerate man: "And I will make a covenant for them in that day, with the wild beast of the field, and with the bird of the heavens, and with what moveth itself on the ground," ii. 18. That wild beast here does not signify wild beast, nor bird bird, may be evident to every one, inasmuch as the Lord makes a new covenant with them.

41. Whatsoever is proper to man, this has no life in itself,

and when it is made manifest to the sight, it appears hard, as if bony and black ; but whatsoever is from the Lord has life ; there is in it the spiritual and celestial, and when it is made manifest to the sight, appears as a living human ; and what is perhaps incredible, but yet most true, every word, every idea, and every the least of thought, of an angelic spirit, lives ; there is in its most singular things an affection proceeding from the Lord, who is life itself : wherefore, whatsoever things are from the Lord have life in themselves, because faith towards Him, and are here signified by the living soul ; they have also a species of body, here signified by what moves itself, or creeps. These things however are as yet arcana to man, but inasmuch as it is here treated of the living soul and the moving thing, they are to be mentioned only.

42. Verse 21. *And God created great whales, and every living soul that creepeth, which the waters caused to creep forth, after their kinds, and every bird of wing after its kind : and God saw that it was good.* Fishes, as was said, signify scientifics, here by faith animated from the Lord, and thus alive ; whales signify their generals, [communia], under which and from which the particulars are ; nothing whatever is given in the universe, which is not under some general, that it may exist and subsist : whales or great fishes are sometimes named in the prophets, and there signify the generals of scientifics ; Pharaoh, king of Egypt, by whom is represented human wisdom or intelligence, that is, science in general, is called the great whale ; as in Ezekiel : “ Behold, I am against thee, Pharaoh, king of Egypt, the great whale that lieth in the midst of thy rivers, which hath said, the river is mine own, and I have made me,” xxix. 3. And in another place : “ Take up a lamentation for Pharaoh king of Egypt, and say unto him, And thou art as a whale in the seas, and thou camest forth in thy rivers, and hast troubled the waters with thy feet,” xxxii. 2 ; by which are signified those who desire to enter into the mysteries of faith by scientifics, thus of themselves. In Isaiah : “ In that day shall Jehovah, with his hard and great and strong sword, visit upon Leviathan the oblong serpent, and upon Leviathan that crooked serpent, and he shall slay the whales that are in the sea,” xxvii. 1 : by slaying the whales in the sea, is signified, that they should not know even generals. In Jeremiah : “ Nebuchadnezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me

up as a whale, he hath filled his belly with my delicacies, he hath cast me out," li. 34. Whereby is signified, that he had swallowed up the knowledges of faith, here called delicacies, as the whale did Jonah; where whale signifies those who possess the generals of the knowledges of faith, as scientifics, and do thus.

43. Verse 22. *And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and fowl shall be multiplied on the earth.* Every thing which has in itself life from the Lord, fructifies and multiplies itself immensely; this is not the case so long as man lives in the body, but in another life it is most astonishing. To fructify, in the Word, is predicated of the things that are of love, and to multiply, of the things that are of faith; the fruit which is of love contains seed, whereby this great multiplication is effected. The Lord's blessing also signifies, in the Word, fructification and multiplication, because these are from that. Verse 23. *And the evening was, and the morning was, the fifth day.*

44. Verse 24, 25. *And God said, Let the earth bring forth the living soul after its kind, beast and what moveth itself, and the wild beast of that earth after its kind; and it was so. And God made the wild beast of the earth after its kind, and beast after its kind, and every creeping thing of the ground after its kind. And God saw that it was good.* Man like the earth, can produce nothing good, unless the knowledges of faith be first sown in him, whereby he may know what he ought to believe and do. It is the part of the understanding to hear the Word, and of the will to do it; to hear the Word and not to do it, is to say that one believes, when yet he does not so live; such a one separates those things, and distracts the mind, and is called by the Lord foolish: "Whosoever heareth my sayings, and doeth them, I liken him unto a prudent man that built his house upon a rock: but every one that heareth my sayings, yet doeth them not, I liken to a foolish man, which built his house upon the sand," Matt. vii. 24, 26. The things which are of the understanding are signified, as was shown, by creeping things, which the waters cause to creep forth, and by fowl on the earth, and upon the faces of the expanse; the things which are of the will, are signified here by the living soul which the earth produces, and by beast and creeping thing, and also by the wild beast of that earth.

45. Those who lived in the most ancient times signified thus

the things which are of the understanding, and which are of the will ; hence with the prophets, and constantly in the Word of the Old Testament, like things are represented by the kinds of animals. Beasts are of two sorts ; there are evil beasts because hurtful, and good beasts, because harmless ; the things that are evil in man are signified by similar beasts, as by bears, wolves, dogs ; the things which are good and gentle, by beasts of a like nature, as by bullocks, sheep, and lambs : the beasts, because it is here treated of those to be regenerated, are the good and gentle, and signify affections : the things which are inferior, and derive more from the body, are called wild beasts of that earth, and are lusts and pleasures.

46. That beasts signify affections in man, evil with the evil, and good with the good, is plain from several passages in the Word, as in Ezekiel : “ Behold, I am for you, and I will turn unto you, that ye may be tilled and sown ; and I will multiply upon you man and beast, and they shall be multiplied and bring forth fruit ; and I will make you to dwell after your ancient times,” xxxvi. 9, 10, 11 ; where it is treated of regeneration. In Joel : “ Be not afraid, ye beasts of my field, for the habitations of the desert are become grassy,” ii. 22. And in David : “ I was foolish, I was as a beast with God,” Psalm lxxiii. 22. In Jeremiah : “ Behold the days come, and I will sow the house of Israel and the house of Judah, with the seed of man, and with the seed of beast, and I will watch over them to build and to plant,” xxxi. 27, 28 ; where it is treated of regeneration. Wild beasts have a like signification, as in Hosea : “ I will make a covenant for them in that day with the wild beast of the field, and with the fowl of the heavens, and the creeping thing of the earth,” ii. 18. In Job : “ Thou shalt not be afraid of the wild beast of the earth, for with the stones of the field thy league shall be, and the wild beast of the field shall be at peace with thee,” v. 22, 23. In Ezekiel : “ I will make for you a covenant of peace, and will cause the evil to cease out of the land, and they shall dwell safely in the wilderness,” xxxiv. 25. In Isaiah : The wild beast of the field shall honor me, because I give waters in the wilderness,” xliii. 20. In Ezekiel : “ Every fowl of the heavens made nests in his boughs, and under his branches did all the wild beast of the field bring forth their young, and under his shadow dwelt all great nations,” xxxi. 6. This is said of the Assyrian, by whom is signified the spiritual man, and he is compared to the garden of Eden. In David : “ Glo-

rify Jehovah all ye angels of His, glorify from the earth, ye whales, fruitful tree, wild beast, and every beast, creeping thing and bird of wing," Psalm cxlviii. 2, 3, 4, 7, 9, 10. Here exactly the same things are named, as whales, fruit tree, wild beast, beast, creeping thing, and bird of wing; unless by these are signified living things in man, it can never be predicated of them, that they glorify Jehovah. It is well distinguished in the prophets between beasts and wild beasts of the earth, and between beasts and wild beasts of the field. Goods are so far called beasts, that they who are nearest to the Lord in heaven are called animals, both in Ezekiel, and in John: "All the angels stood around the throne, and the elders, and the four animals, and fell before the throne on their faces, and worshiped the Lamb," Rev. vii. 11. xix. 4. They also to whom the gospel is to be preached, are called creatures, because they are to be created anew: "Go ye into the world, and preach the gospel to every creature," Mark xvi. 15.

47. That the words contain arcana of regeneration, may appear also from this, that in the foregoing verse it was said, that the earth should produce the living soul, beast, and wild beast of the earth; in the following verse in a different order, that God made the wild beast of the earth, and likewise beast; for man at first, and afterwards until he becomes celestial, brings forth as of himself; and thus regeneration begins from the external man, and proceeds to the internal; therefore here there is another order, and external things precede.

48. Hence then it appears, that the fifth state is, that man speaks from faith, which is of the understanding, and thereby confirms himself in truth and good, and the things which he then brings forth are things animate, which are called fishes of the sea, and fowl of the heavens. And that the sixth state is, when from faith which is of the understanding, and hence from love which is of the will, he speaks what is true, and does what is good; the things then brought forth by him are called the living soul and beast. And whereas he begins to act from love, as well as from faith, he becomes a spiritual man, which is called an image, described as now follows.

49. Verse 26. *And God said, Let us make man into our image, after our likeness; and they shall have dominion upon the fish of the sea, and upon the fowl of the heavens, and upon the beast, and upon all the earth, and upon every creeping thing that creepeth on the earth.* In the Most Ancient Church, with

whom the Lord spoke face to face, the Lord appeared as a man ; on which subject many things might be related, but the time is not yet ; therefore they called no one man but Him, and the things which were of him ; neither did they call themselves men, but only those things which they perceived they had from the Lord, as all the good of love, and the truth of faith ; these things they said were of man, because of the Lord : hence with the prophets, by Man and the Son of Man, in a supreme sense, is meant the Lord ; and in the internal sense wisdom and intelligence ; hence every one who is regenerate ; as in Jeremiah : “ I beheld the earth, and lo, a void and emptiness, and the heavens, and they had no light ; I beheld, and lo, there was no man, and all the birds of the heavens were fled,” iv. 23, 25 ; in Isaiah, where in the internal sense, by man is meant a regenerate person, in the supreme sense, the Lord Himself, as He who alone is man ; “ Thus saith Jehovah the Holy One of Israel, and his Former. I have made the earth, and created man upon it ; My hands have stretched out the heavens, and all their host have I commanded,” xlv. 11, 12, 13. The Lord therefore appeared to the prophets a man, as to Ezekiel, “ Above the expanse was the likeness of a throne, as the appearance of a sapphire stone ; and upon the likeness of the throne was the likeness as the appearance of a man above upon it,” i. 26. And there appeared to Daniel one called the Son of Man, or man, which is the same ; “ I saw, and behold, with the clouds of heaven, one as the Son of Man was coming, and came even to the Ancient of Days, and they made Him to approach before Him ; and there was given Him dominion, and glory, and a kingdom, and all people, and nations, and languages, shall serve Him ; His dominion is the dominion of an age, which shall not pass away, and His kingdom that which shall not perish.” vii. 13, 14. The Lord also frequently calls Himself the Son of Man, or a Man, and as in Daniel, foretold of His coming into glory, “ Then shall they see the Son of Man coming in the clouds of heaven with virtue and glory,” Matt. xxiv. 30. The clouds of heaven signify the literal sense of the Word ; virtue and glory signify the internal sense, which solely regards the Lord, and His kingdom, in all and every part ; and hence in that sense is virtue and glory.

50. What the Most Ancient Church understood by the image of the Lord, is more than can be told. Man is altogether ignorant that he is governed of the Lord by angels and spirits,



and that with every particular person there are at least two spirits, and two angels : by spirits man has communication with the world of spirits, and by angels, with heaven ; without communication by spirits with the world of spirits, and by angels with heaven, and thus by heaven with the Lord, man can by no means live ; his life depends entirely on such conjunction, so that if spirits and angels should depart, he would instantly perish. Whilst man remains unregenerate, he is governed altogether otherwise than when he is regenerate ; when he is unregenerate, evil spirits are with him, who so rule over him that the angels, though they are present, can scarcely effect any thing but to direct him only, that he may not precipitate himself into the lowest evil, and to incline him to something of good, and even by his own lusts to good, and by the fallacies of the senses to truth : he then has communication with the world of spirits by the spirits that are with him, but not so with heaven, inasmuch as the evil spirits have dominion over him, and the angels only endeavor to avert their influences. But when he is regenerate, then the angels have the dominion, and breathe into him all goods and truths, and a horror and fear for what is evil and false. The angels indeed lead him, but they only minister, for it is the Lord alone who governs man by angels and spirits ; and because it is effected by the ministry of angels, it is here at first said in the plural, *Let us make man into our image* ; but because He alone governs and disposes, in the following verse it is said in the singular, *God created him into his own image* ; which also the Lord plainly declares in Isaiah : “ Thus saith Jehovah thy Redeemer, and thy Former from the womb ; I Jehovah make all things, stretching forth the heavens alone, spreading abroad the earth from myself,” xlv. 24. The angels themselves likewise confess that there is no power in them, but that they act from the Lord alone.

51. With respect to an image, it is not a likeness, but is according to a likeness, wherefore it is said, let us make man into our image, according to our likeness. The spiritual man is an image, but the celestial man is a likeness or effigy. This chapter treats of the spiritual man, the following of the celestial. The spiritual man, who is an image, is called by the Lord a son of light, as in John : “ He that walketh in darkness knoweth not whither he goeth ; whilst ye have the light, believe in the light, that ye may be sons of the light,” xii. 35, 36. He is called also a friend : “ Ye are my friends if ye do whatsoever I com-

mand you," John xv. 14, 15. But the celestial man, who is a likeness, is called a son of God, in John : " As many as received Him, to them gave He power to become the sons of God, to them that believe in His name, who are born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God," i. 12, 13.

52. So long as man is spiritual, his dominion proceeds from the external man to the internal, as it is here said, " They shall have dominion upon the fish of the sea, and upon the fowl of the heavens, and upon the beast, and upon all the earth, and upon every creeping thing that creepeth on the earth ;" but when he becomes celestial, and does good from love, then his dominion proceeds from the internal man to the external, as the Lord describes himself, and thus at the same time the celestial man, who is his likeness, in David : " Thou madest him to have dominion upon the works of thy hands ; thou hast put all things under his feet, the flock and all herds, and also the beasts of the fields ; the fowl of the heavens and the fish of the sea, and what passeth through the paths of the seas," Psalm viii. 6, 7, 8. Here, therefore, beasts are first mentioned, then fowl, then fishes of the sea, because the celestial man proceeds from love, which is of the will, otherwise than the spiritual man, in whom fishes and fowl precede, as being of the understanding, which is of faith, and beasts follow.

53. Verse 27. *And God created man into the image of himself, into the image of God created He him.* That image is here twice mentioned is hence, because faith, which is of the understanding, is called His image ; whereas love, which is of the will, is called an image of God, which in the spiritual man follows, but in the celestial man precedes.

54. *Male and female created he them.* What is meant by male and female in an internal sense, was well known to the Most Ancient Church, but with posterity, when the interior sense of the Word was lost, this arcanum was also lost. Amongst the people of the Most Ancient Church, the chief felicities and delights were marriages, and whatsoever admitted of comparison with marriages, they compared therewith, that thence they might perceive the felicity of marriage ; and whereas they were internal men, they were delighted only with internal things ; external things they only viewed with their eyes, but thought of those things which they represented, insomuch that external things were as nothing to them, only that they might reflect

something from these to things internal, and from things internal to things celestial, and thereby to the Lord, who to them was all; hence to the celestial marriage, from which they perceived the felicity of their marriages to come: therefore they called the understanding in the spiritual man male, and the will female, which, when they acted in unity, they styled a marriage: from that Church was derived a form of speaking, which became usual, that the church itself, by reason of the affection of good, was called daughter, and also virgin, as the virgin Zion, the virgin Jerusalem, and also wife. But on this subject see in the following chapter, at verse 23: and in the iii. chapter, verse 15.

55. Verse 28. *And God blessed them, and God said unto them, Be fruitful and multiply, and fill the earth, and subdue it, and have dominion upon the fish of the sea, and upon the fowl of the heavens, and upon every living thing that creepeth upon the earth.* The most ancient people, inasmuch as they called the conjunction of the understanding and will, or of faith and love, marriage, called also whatever of good was produced from that marriage, fructifications, and whatever of truth, multiplications; hence the like method of speaking is used in the prophets, as in Ezekiel: "I will multiply upon you man and beast, and they shall multiply and fructify themselves; and I will make you to dwell after your old estates, and will do better unto you than at your beginnings, and ye shall know that I am Jehovah, and I will cause man to walk upon you, even my people Israel," xxxvi. 11, 12: by man is here meant the spiritual man, who is called Israel; by old estates, the Most Ancient Church; by beginnings, the Ancient Church after the flood: that multiplication, which is of truth, precedes, and fructification, which is of good, follows, is because it is treated of one to be regenerated, not of one already regenerated. When the understanding is united with the will, or faith with love, man is called by the Lord married land, by Isaiah: "Thy land shall be no more termed desolate, but thou shalt be called, My delight is in her, and thy land married, for the Lord delighteth in thee, and thy land shall be married," lxii. 4. The fruits thence, which are of truth, are called sons, and those which are of good, daughters, and this very frequently in the Word. The earth is filled, when there are many truths and goods; for the Lord blessing and saying, that is, operating, good and truth increases immensely, as the Lord says, "The kingdom of the heavens, is like to a grain of mustard-seed, which a man taking, sowed in his field;

which indeed is the least of all seeds ; but when it is grown, it is greater than all herbs, and becometh a tree, so that the birds of heaven come and build their nests in the branches thereof," Matt. xiii. 31, 32. A grain of mustard-seed is man's good before he becomes spiritual, which is the least of all seeds, because he thinks to do good of himself: what is of himself is nothing but evil ; yet whereas he is in a state of regeneration, there is something of good, but it is the least of all things ; at length, as faith is conjoined with love, it becomes greater, and an herb ; and lastly, when the conjunction is perfected, it becomes a tree, and then the birds of the heavens, which here also are truths, or things intellectual, build their nests in its branches, which are things scientific. When man is spiritual, as while he is becoming spiritual, he is in a combat, and therefore it is said, subdue the earth and have dominion.

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

57. The herb seeding seed is every truth which regards use ; the tree in which is fruit is the good of faith ; fruit is what the Lord gives to the celestial man : but seed from which is fruit, what He gives to the spiritual man ; wherefore it is said, the tree yielding seed to you it shall be for meat. That celestial meat is called fruit from the tree, is plain from the following chapter, where the celestial man is treated of ; here, only what the Lord spake by Ezekiel : " By the river, upon the bank thereof, on this side, and on that side, riseth every tree for meat, its leaf shall not fall, neither shall its fruit be consumed ; it is re-born into its months ; because its waters issue out of the sanctuary ; and its fruit shall be for meat, and its leaf for medicine," xlvii. 12. Waters out of the sanctuary signify the life

and mercy of the Lord, who is the sanctuary ; fruit signifies wisdom, which shall be meat for them ; the leaf is intelligence which shall be for their use, and this use is called medicine. But that spiritual meat is called herb, appears from David : “ My shepherd, I shall not want ; Thou makest me to lie down in pastures of herb,” Psalm xxiii. 1, 2.

58. Verse 30. *And to every wild beast of the earth, and to every fowl of the heavens, and to every thing that creepeth upon the earth, wherein is a living soul, I have given every green thing of the herb for meat. And it was so.* The natural meat of the same person is here described ; his natural part is here signified by the wild beast of the earth, and by the fowl of the heavens, to which is given for meat, the esculent plant, and the green thing of the herb ; concerning his food of both kinds, as well the natural as the spiritual, thus in David : “ Jehovah causeth the grass to grow for the beast, and herb for the service of man, that he may bring forth bread out of the earth,” Psalm civ. 14 ; where beast is put for both the wild beast of the earth, and also the fowl of the heavens, which he names in verses 11 and 12 of the same Psalm.

59. The reason why the esculent plant and the green thing of the herb alone is here described as food for the natural man, is this : man, while he is being regenerated and becoming spiritual, is continually in combat, on which account the Church of the Lord is called *militant* ; for before regeneration, lusts have had the dominion, inasmuch as the whole man is composed of mere lusts, and falsities thence : in the process of regeneration his lusts and falsities cannot be abolished in a moment, for that would be to destroy the whole man, for he has not acquired for himself other life ; wherefore evil spirits are left with him a long time, that they may excite his lusts, and that thus by innumerable methods they may be loosened even to such a degree that they may be turned by the Lord into good, and thus man be reformed : in the time of combat, the evil spirits, who have in the utmost hatred every thing good and true, that is, whatever is of love and faith towards the Lord, which things alone are good and true, because they have eternal life in them, leave man nothing else for food but what is compared to the esculent plant, and the green thing of the herb ; but the Lord gives him meat also, which is compared to the herb seeding seed, and to the tree in which is fruit, which are of tranquillity and peace, with their joys and delights, and this at intervals. Unless the

Lord defended man every moment, yea, even the smallest part of every moment, he would instantly perish, for such mortal hatred prevails in the world of spirits against these things of love and faith towards the Lord, as cannot possibly be described. That this is the case I can declare of a certainty, inasmuch as I have now for some years, though also in the body, been with spirits in another life, and surrounded with evil spirits, yea the worst, and sometimes by thousands of them, to whom it was permitted to pour forth their venom, and infest me by every way in which they could, yet they could not hurt the least hair, I was so protected by the Lord. From so many years' experience, I became thoroughly instructed concerning the world of spirits, of what quality it is, and also concerning the combat which they who are regenerated cannot otherwise than sustain, that they may attain the felicity of eternal life: but whereas, from a general description no one can be so instructed that he shall have undoubting faith, therefore concerning these things, by the Divine Mercy of the Lord, the particulars will be related in the following pages.

60. Verse 31. *And God saw every thing that he had made, and behold it was very good; and the evening was, and the morning was, the sixth day.* Here it is called very good, before it was only called good; because now the things which are of faith make one with the things that are of love; thus a marriage is effected between things spiritual and things celestial.

61. All those things are called spiritual which are of the knowledges of faith, and all those things celestial which are of love towards the Lord and towards the neighbor; the former appertain to the understanding of man, the latter to the will.

62. The times and states of the regeneration of man, in general and in particular, are distinguished into six, and are called the days of his creation: for by degrees he becomes from no man, at first something, but little, then more even to the sixth day, in which he becomes an image.

63. In the mean while the Lord fights continually for him against evils and falses, and by combats confirms him in truth and good: the time of combat is the time of the Lord's operation; wherefore a regenerate person is called in the prophets the work of the fingers of God; nor does he rest until love is the principal agent, and then the combat ceases. When the work is so far perfected, that faith is conjoined to love, it is then called very good, because then the Lord directs man as the

likeness of himself. At the close of the sixth day the evil spirits depart, and the good ones succeed, and man is introduced into heaven, or into the celestial paradise, of which in the following chapter.

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64. THIS then is the internal sense of the Word, its very life, which does not at all appear from the sense of the letter; but the arcana are so many, that volumes would not be sufficient for explaining them: here only a very few are declared, and such as may prove that regeneration is here treated of, and that this proceeds from the external man to the internal. Thus the angels understand the Word; they know nothing at all which is of the letter, not even one word, what it proximately signifies, still less the names of countries, cities, rivers, and persons, which occur so frequently in the historical and prophetic parts: they have only an idea of the things signified by words and names: as by Adam in Paradise they have a perception of the Most Ancient Church, and not of the Church, but of the faith towards the Lord, of the Most Ancient Church; by Noah, the Church remaining with posterity, and continued to the time of Abram; by Abraham, not him who lived, but the saving faith, which he represented; and so forth: thus things spiritual and celestial, altogether abstracted from words and names.

65. Certain spirits being raised up into the first entrance of heaven, and conversing with me thence whilst I was reading the Word, said, that in that place they did not understand the least thing of a word or letter, but only the things which they signified in the sense proximately interior, which things they described as so beautiful, and following and affecting them in such order, that they called it glory.

66. There are in general four different styles in the Word; the FIRST is that which was of the Most Ancient Church; their method of expressing was such, that when they made mention of earthly and worldly things, they thought of the spiritual and celestial things which they represented, so that they not only expressed things by representatives, but also reduced them into a kind of historical series, that they might have more life, which to them was in the highest degree delightful: this style is meant when Hannah prophesied, saying, "Speak ye what is high, high, let what is ancient come forth from your mouth," 1 Sam. ii. 3. Those representatives are called in David, *dark sayings of old*, Psalm lxxviii. 2, 3, 4. From the posterity of the Most Ancient Church Moses had these things concerning the creation, concerning the garden of Eden, even till the time of Abram. The SECOND style

is the historical, occurring in the books of Moses from the time of Abram, and in those of Joshua, Judges, Samuel, and the Kings, in which books the historical facts are exactly such as appear in the sense of the letter, but yet they all and each contain things altogether different in the internal sense, whereof, by the Divine Mercy of the Lord, we shall speak in its order in what follows. The **THIRD** style is the prophetic, which took its rise from the style of the Most Ancient Church, which style they adored; but it is not continuous, and as if historical, like the most ancient, but is broken and interrupted, being scarce ever intelligible but in its internal sense, wherein are things most hidden, which connectedly follow in harmonious order; and they regard the external man, and the internal, the several states of the Church, heaven itself, and in their inmosts, the Lord. The **FOURTH** style is that of the Psalms of David, which is between the prophetic style and that of common speech; there, under the person of David as a king, the Lord is treated of in the internal sense.

## CHAPTER SECOND.

67. **INASMUCH** as, by the Divine Mercy of the Lord, it has been granted me to know the internal sense of the Word, in which are contained the deepest arcana, such as have never heretofore come to the knowledge of any one, nor can come, unless it be known how things are in another life, for most things which are in the internal sense of the Word regard, describe, and involve those things; it is allowed me to lay open the things which I have heard and seen, now for several years, in which it has been given to be in the fellowship of spirits and angels.

68. I am aware that many will say, that no one can ever speak with spirits and angels while he lives in the body; and many, that it is a fantasy; others that I relate such things, that I may gain credit; others otherwise; but I do not regard these things, for I have seen, have heard, have felt.

69. Man was so created by the Lord, that during his life in the body, he might have a capacity of conversing with spirits and angels, as also was done in the most ancient times; for he is one with them, being a spirit clothed with a body; but because in process of time mankind so immersed themselves in bodily and worldly things that they paid little regard to any thing else, therefore the way was closed; yet as soon as the bodily things, in which he is immersed, recede, the way is opened, and he is among spirits, and associates his life with them.

70. It being permitted me to declare what I have heard and seen for several years, it is first to be told how the case is with



man, when he is resuscitated, or how he passes from the life of the body into the life of eternity : and that I might know that men live after death, it has been granted me to speak and converse with many who were known to me during their life in the body, and this not for a day and a week, but for months, and almost years, speaking and conversing with them as in the world : these very much wondered that they themselves, during their life in the body, had been, and that others, and the greater part, still are in such unbelief, that they think they shall not live after death, when yet hardly a few days intervene after the decease of the body, before they are in another life ; for it is a continuation of life.

71. But whereas such relations would be scattered and unconnected, if they should be inserted among those things which are upon the text of the Word, by the Divine Mercy of the Lord it is permitted to adjoin them in a certain order, and indeed to premise and annex them to every chapter, besides those which are inserted here and there.

72. In what manner therefore man is raised from the dead, and enters into the life of eternity, it is permitted to describe at the end of this chapter.

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## CHAPTER II.

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

2. And on the seventh day God finished His work which He made ; and He rested on the seventh day from all His work which He made.

3. And GOD blessed the seventh day, and sanctified it : because that in it He rested from all his work, which GOD created in making.

4. These are the nativities of the heavens and of the earth, when He created them, in the day that JEHOVAH GOD made the earth and heavens.

5. And there was no shrub of the field as yet in the earth, and no herb of the field as yet put forth, because JEHOVAH GOD did not cause it to rain upon the earth. And there was no man to till the ground.

6. And He made a mist ascend from the earth, and watered all the faces of the ground.

7. And JEHOVAH GOD formed man, the dust from the ground, and breathed into his nostrils the breath of lives, and man became a living soul.

8. And JEHOVAH GOD planted a garden eastward in Eden, and there he put the man whom he formed.

9. And out of the ground made JEHOVAH GOD to grow every tree desirable to behold, and good for food ; the tree of lives also in the midst of the garden ; and the tree of science of good and evil.

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

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

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

13. And the name of the second river is Gihon ; that which compasseth the whole land of Cush.

14. And the name of the third river is Hiddekel : this goeth eastward towards Assyria : and the fourth river, it is Euphrates.

15. And JEHOVAH GOD took the man, and placed him in the garden of Eden, to dress it, and to keep it.

16. And JEHOVAH GOD commanded the man upon it, saying, Of every tree of the garden, eating thou mayest eat ;

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

## THE CONTENTS.

73. When man from being dead becomes spiritual, from being spiritual he becomes celestial, which state is now treated of, verse 1.

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

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

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

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

78. His wisdom is described by the river in the garden ; hence the four rivers, the first of which is good and truth ; the second is the knowledge of all things which are of good and truth, or of love and faith ; which things are of the internal man ; the third is reason ; the fourth is science, which are of the external man : all are from wisdom, and wisdom is from love and faith towards the Lord, verses 10, 11, 12, 13, 14.

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

80. It is also allowed him by all perception from the Lord to know what is good and true ; but not from himself and the world, or to inquire into the mysteries of faith by things sensual and scientific, whereby his celestial dies, verses 16, 17.

### THE INTERNAL SENSE.

81. This chapter treats of the celestial man, as the foregoing treated of the spiritual man, who was formed out of the dead man ; but whereas it is unknown at this day what the celestial man is, hardly what the spiritual, and what the dead man are, in order that it may be known what their difference is, it is proper briefly to state the quality of the one and of the other. *First*, a dead man does not acknowledge any other truth and good than what is of the body and the world, this also he adores. A spiritual man acknowledges spiritual and celestial truth and good, but from faith, from which he also acts, but not thus from love. A celestial man believes and perceives spiritual and celestial truth and good, nor does he acknowledge any other faith but what is from love, from which he also acts. *Secondly*, The ends of a dead man regard only the bodily and worldly life, nor does he know what eternal life is, or what the Lord is, and if he does know, he does not believe. The ends of a spiritual man regard eternal life, and thereby the Lord. The ends of a celestial man regard the Lord, and thereby His kingdom and eternal life. *Thirdly* ; a dead man, when he is engaged in combat, almost always yields ; and when he is in no combat, evils and falses have the dominion with him, and he is a slave : his restraints are external, as the fear of the law, of the loss of life, of wealth, of gain, and of reputation, on account of those things. The spiritual man is in combat, but is always victorious ; the restraints by which he is governed are internal, and are called ties of conscience. The celestial man is not in combat ; and if evils and falses assault, he contemns them, and is therefore called a conqueror ; he has no apparent restraints by which he is governed, but is free ; his restraints, which are not apparent, are the perceptions of good and truth.

82. Verse 1. *And the heavens and the earth were finished,*

*and all the host of them.* By these words is meant that man is now rendered spiritual, insomuch that it is the sixth day ; heaven is his internal man, and earth is his external ; the host of them are love, faith, and the knowledges thereof, which were before signified by the great luminaries and the stars. That the internal man is called heaven, and the external, earth, may appear from the passages of the Word quoted in the foregoing chapter, to which may be added the following from Isaiah : “ I will make a man more rare than solid gold, even a man than the precious gold of Ophir ; therefore I will strike the heavens with terror, and the earth shall be shaken out of her place,” chap. xiii. 12, 13 : and elsewhere ; “ Thou forgettest Jehovah thy maker, that stretcheth forth the heavens, and layeth the foundations of the earth ; but I will put my words in thy mouth, and I will cover thee in the shadow of mine hand, that I may stretch out the heaven, and lay the foundation of the earth,” li. 13, 16 : from whence it appears, that both heaven and earth are predicated of man. It is treated indeed of the Most Ancient Church ; but the interiors of the Word are of such a nature, that whatsoever is spoken of the church, is spoken of each individual of the church, who, unless he were a church, could not be a part of the church, as he who is not a temple of the Lord, cannot be what is signified by the temple, which is the church and heaven : therefore also, the Most Ancient Church is called man in the singular number.

83. The heavens and the earth and all the host of them are said to be finished, when man becomes the sixth day ; for then faith and love make one ; and when they make one, not faith, but love begins to be the principal, that is, not the spiritual, but the celestial, which is to be a celestial man.

84. Verses 2, 3. *And on the seventh day God finished His work which He made, and rested on the seventh day from all His work which He made. And God blessed the seventh day, and sanctified it, because that in it He rested from all His work which God created in making.* The celestial man is the seventh day ; and whereas the Lord worked during six days, mention is made of His work ; and whereas the combat then ceases, the Lord is said to rest from all His work ; wherefore the seventh day was sanctified, and called the sabbath, from rest ; and thus man was created, formed, and made. These things are plainly seen from the words themselves.

85. That the celestial man is the seventh day, and that the

seventh day was thence sanctified, and called the sabbath, from rest, are arcana not yet discovered, even from the cause that men have not known what the celestial man is, few what the spiritual man, which they could not but make the same with the celestial, when yet there is a great difference, as may be seen, n. 18. What relates to the seventh day, and that the celestial man is the seventh day, or the sabbath, is plain from this, that the Lord Himself is the Sabbath; wherefore also He says, "The Son of Man is Lord also of the sabbath," Mark ii. 27; which words imply, that the Lord is Man himself, and the Sabbath itself. His kingdom in the heavens and on the earths is called from Him, a sabbath, or eternal peace and rest. The Most Ancient Church, which is here treated of, was the sabbath of the Lord above all that succeeded it. Every succeeding inmost church of the Lord is also a sabbath; so every regenerate person, when he becomes celestial, because he is a likeness of the Lord: there precede six days of combat or labor. These things were represented in the Jewish church by the days of labor, and by the seventh, which was the sabbath; for in that church there was not a single ordinance but what was representative of the Lord, and of His kingdom: the like was also represented by the ark when it went forward, and when it rested; by its going forward in the wilderness, were represented combats and temptations; by its rest, a state of peace; wherefore, when it set forward, Moses said, "Rise up, Jehovah, and let thine enemies be scattered, and let them that hate thee flee from thy faces; and when it rested, he said, Return Jehovah, the myriads of the thousands of Israel," Numb. x. 35, 36. It is there said of the ark that it went forth from the mount of Jehovah to search out rest for them, verse 33. The rest of the celestial man is described by the sabbath in Isaiah: "If thou turn away thy foot from the sabbath, that thou do not thy pleasure on the day of my sanctity, and call the things which are of the sabbath, the delights of the Holy Jehovah, honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou be delightful to Jehovah and I will make thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob," lviii. 13, 14. The celestial man is such that he does not act of his own pleasure, but of the good pleasure of the Lord, which is his pleasure; thus he enjoys peace and internal felicity, which is here expressed by being

raised upon the high places of the earth ; and at the same time tranquillity and external delight, which is signified by being fed with the heritage of Jacob.

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

87. That the celestial man is the sabbath, or rest, is also, because the combat ceases when he becomes celestial ; evil spirits retire, and good ones come near, as well as celestial angels, and when these are present, evil spirits cannot possibly approach, but flee far away. And whereas man himself did not fight, but the Lord alone for man, it is said that the Lord rested.

88. The spiritual man, when he becomes celestial, is called the work of God, because the Lord alone has fought for him, and created, formed, and made him ; wherefore it is here said, God finished his work on the seventh day, and twice said, He rested from all his work. By the prophets he is every where called the work of the hands and fingers of Jehovah ; as in Isaiah, where it is treated of the regenerate man ; “ Thus saith Jehovah, the Holy One of Israel, and his Former : Ask from Me signs concerning my sons, and concerning the work of my hands command ye Me. I have made the earth, and created man upon it ; I, my hands have stretched out the heavens, and all their host have I commanded ; for thus saith Jehovah that createth the heavens, God Himself that formeth the earth and maketh it ; He establisheth it, He hath created it not a void, He hath formed it to be inhabited ; I am Jehovah, and no one else is God besides Me,” xlv. 11, 12, 18, 21. It is hence plain that the new creation, or regeneration, is the work of the Lord alone. The words create, form, and make, are sufficiently distinct in their application, as here in Isaiah, “ Creating the heavens, forming the earth, and making it ;” and elsewhere, “ Every one that is called by My name, and for my glory have I created him, I have formed him, yea, I have made him,” xliii. 7. Likewise in the preceding chapter, and in this also, as in the passage before us : “ He rested from all His work which God created in making ;” and this always with a distinct idea in the internal sense ; also where the Lord is called Creator, or Former, or Maker.

89. Verse 4. *These are the nativities of the heavens and of the earth, when He created them, in the day when Jehovah God made the earth and the heavens.* The nativities of the heavens and of the earth are the formations of the celestial man. That this formation is here treated of plainly appears, even from the things singly, which follow, as that no herb as yet sprung forth ; that there was no man to till the ground ; also that Jehovah God formed man ; afterwards, that He formed every beast and bird of the heavens ; yet whose formation was treated of in the foregoing chapter ; wherefore it is here treated of another man : which is besides evident from this, that now it is first said Jehovah God ; in the preceding passages, which treat of the spiritual man, only God ; also that it is now said ground and the field, in the preceding passages only earth ; and that in this verse heaven is first mentioned before earth, and afterwards earth before heaven ; the cause whereof is, that earth signifies the external man, and heaven the internal, with the spiritual man, in whom reformation begins from the earth, or external man ; but here, where the celestial man is treated of, it begins from the internal man, or from heaven.

90. Verses, 5, 6. *And no shrub of the field was as yet on the earth, and no herb of the field as yet put forth, because Jehovah God did not cause it to rain upon the earth ; and there was no man to till the ground. And He made a mist ascend from the earth, and watered all the faces of the ground.* By the shrub of the field and the herb of the field is meant in general all that his external man produces ; earth is the external man whilst he was spiritual ; ground, as also field is the external man, when he becomes celestial ; rain, which is soon after called mist, is the tranquillity of peace when the combat ceases.

91. But unless the state of man be known, while from spiritual he is becoming celestial, it can never be perceived, what these things involve, for they are deeper arcana. When he is spiritual, the external man is not yet willing to yield obedience and serve the internal, and this is the cause of combat ; but when he becomes celestial, then the external man begins to comply and serve the internal, wherefore the combat ceases, and there arises tranquillity ; see n. 87. This tranquillity is signified by rain and mist, for it is like a vapor, with which his external is watered and bedewed from the internal ; this tranquillity, which is of peace, produces those things which are called the shrub of the field and the herb of the field, which in partic-

ular are things rational and scientific from a celestial-spiritual origin.

92. The quality of the tranquillity of peace in the external man, on the cessation of combat, or the disturbance from lusts and falsities, no one can know but he who has known the state of peace : this state is so delightful, that it exceeds every idea of delight ; it is not only a cessation of combat, but it is life proceeding from interior peace, and affecting the external man in such a manner as cannot be described : the truths of faith, and the goods of love, are then born, which derive their life from the delightfulness of peace.

93. The state of the celestial man gifted with the tranquillity of peace, refreshed by rain, and delivered from the slavery of the evil and false, the Lord thus describes by Ezekiel : “ I will make with them a covenant of peace, and will cause the evil beast to cease out of the land, and they shall dwell in the wilderness securely, and sleep in the woods ; and I will make them and the places round about My hill a blessing ; and I will cause the shower to come down in its season ; there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be on their ground in confidence, and shall know that I am Jehovah, that I have broken the bands of their yoke, and delivered them out of the hand of those that made them to serve ; ye My flock, the flock of My pasture, ye are a man, and I am your God,” xxxiv. 25, 26, 27, 31. And that this is effected on the third day, which in the Word signifies the same as the seventh, in Hosea, “ After two days will he revive us ; in the third day He will raise us up, and we shall live in His sight ; and shall know, and shall follow on to know Jehovah : His going forth is prepared as the morning, and He shall come unto us as the rain, as the evening rain watering the earth,” vi. 2, 3. And that this is compared to the bud of the field, is declared by Ezekiel, where concerning the Ancient Church, “ I have given thee as the bud of the field, and thou hast increased and waxen great, and thou art come into graces of graces,” xvi. 7. And also to a branch of the planting, and to a work of the hands of Jehovah God, Isaiah, ix. 21.

94. Verse 7. *And Jehovah God formed man, the dust from the ground ; and breathed into his nostrils the breath of lives ; and man became a living soul.* To form man the dust from the ground, is to form his external man, which before was not man ;



for it is said, verse 5, that there was no man to till the ground : to breathe into his nostrils the breath of lives, is to give him the life of faith and love : man's being made a living soul is, that his external man was also made alive.

95. The life of the external man is here treated of ; the life of his faith or understanding in the two former verses, and the life of his love or will in this verse : before the external man was unwilling to obey and serve the internal, and continually fought against it, wherefore at that time the external was not man ; but now, when he is made celestial, the external begins to comply with and serve the internal, and becomes also man, and that by the life of faith and the life of love ; the life of faith prepares it, the life of love makes it to be man.

96. That Jehovah God is said to have breathed into his nostrils, the case is this : In old time, and in the Word, by nostrils was understood whatever was grateful by reason of its odor, which signifies perception ; wherefore it is every where read of Jehovah, that he smelled an odor of rest from the burnt-offerings, and from those things which represented Him and His kingdom ; and whereas the things which are of love and faith are most grateful to Him, it is said that he breathed the breath of life through the nostrils ; hence the Anointed of Jehovah, or the Lord, is called the breath of the nostrils, Lament. iv. 20. And this the Lord Himself signified by the breathing on his disciples, in John, " He breathed on them, and said, Receive the Holy Spirit," xx. 22.

97. That life is described by breathing and by breath is also because the men of the Most Ancient Church perceived states of love and of faith by states of respiration, which states were successively changed in their posterity ; concerning this respiration nothing can as yet be said, inasmuch as at this day it is a subject altogether hidden ; the most ancient people knew this well, and they who are in another life know it, but in this world no one as yet ; hence they likened spirit or life to wind : the Lord also, when speaking of the regeneration of man, in John : " The breath," or wind, " bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, or whither it goeth ; so is every one that is born of the spirit," iii. 8. So in David : " By the word of Jehovah were the heavens made, and all the host of them by the breath," or wind, " of his mouth," Psalm xxxiii. 6 ; and in the same : " Thou takest away their breath, they die, and return to their dust ; thou

sendest forth thy spirit, they are created, and thou renewest the faces of the ground." Psalm, civ. 29. 30. That breath is used for the life of faith and of love, appears in Job : " The spirit is in man, and the breath of Schaddai maketh them to understand," xxxii. 8. Again in the same : " The spirit of God hath made me, and the breath of Schaddai hath given me life," xxxiii. 4.

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

99. Life, or the order of life, with the spiritual man, is such, that the Lord indeed flows in by faith into his intellectuals, rationals, and scientifics, but whereas his external man is at strife with the internal, it appears as if intelligence did not flow in from the Lord, but from himself by the scientifics and rationals ; but life, or the order of life, with the celestial man is such, that the Lord flows in by love, and the faith of love, into his intellectuals, rationals, and scientifics ; and inasmuch as there is no strife, he perceives that it is so : thus order, which is as yet inverted with the spiritual man, is restored with the celestial : this order, or man, is called a garden in Eden eastward. The garden planted by Jehovah God, in Eden eastward, in a supreme sense is the Lord Himself, in its inmost sense, which is also the universal sense, it is the kingdom of the Lord, and heaven, wherein man is placed when he is made celestial : his state then is, that he is with angels in heaven, and as it were one amongst them ; for man was so created, that he may be in heaven at the same time that he lives on earth : in this state all his thoughts and ideas of thought, yea his words and actions, are open, containing in them the celestial and spiritual, and they are open even from the Lord ; for there is in each the life of the Lord, which causes it to have perception.

100. That a garden signifies intelligence and Eden love, appears also in Isaiah ; " Jehovah shall comfort Zion, He will comfort all her waste places, and will make her wilderness like Eden, and her desert like the garden of Jehovah ; joy and gladness shall be found therein, confession and the voice of singing," li. 3. In this passage, wilderness, joy, and confession, are words with the prophet expressing the celestial things of faith, or such

as are of love ; but desert, gladness, and the voice of singing, the spiritual things of faith, which are also of the understanding ; the former have relation to Eden, the latter to garden ; for with this prophet, two expressions very constantly occur concerning the same thing, one of which signifies things celestial, and the other things spiritual. What is further signified by the garden in Eden, may be seen in the explication which follows on verse 10.

101. That the Lord is the east, appears also from the Word throughout, as in Ezekiel : He brought me to the gate, the gate that looketh towards the east, and behold, the glory of the God of Israel came from the way of the east ; and His voice was like the voice of many waters, and the earth shined with His glory," xliii. 1, 2, 4. Because the Lord is the east, hence it was sacred in the representative Jewish Church, before the building of the Temple, to turn the face towards the east when they prayed.

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

103. That trees here signify perceptions, is because it is treated concerning the celestial man ; it is otherwise when concerning the spiritual man ; for such as the subject is, such is the predicate.

104. But what perception is, men are at this day ignorant ; it is a certain internal sensation, which comes only from the Lord, whether a thing be true and good, and was well known to the Most Ancient Church ; this perception is so clear with the angels, that they know, and thereby acknowledge what is true and good, what is from the Lord, and what from themselves ; and also what is the quality of a stranger, by his mere approach, and by a single idea of him. The spiritual man has no perception, but he has conscience : a dead man has not even conscience, and most persons do not know what conscience is, still less what perception is.

105. The tree of lives is love and faith thence ; in the midst of the garden is in the will of the internal man : the primary part which the Lord possesses in man and angels, is the will,

which in the Word is called the heart ; but whereas no one can do good of himself, the will or the heart is not of man, although it is predicated of man ; lust is of man, which he calls will : inasmuch as the will is the midst of the garden, where the tree of lives is, and man has no will, but lust, therefore the tree of lives is the Lord's mercy, from whom is all love and faith, consequently all life.

106. But what the tree of the garden, or perception is ; what the tree of lives, or love and the faith thence ; what the tree of science, or faith from the sensual and from science, will be further seen in the following pages.

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

108. The most ancient people, when they compared man to a garden, compared also wisdom, and the things which are of wisdom, to rivers ; nor did they compare, but called them, for such was their manner of speaking ; this manner of comparison and of speech was afterwards adopted by the prophets throughout, as in Isaiah : " Thy light shall rise in darkness, and thy thick darkness shall be as the light of the day ; and thou shalt be like a watered garden, and like a spring of water, whose waters lie not," lviii. 10, 11 ; where those who receive faith and love are treated of. Again : " As the valleys are they planted, as gardens by the river's side ; as the trees of lign-alocs, Jehovah hath planted them, and as cedar-trees beside the waters," Numb. xxiv. 6 ; where concerning the regenerate. In Jeremiah : " Blessed is the man who trusteth in Jehovah, he shall be as a tree planted by the waters, and that spreadeth out her roots by the river," xvii. 7, 8. That they are not compared to a garden and a tree near the rivers, but are so called, see in Ezekiel : " The waters made it to grow, the deep set it up on high, the river ran round about its plant, and sent out its water-ducts unto all the trees of the field ; it became fair in its greatness, in the length of its branches, because its root was by many waters : the cedars in the garden of God could not hide it : the fir-trees were not like its boughs, and the chestnut trees were not like its branches : nor any tree in the garden of God was like unto it in its beauty ; he made it fair by the multitude of its branches

so that all the trees of Eden that were in the garden of God envied it," xxxi. 4, 7, 8, 9. Whence it is evident, that the most ancient people, when they likened man, or the things which are in man, which is the same thing, to a garden, annexed also waters and rivers whereby it might be watered; and that by waters and rivers they understood such things as cause increase.

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

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

111. But it is most difficult to describe how these things are in the internal sense, inasmuch as they are at this day unknown,

as what faith from love is, what wisdom is, and what intelligence thence ; for external men scarce know any thing but science, which they call both intelligence and wisdom, and faith ; they do not even know what love is ; and many are ignorant what the will and understanding are, and that they constitute one mind ; when nevertheless each of these things is distinct, yea most distinct, and the universal heaven is arranged by the Lord in most distinct order, according to the differences of love and faith, which are innumerable.

112. But be it known, that there cannot be any wisdom, except what is from love, thus from the Lord ; nor any intelligence, except from faith, thus also from the Lord ; and that no good can exist, except from love, thus from the Lord ; and no truth except from faith, thus from the Lord ; those which are not from love and faith, thus from the Lord, are similarly called, but are spurious.

113. That the good of wisdom or love is signified and represented by gold, we learn from various passages in the Word : all the gold in the ark, in the temple, in the golden table, in the candlesticks, in the vessels, and on the garments of Aaron, signified and represented the good of wisdom or of love : in like manner in the prophets, as in Ezekiel : “ In thy wisdom, and in thy intelligence, thou hast gotten thee riches, and hast gotten gold and silver in thy treasures,” xxviii. 4 ; where it is plainly said, that from wisdom and intelligence are gold and silver, or good and truth, for silver here signifies truth, as also the silver in the ark and in the temple. In Isaiah : “ 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 show forth the praises of Jehovah,” lx. 6. Thus also the wise men from the east, who came to Jesus when he was born, and fell down and worshiped him, opened their treasures, and offered him gifts, gold, frankincense, and myrrh, Matt. ii. 1, 11. Where also gold signifies good ; frankincense and myrrh the things that are pleasant, because from love and faith, which are therefore called the praises of Jehovah. Wherefore it is said in David, “ He shall live, and to him shall be given of the gold of Sheba ; prayer also shall be made for him continually, and daily shall he be praised,” Psalm lxxii. 15.

114. The truth of faith was also signified and represented in the Word by precious stones, as in the breast-plate of judgment, and on the shoulders of Aaron’s ephod : in the breast-plate, gold,

blue, purple, scarlet double-dyed, and twined linen, represented those things which are of love; the precious stones, such things as are of faith from love; in like manner the two stones of memorial on the shoulders of the ephod, which were onyx-stones, set in ouches of gold, Exodus xxviii. 9 to 22. Which is plainly declared in Ezekiel, where it is treated of man possessing celestial riches, wisdom and intelligence: "Full of wisdom, and perfect in beauty, thou hast been in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, and the diamond; the beryl, the onyx, and the jasper; the sapphire, the emerald, and the carbuncle; and gold, the workmanship of thy tabrets and of thy pipes, was prepared in thee in the day that thou wast created; thou wast perfect in thy ways from the day that thou wast created," xxviii. 12, 13, 15: that these things signify the celestial and spiritual things of faith, and not stones, may be evident to every one; yea, every particular stone represented some essential of faith.

115. The most ancient people, when they named countries, understood what these signified; just as those at this day, who are in the idea that the land of Canaan and Mount Zion signify heaven, do not even think of any country or mountain when those places are mentioned, but only of the things signified by them: so here with respect to the land of Havilah, which is mentioned again, Gen. xxv. 18, where it is said of the children of Ishmael that "they dwelt from Havilah unto Shur, which is before Egypt, as thou goest towards Assyria." Those who are in the celestial idea, do not perceive from these things any thing but intelligence, and the things which flow from intelligence; so also by *compassing*, that the river Pison compasseth the whole land of Havilah, they perceive *flowing in*: as that the onyx-stones on the shoulders of Aaron's ephod should be *compassed* by ouches of gold, Exod. xxviii. 11, signifies that the good of love should flow into the truth of faith; and so in many other instances.

116. Verse 13. *And the name of the second river was Gihon; that which encompasseth the whole land of Cush.* The second river, which is called Gihon, signifies the knowledge of all things relating to good and truth, or to love and faith; the land of Cush signifies the mind or faculty. The will and understanding constitutes the mind; the things of the first river relate to the will; the things of this to the understanding, to which belong the knowledges of good and truth.

117. The land of Cush, or Ethiopia, abounded also with gold, with precious stones and spices, which, as was said, signify good, truth, and the pleasant things thence, such as are of the knowledges of love and faith; as may appear from the passages above cited, n. 113, Isaiah lx. 6; Matt. ii. 1, 11; Psalm lxxii. 15. That like things are understood in the Word by Cush or Ethiopia, as also by Sheba, is plain in the prophets; as in Zephaniah, where also the rivers of Cush are mentioned: "Every morning will He bring his judgment to light; for then will I turn to the people with a pure lip, that they may all call upon the name of Jehovah, to serve Him with one shoulder; from beyond the rivers of Cush, my suppliants shall bring mine offering," iii. 5, 9, 10. And in Daniel, speaking of the king of the north and of the south: "He shall have power over the stores of gold and of silver, and over all the desirable things of Egypt; and the Lybians and the Ethiopians shall be under His steps," xi. 43: where Egypt is put for scientifics, and Ethiopians for knowledges. In Ezekiel: "The merchants of Sheba and Ramah, they were thy merchants with the chief of all spices, and with all precious stones and gold," xxvii. 22; by whom are signified in like manner the knowledges of faith. In David, where it is treated of the Lord, thus of the celestial man: "In His days shall the righteous flourish, and abundance of peace till there be no moon; the kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts," lxxii. 7, 10; which words, that they signify the celestial things of faith, is seen from those things which precede and follow. The like was signified by the queen of Sheba, who came to Solomon, and proposed enigmas, and brought to him spices, gold, and precious stones, 1 Kings x. 1, 2, 3. For all things contained in the historicals of the Word, in like manner as in the prophets, signify, represent, and involve arcana.

118. Verse 14. *And the name of the third river is Hiddekel; this goeth eastward towards Assyria; and the fourth river is Euphrates.* The river Hiddekel is reason, or the clear-sightedness of reason: Assyria is the rational mind: the river's going eastward towards Assyria, signifies that the clearness of reason comes from the Lord through the internal man into the rational mind, which is of the external man. Phrath, or Euphrates, is science, which is the ultimate or boundary.

119. That Assyria signifies the rational mind, or the rational of man, is very evident in the prophets; as in Ezekiel: "Be-



hold, the Assyrian was a cedar in Lebanon, fair in branch, and a shady grove, and of a high stature, and its sprig was among the thick boughs; the waters caused it to grow, the depth of waters set it up on high, the river running round about its plant," xxxi. 3, 4. The rational is called a cedar in Lebanon; the sprig amongst the thick branches signifies scientifics of the memory, of which the case is such. This is still clearer in Isaiah: "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 the Assyrians. In that day shall Israel be the third with Egypt, and with Assyria, a blessing in the midst of the land, whom Jehovah of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance," xix. 23, 24, 25. By Egypt here and elsewhere is constantly signified science, by Assyria reason, and by Israel intelligence.

120. As by Egypt, so also by Euphrates, are signified sciences, or scientifics, as also the sensual things from which scientifics are: which is plain from the Word in the prophets; as in Micah: "She that is mine enemy said, Where is Jehovah thy God? In the day that thy walls are to be built, in that day shall the decree be far removed; in that day also He shall come even to thee from Assyria, and to the cities of Egypt, and to the river [Euphrates]," vii. 10, 11, 12. Thus they spoke concerning the coming of the Lord, who was to make man regenerate, that he might become like a celestial man. So in Jeremiah: "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 Assyria, to drink the waters of the river [Euphrates]?" ii. 18: where Egypt and Euphrates in like manner signify scientifics, and Assyria reasonings thence. In David: "Thou hast caused a vine to go forth out of Egypt; thou hast cast out the heathen, thou hast planted it; thou hast sent out her boughs unto the sea, and her branches unto the river [Euphrates]," Psalm lxxx. 8, 11; where also the river Euphrates signifies the sensual and scientific. For the Euphrates was the boundary of the dominion of Israel towards Assyria, as the scientific of the memory is the boundary of the intelligence and wisdom of the spiritual and celestial man: the same is signified by this which was said to Abraham: "Unto thy seed will I give this land, from the river of Egypt, unto the great river, the river Euphrates," Gen. xv. 18. These two boundaries have similar significations.

121. The quality of celestial order, or the manner in which the things which are of life proceed, may appear from these rivers; viz. that they are from the Lord, who is the east; from Him proceeds wisdom, by wisdom intelligence, by intelligence reason; thus by reason the scientifics which are of the memory, are vivified: this is the order of life: such are celestial men: wherefore, since the elders of Israel represented celestial men, they were called wise, intelligent, and knowing, Deut. i. 13, 15. Likewise Bezaleel, who constructed the ark, “of whom it is said, “That he was filled with the spirit of God, in wisdom, and in intelligence, and in knowledge, and in all manner of workmanship,” Exod. xxxi. 3; xxxv. 31; xxxvi. 1, 2.

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

123. The celestial man acknowledges that all things and each are the Lord's, because he perceives it; whereas the spiritual man acknowledges it indeed, but with his lips, because he knows it from the Word: the worldly and corporeal man neither acknowledges nor allows it, but whatever appertains to him he calls his own, and imagines that if he should lose that, he should wholly perish.

124. That wisdom, intelligence, reason, and science, are not of man, but of the Lord, clearly appears from all that the Lord taught; as in Matthew, where the Lord compares himself to a householder, who planted a vineyard, and hedged it round, and let it out to husbandmen, chap. xxi. 33; and in John: “The Spirit of truth will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: he shall glorify Me, for he shall receive of mine, and shall show it unto you,” xvi. 13, 14; again in the same: “A man can take nothing except it be given him from heaven,” iii. 27. That this is the case, is known to every one to whom it is given to know only a few of the arcana of heaven.

125. Verse 16. *And Jehovah God commanded the man upon it, saying, Of every tree of the garden, eating thou mayest eat. To eat of every tree is, by perception to discover and know what is good and true; for, as was said, a tree is perception.*

The men of the Most Ancient Church had the knowledges of true faith by revelations, for they spoke with the Lord and with angels, and were also instructed by visions and dreams, which were most delightful and paradisiacal to them: they had from the Lord continual perception, which was of such a nature, that when they thought of the things which were of the memory, they instantly perceived whether it was true and good, so that when any thing false presented itself, they not only held it in aversion, but even regarded it with horror: such also is the state of angels. But in place of this perception of the Most Ancient Church, afterwards succeeded the knowledge of the true and good, derived from things before revealed, and afterwards from what was revealed in the Word.

126. Verse 17. *But of the tree of the science of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, dying thou wilt die.* These words, and the foregoing, signify, that it is allowable to know what is true and good by all perception from the Lord, but not from self and the world; or to inquire into the mysteries of faith by sensuals and scientifics, whereby its celestial dies.

127. That men desired to search into the mysteries of faith by things sensual and scientific, was not only the cause of the fall of the Most Ancient Church, viz. of its posterity, which is treated of in the following chapter, but it is also the cause of the fall of every church; for hence come not only falsities, but also evils of life.

128. The worldly and corporeal man says in his heart, if I am not instructed concerning faith, and the things relating to faith, by sensual things, that I may see them, or by scientifics that I may understand them, I will not believe; and he confirms himself by this, that natural things cannot be contrary to spiritual things; wherefore he wishes to be instructed from sensual things concerning things celestial and divine: which nevertheless is as impossible as it is for a camel to go through the eye of a needle: the more he desires to grow wise from these, the more he blinds himself, even till he believes nothing, not even the existence of any thing spiritual, or of eternal life: this flows from the principle he adopts; and this is to eat of the tree of knowledge of good and evil, from which the more he eats, the more dead he becomes. But whoso wishes to grow wise not from the world, but from the Lord, says in his heart, that he ought to believe the Lord, that is, the things which the Lord has spoken in the Word, because they are truths; and

from this principle he thinks ; he confirms himself by things rational, scientific, sensual and natural, and puts aside whatever does not confirm.

129. It is in every one's power to see, that the principles assumed, even the most false, govern the man, and that all his science and reasoning favor his principles ; for innumerable assenting considerations flow in ; and thus he is confirmed in things false : wherefore he to whom it is a principle to believe nothing before he sees and understands, can never believe, inasmuch as spiritual and celestial things he neither sees with the eyes, nor conceives in the imagination. But the true order is, that man be wise from the Lord, that is, from His Word, in which case all things follow in succession, and he is also enlightened in things rational and scientific : for man is never forbid to learn the sciences, inasmuch as they are useful to life, and delightful ; nor is he who is in faith, forbidden to think and speak as the learned in the world, but from this principle, to believe the Word of the Lord, and to confirm spiritual and celestial truths by natural truths, in terms familiar to the learned world, as far as lies in his power ; wherefore his principle must be from the Lord, not from himself : the former is life, but the latter, death.

130. To him who wishes to be wise from the world, things sensual and scientific are the garden ; self-love and the love of the world are his Eden ; his east is the west, or himself ; his river Euphrates is all his scientific, which is cursed ; the other river where is Assyria, is infatuated reasoning and the falsities thence ; the third river where is Cush, is the principles thence of evil and the false, which are the knowledges of his faith ; the fourth is the wisdom thence, which in the Word is called magic : wherefore Egypt, which signifies science, after it has become magical, signifies such a person, and that from the cause, of which see every where in the Word, that he wishes to be wise from himself : concerning such persons see thus in Ezekiel : " Thus saith the Lord Jehovah, Behold, I am against thee, Pharaoh king of Egypt, the great whale that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made me ; and the land of Egypt shall be desolate and waste, and they shall know that I am Jehovah, because he hath said, The river is mine, and I have made it," xxix, 3, 9. Such are also called trees of Eden in hell, by the same prophet, where also it is treated of Pharaoh, or the Egyptian, in these words : " When I cast him down to hell with them that de-

scend into the pit ; to whom art thou thus like in glory and in greatness among the trees of Eden, when thou shalt be brought down with the trees of Eden unto the lower earth ; in the midst of the uncircumcised, with them slain with the sword ; this is Pharaoh and all his multitude," xxxi. 16, 17, 18 ; where the trees of Eden signify scientifics and knowledges from the Word, which are thus profaned by reasonings.

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

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

20. And the man gave names to every beast, and to the fowl of the heavens, and to every wild beast of the field, but for the man he did not find a help as with him.

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

22. And JEHOVAH GOD built the rib which He had taken from man, into a woman, and brought her unto the man.

23. And the man said, This now is bone of my bones, and flesh of my flesh ; she shall be called woman [*uxor*], because she was taken out of man [*vir*].\*

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

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

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

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

## THE CONTENTS.

131. The subject treated of is concerning the posterity of the Most Ancient Church, which inclined to proprium.\*

132. Because man is of such a nature, that he is not content to be guided by the Lord, but desires also to be guided by himself and the world, or by proprium, therefore proprium is here treated of, that it was granted him, verse 18.

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

134. Wherefore he is let into a state of proprium, and proprium is given him, which is described by a rib built into a woman, verses 21, 22, 23.

135. Also that celestial and spiritual life is adjoined to proprium, so that they appear as one, verse 24.

136. And that innocence from the Lord is insinuated into proprium, in order that, nevertheless, it might not be displeasing to Him, verse 25.

## THE INTERNAL SENSE.

137. In the three first chapters of Genesis it is in general treated of the Most Ancient Church, which is called Man, from the first time, even to the last, when it perished: in the foregoing part of this chapter, of its most flourishing state, when it was a celestial man; here of those things, and of its descendants, who inclined to proprium.

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

139. In old time they were said to dwell alone, who were guided by the Lord as celestial men, because such were no longer infested by evils, or evil spirits; this was also represented

\* The Latin word [*proprium*], which is here retained, for want of an English word exactly answering to it, literally signifies *what is properly one's own*; and it is commonly used by our author to express the selfhood of man, or what man is of himself when separated from the influence of divine goodness and truth: the reader is desired to attend to this explanation of the word whensoever it occurs in the following work.

in the Jewish Church by this, that the nations being driven out, they dwelt alone; wherefore it is in some parts of the Word said of the Church of the Lord, that she is alone; as in Jeremiah: "Arise ye, go up to the quiet nation that dwelleth confidently, which have neither gates nor bars, which dwell alone," xlix. 31: and in the prophecy of Moses: "Israel hath dwelt confidently alone," Deut. xxxiii. 28: and still more clearly in the prophecy of Balaam: "Lo, the people dwelleth alone, and is not reckoned amongst the nations," Numb. xxiii. 9; where nations signify evils. This posterity of the Most Ancient Church was not willing to dwell alone, that is, to be a celestial man, or to be under the Lord's guidance as a celestial man, but to be amongst the nations as the Jewish Church; and because it desired that, it is said, that it is not good for man to be alone; for he who desires it, is already in evil, and it is granted him.

140. That by a help as with him is signified the proprium, may appear from the nature of proprium, and from what comes after: but because the man of the church, who is here treated of, was good in disposition, a proprium was granted him, but such, that it should appear like his own, wherefore it is called a help as with him.

141. Innumerable are the things relating to proprium, which might be told, viz. what is the nature of proprium with the corporeal and worldly man; what with the spiritual man, and what with the celestial. Proprium, with the corporeal and worldly man, is his all: he knows nothing else but proprium, and, as was said, if he should lose that, he would think himself to perish. With the spiritual man also proprium has a similar appearance; for although he knows that the Lord is the life of all, and gives wisdom and intelligence, consequently gives to think and act, yet he says this, without so believing. But the celestial man acknowledges that the Lord is the life of all, and that he gives to think and to act, for he perceives that it is so, and never covets proprium; and although he does not covet proprium, still proprium is given him by the Lord, which is joined with all perception of good and truth, and with all felicity; the angels are in such proprium, and at the same time in the highest peace and tranquillity, for in their proprium are the things which are of the Lord, who governs their proprium, or them by means of their proprium. This proprium is the very essence of the celestial; but the proprium of the corporeal man is infernal. But more will be said hereafter concerning the proprium.

142. Verses 19, 20. *And out of the ground Jehovah God formed every beast of the field, and every fowl of the heavens, and brought it unto the man to see what he would call it ; and whatsoever the man called it, the living soul, that was the name thereof. And the man gave names to every beast, and to the fowl of the heavens, and to every wild beast of the field ; but for the man he did not find a help as with him.* By beasts are signified the celestial affections ; by fowls of the heavens, the spiritual : or by beasts the things appertaining to the will, and by fowls the things appertaining to the understanding : to bring them to the man to see, that he might call them by name, signifies to give him to know their qualities ; and his calling them names, signifies that he knew their qualities : and notwithstanding he knew the quality of the affections of good, and the knowledges of truth imparted by the Lord, still he inclined to proprium ; which is expressed the same as before, that he found not a help as with him.

143. That by beasts and animals, in old time, were signified affections, and similar things, in man, may appear strange at this day ; but whereas they were in the celestial idea, and such things are also represented in the world of spirits by animals, and indeed by such animals as have resemblance thereto, therefore when speaking of these, they understood nothing else : in the Word also, whenever beasts are mentioned in general or in particular, no other things are meant. The whole prophetic Word is full of like things, insomuch that whoever is unacquainted with the specific signification of each particular beast, cannot possibly understand what the Word contains in its internal sense. But, as was said above, beasts are of two kinds, evil, as being hurtful, and good, as being harmless ; by the good are signified good affections, as by sheep, lambs, doves ; it is so in this place, inasmuch as it is treated concerning the celestial, or the celestial-spiritual man. That beasts in general signify affections, may be seen proved from some passages in the Word above, n. 45, 46 ; so that there is no need to confirm it further.

144. With respect to calling by name, as denoting to know their qualities, it is to be observed, that the ancients, by the name of a thing, meant nothing but its essence ; by seeing and calling by name, the knowledge of a thing's qualities : this was the cause that they gave names to their sons and daughters according to the things which were signified ; for every name had something peculiar in it, from which, and by which, they



might know their origin and quality, as will further appear in a future part of this work, when, by the divine mercy of the Lord, we come to treat of the twelve sons of Jacob. Since therefore the origin and quality of things were in their names, by calling by name they understood nothing else. This manner of speaking was familiar amongst the ancients; and they who are not aware of it must deem it strange that to call a thing by name should have such a signification.

145. In the Word also by the name is signified the essence of a thing, and by seeing and calling by name, to know what is its quality; as in Isaiah: "I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I Jehovah, which call thee by name, am the God of Israel: for Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name, I have surnamed thee, and thou hast not known me," xlv. 3, 4. In this passage, to call by name, and to surname, signify to foreknow their quality. So again: "Thou shalt be called by a new name, which the mouth of Jehovah shall declare it," lxii. 2: signifying to become different, as appears from the preceding and subsequent verses. Again: "Fear not, O Israel, for I have redeemed thee, I have called thee by thy name; thou art mine," xliii. 1; signifying that he knew their quality. Again, in the same prophet: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number, He shall call them all by name," xl. 26; signifying that He knew them all. In the Revelation: "Thou hast a few names in Sardis which have not defiled their garments; he that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, and I will confess his name before My Father, and before His angels," iii. 4, 5; and in another place: "Whose names are not written in the book of life of the Lamb," xiii. 8. By names in these passages are never understood names, but the qualities of the persons spoken of; nor is the name of any one at all known in heaven, but his quality.

146. Hence may be seen the connexion of the things which are signified: in verse 19, it was said, that it is not good that man should be he alone; I will make him a help as with him: and presently beasts and birds are spoken of, which nevertheless had been before mentioned, and immediately the same thing follows, that for man there was not found a help as with

him : signifying, when it was given him to know his quality as to the affections of good, and the knowledges of truth, that still he inclined to proprium : for they who are such as to covet proprium, begin to contemn the things of the Lord, howsoever these are represented and demonstrated to them.

147. *And Jehovah God caused a deep sleep to fall upon the man, and He slept ; and He took one of his ribs and closed up the flesh in the place thereof.* By a rib, which is a bone of the breast, is meant man's proprium, wherein there is but little of any thing vital, and indeed a proprium which is dear to him : by flesh in place of the rib, is meant a proprium, in which there is something vital ; by a deep sleep is meant that state into which he was let, that he seemed to himself to have proprium, which state is like sleep. because in that state he knows no other but that he lives, thinks, speaks, and acts, of himself ; but when he begins to know that this is false, he then starts as it were out of sleep, and becomes awake.

148. The reason why man's proprium is called a rib, which is a bone of the breast, and indeed a proprium which is dear to him, is, because the breast, among the most ancient people, signified charity, inasmuch as the heart and lungs are there : and bones signified things of a viler nature, because there is very little of any thing vital in them ; but flesh, things which had something vital : of these significations there is a most deeply hidden cause, which was known to the most ancient people, and of which, by the Divine Mercy of the Lord, in the following pages.

149. In the Word also the proprium is signified by bones, and indeed a proprium vivified by the Lord, as in Isaiah : " Jehovah shall satisfy thy soul in drought, and make nimble thy bones, and thou shalt be like a watered garden," lviii. 11 ; and again : " Then ye shall see and your heart shall rejoice and your bones shall flourish like an herb," lxvi. 14. So in David : " All my bones shall say, Jehovah, who is like unto Thee ?" Psalm xxxv. 10. Still more clearly in Ezekiel, where concerning bones receiving flesh, and having breath put in them : " The hand of Jehovah set me in the midst of a valley, and it was full of bones, and He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of Jehovah ; thus saith the Lord Jehovah unto these bones ; behold, I will cause breath to enter into you, and ye shall live : and I will lay sinews upon you, and will bring up flesh upon

you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am Jehovah," xxxvii. 1, 4, 5, 6. Man's proprium, when viewed from heaven, appears altogether as something bony, inanimate, and deformed, thus in itself dead; but when vivified by the Lord, it appears to be fleshy: for man's proprium is nothing but what is dead, although it appears to him as something, yea as every thing: whatsoever lives with him is from the life of the Lord, and if this life should be removed, he would fall down dead like a stone; for man is only an organ of life, and as is the quality of the organ, such is the affection of the life. Real proprium belongs to the Lord alone: from his proprium he redeemed man, and from his proprium he saves man; the Lord's proprium is life, and from his proprium is vivified the proprium of man, which in itself is dead. The Lord's proprium is signified also by the words of the Lord in Luke: "A spirit hath not flesh and bones as ye see me have," chap. xxiv. 39. It was likewise signified by this, that a bone of the paschal lamb should not be broken, Exod. xii. 46.

150. The state of man when he is in proprium, or when he supposes that he lives of himself, is compared to deep sleep, nay, by the ancients it was called deep sleep, and in the Word it is said, that they are overspread with the spirit of deep sleep, and sleep a sleep. That man's proprium in itself is dead, or that no one has any life of himself, has been shown in the world of spirits, insomuch that evil spirits who love nothing but the proprium, and obstinately insist that they live of themselves, are convinced by lively experience, and confess, that they do not live of themselves. The nature and circumstances of man's proprium have been exhibited to me in a particular manner now for several years past, thus: it has been given me to know, and to perceive clearly, that I have not had a single thought of or from myself, but that every idea of thought entered by influx; and sometimes to perceive how and whence the influx came. The man, therefore, who supposes that he lives of himself, is in the false, and in consequence of such belief he appropriates to himself every thing evil and false, which he would not appropriate, were his belief according to the truth of the case.

151. Verse 22. *And the rib which Jehovah God had taken from man, He built into a woman, and brought her unto the man.* By building is signified to raise up what was fallen: by the rib is signified proprium not vivified; by a woman, proprium vivified by the Lord; by bringing her to the man, that propri-

um was granted him. The posterity of this Church, because they wished not, like their parents, to be a celestial man, but to guide themselves, and thereby inclined to proprium, had a proprium granted them, but still vivified by the Lord, wherefore it is called a woman, and afterwards a wife.\*

152. Any one who slightly attends, may know, that woman was not formed out of the rib of a man, and that deeper arcana are here implied than any person has heretofore been aware of: it must be plain also, that by the woman is signified proprium, from this circumstance, that it is the woman who was deceived: for nothing ever deceives man but proprium, or what is the same thing, the love of self and of the world.

153. The rib is said to be built into a woman, but it is not said that the woman was created, or formed, or made, as before, in treating on regeneration; the reason of using the expression built, is, because to build signifies to raise up that which is fallen; in this sense it is applied in the Word, where to build is predicated of evils, to erect of falses, and to repair of both; as in Isaiah: "They shall build the old wastes, they shall erect the former desolations, and they shall repair the waste cities, the desolations of generation and generation," lxi. 4. Wastes in this and other passages signify evils: desolations falses; the expression to build is applied to the former, and to erect, to the latter: as elsewhere with the prophets, which is accurately observed: It is said in Jeremiah, "Again I will build thee, that thou mayest be built, O virgin of Israel," xxxi. 4.

154. Nothing evil and false exists which is not proprium, and from proprium; for man's proprium is evil itself, hence man is nothing but what is evil and false. This was made clear to me from this circumstance, that when the propriums are rendered visible in the world of spirits, they appear so deformed, that nothing can be painted more deformed, with a diversity according to the nature of the proprium; that he who sees his own proprium is struck with horror at himself, and wishes to flee from himself as from a devil. But on the other hand, the propriums which are vivified by the Lord, appear fair and beautiful, with a variety according to the life, to which the celestial of the Lord can be applied; and indeed such as have been endowed with, and vivified by, charity, appear like boys and girls with most beautiful countenances; and such as have been endowed with,

\* See the note above, p. 54.

and vivified by, innocence, appear like naked infants variously decorated, girded with garlands of flowers about the breast, and diadems about the head, living and sporting in an adamantine aura, with a perception of felicity from the inmosts.

155. These words, that a rib was built into a woman, contain in them more hidden arcana, than any one can ever know from the letter ; for the Word of the Lord is such, that in inmosts, they regard the Lord Himself and His kingdom, and hence is the life of the whole Word ; here in like manner, there is celestial marriage, which is regarded in the inmosts ; this celestial marriage is such, that it exists in proprium, and that proprium vivified by the Lord is called the bride, and also wife of the Lord : proprium thus vivified by the Lord has a perception of all the good of love, and the truth of faith, consequently it has all wisdom and intelligence joined with inexpressible felicity : but the quality of this vivified proprium, which is called the bride and wife of the Lord, cannot be told in a few words ; only to observe, that the angels perceive that they live from the Lord, and when they do not reflect, they know no otherwise but that they live of themselves ; but there is a general affection, which is of such a nature that in the least departure from the good of love, and the truth of faith, they perceive a change ; wherefore they are in the enjoyment of their peace and felicity, which is inexpressible, when they are in this general perception, that they live from the Lord. This proprium also is what is meant in Jeremiah, when it is said, “ Jehovah hath created a new thing on the earth, a woman shall compass a man,” xxxi. 22 ; it is the celestial marriage which is signified also in this passage, and by woman is meant the proprium vivified by the Lord, of which woman is predicated to compass ; for the proprium is such that it encompasses, as a rib made flesh encompasses the heart.

156. Verse 23. *And the man said, This now is bone of my bones and flesh of my flesh ; therefore she shall be called wife, because she was taken out of man.* Bone of bones, and flesh of flesh, signifies the proprium of the external man ; bone, proprium not so vivified ; flesh, proprium vivified : but man [vir] signifies the internal man ; which because it is copulated with the external man, according to the description in the subsequent verse, this proprium is called wife, which was before called woman : now, signifies that it was now effected thus, because the state was changed.

157. Because bone of bone, and flesh of flesh, signified the proprium of the external man, in which is the internal, in old time all those were called bone of bones, and flesh of flesh, who could be said to be one's own [proprii], and were of one house, or of one family, or in any relationship; Jacob was called by Laban, "Surely thou art my bone and my flesh," Gen. xxix. 14; and his mother's brethren, and the family of the house of his mother's father, by Abimelech, "Remember that I am your bone and your flesh," Judges ix. 1, 2, 3; the tribes of Israel also say of themselves to David, "Lo, we are thy bone and thy flesh," 2 Sam. v. 1.

158. That man [vir] signifies the internal man, or what is the same thing, one that is intelligent and wise, is plain in Isaiah: "I beheld, and there was no man [vir], even among them, and there was no counsellor," xli. 28; signifying that there was no one wise and intelligent. So in Jeremiah: "Run ye through the streets of Jerusalem, and see if ye find a man, if there be any that executeth judgment, that seeketh the truth," v. 1. One that executes judgment signifies a wise person, and one that seeks the truth, an intelligent person.

159. But it is not easy to perceive how these things are, unless it be known what is the state of the celestial man: the state of the celestial man is such, that the internal man is distinct from the external, and indeed so distinct, that he perceives what things belong to the internal, and what to the external, and how the external is governed by the internal from the Lord: but the state of the posterity of this man, because it desired a proprium, which is of the external man, was so changed, that they no longer perceived the internal man to be distinct from the external, but as if the internal was one with the external; for such a perception takes place when proprium is desired.

160. Verse 24. *Therefore shall a man [vir] leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.* To leave father and mother is to leave the internal man, for it is the internal which conceives and brings forth the external: to cleave unto the wife, signifies that the internal is in the external: to be one flesh, is that they are therein together, and that heretofore the internal, and the external from the internal, were spirit, but that they are now made flesh. Thus celestial and spiritual life was adjoined to proprium, that they might be as one.

161. This posterity of the Most Ancient Church were not

evil, but in a measure good, and because they inclined to live in the external man, or in the proprium, it was also granted them by the Lord, but a spiritual-celestial was in mercy insinuated therein. How the internal and external act as one, or how they appear as one, cannot be known, unless the influx of one into the other be known : in order to conceive some idea of this, let us take an instance of action, in which unless there dwells charity, or love and faith, and the Lord in these, it is not such action as can be called a work of charity, or the fruit of faith.

162. All the laws of truth and right flow from celestial principles, or from the order of life of the celestial man ; for the whole heaven is a celestial man from this, that the Lord alone is a celestial man, and is the all in all things and each of heaven and the celestial man ; hence they are called celestial : as every law of truth and right descends from celestial principles, or from the order of life of the celestial man, so does the law of marriages, in an especial manner. It is the celestial marriage, from which, and according to which, will be all marriages in the earths ; which celestial marriage is such, that there is one Lord and one heaven, or one Church, whose head the Lord is : the law of marriages thence is that there shall be one man [vir] and one wife, and when this is the case, they represent the celestial marriage, and are an exemplar of the celestial man. This law was not only revealed to the men of the Most Ancient Church, but also inscribed on their internal man ; wherefore a man [vir] at that time had but one wife, and constituted one house : but when their posterity ceased to be internal men, and became external, they then married more wives than one. By reason of the representation of the celestial marriage in the marriages of the men of the Most Ancient Church, conjugal love was to them a kind of heaven and heavenly felicity ; but when the Church declined, they had no longer a perception of happiness in conjugal love, but in multiplied connexions, which is a delight of the external man : this is called by the Lord hardness of heart, on account of which it was permitted them by Moses that they should marry more wives than one, as the Lord himself teaches ; “ For the hardness of your heart Moses wrote you this precept, but from the beginning of the creation God made them male and female : for this shall a man leave his father and mother, and shall cleave unto his wife, and they twain shall be one flesh ; wherefore they are no more twain but one flesh ; what therefore God hath joined together, let not man put asunder,” Mark x. 5, 6, 7, 8, 9.

163. Verse 25. *And they were both naked, the man and his wife, and they were not ashamed.* Their being naked and not ashamed, signifies that they were innocent, viz. that the Lord insinuated innocence into their proprium, that it might not be unacceptable to him.

164. Man's proprium, as was observed, is nothing but evil, and when it is exhibited to view, it is most deformed; but when charity and innocence from the Lord are insinuated into the proprium, it then appears good and beautiful, according to what was said, n. 154. Charity and innocence are qualities, which not only excuse the proprium, or what is evil and false in man, but as it were abolish it; as every one may see in infants, in whom what is evil and false not only does not appear, but even pleases, whilst they love their parents and one another, and their infantile innocence beams forth. Hence it may be known, why no one can be admitted into heaven, unless he has something of innocence, as the Lord has said: "Suffer the little children to come unto me, and forbid them not, of such is the kingdom of God; verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein; He took them up therefore in His arms, laid His hands upon them, and blessed them," Mark x. 14, 15, 16.

165. That nakedness, where it is without shame, signifies innocence, appears plain from what follows, when integrity and innocence departed, that then they were ashamed of nakedness, and this appeared as a reproach, wherefore they hid themselves. It is plain also from what is represented in the world of spirits, that nakedness, where it is without shame, signifies innocence; for spirits desirous to exculpate themselves, and to show themselves guiltless, strip themselves naked to prove their innocence: it is particularly plain from the case of those in heaven who are innocent, who appear as naked infants and decorated with garlands according to the species of their innocence; whereas they who have not so much innocence, appear clad in handsome and shining garments, so that you would call it adamantine silk, as the angels sometimes appeared to the prophets.



166. THESE are the contents of the Word in this chapter, but the things which are explained are few ; and whereas it is treated concerning the celestial man, which is known to hardly any one, at this day, these few things must needs appear obscure to some.

167. But if any one knew what an abundance of arcana is contained in every part of each particular verse, he would be astonished ; it is so great, that it can never be told ; yet this does not at all appear from the letter. To relate briefly : In the world of spirits the words of the letter are represented to the life, in a beautiful order ; for the world of spirits is representative ; and whatsoever is represented to the life in the world of spirits, is perceived in the second heaven by angelic spirits, as to the more minute things that are contained in the representatives ; and these things which appear to angelic spirits, are again perceived by the angels in the third heaven, copiously and fully, with inexpressible angelic ideas, and indeed, according to the good pleasure of the Lord, in an endless and indefinite variety. Such is the Word of the Lord.

#### OF MAN'S RESURRECTION FROM THE DEAD, AND HIS ENTRANCE INTO LIFE ETERNAL.

168. IT being permitted me to relate in a series, how man passes from the life of the body into the life of eternity, as has been said, that it might be known in what manner he is raised, it has not been heard, but has been shown by lively experience.

169. I was reduced into a state of insensibility as to the bodily senses, thus almost into the state of dying persons, yet retaining my interior life unimpaired, attended with thought, that I might perceive and retain in my memory, what befalls those who have died, and are raised again ; together with the respiration needful for life, and afterwards with a tacit respiration.

170. Celestial angels were present who occupied the province of the heart, so that as to my heart I seemed united with them ; and at length scarce any thing was left to me but thought, and thence perception ; and this during some hours.

171. Thus I was removed from all communication with spirits in the world of spirits, and they supposed that I was departed from the life of the body.

172. Besides the celestial angels, who occupied the province of the heart, two angels also sat at my head ; and it was perceived that this is the case with every person.

173. The angels who sat at my head were perfectly silent, only communicating their thoughts with the face, so that I could per-

ceive that another face was as it were induced upon me, and indeed two faces, because there were two angels: the angels, when they perceive that their faces are received, immediately know that the man is dead.

174. When they found that their faces were received, they caused certain changes about the region of the mouth, and thereby communicated their thoughts; for to speak by the region of the mouth is common with the celestial angels; it was given me to perceive their cogitative speech.

175. An aromatic odor was perceived, like that of an embalmed corpse; for when the celestial angels are present, the scent of a dead body is perceived as an aromatic perfume, which when the evil spirits are sensible of, they cannot approach.

176. In the mean time, as to the province of the heart, I was kept very closely united with the celestial angels, and this was very perceivable, and made sensible also by my pulse.

177. It was insinuated to me, that the thoughts which a man has at the point of death, and which are pious and holy, are detained by the angels; it was also insinuated, that they who are dying, for the most part think about eternal life, and seldom about salvation and happiness; wherefore the angels keep them in thought about eternal life.

178. They are kept in these thoughts, for a sufficient length of time, by the celestial angels, before they depart, and are left to the spiritual angels, with whom they are afterwards associated: in the mean time they know no other than that they are living in the body, but obscurely.

179. The vital substances, as soon as the interiors of the body grow cold, are separated from the man, in whatever part they are, even if they were inclosed in a thousand intricate windings; for such is the efficacy of the Lord's mercy, which was before perceived by me as a living and strong attraction, so that nothing vital can remain behind.

180. The celestial angels, who sat at my head, after that I was as it were raised again, were with me for some time, but conversed only tacitly: I perceived by their cogitative speech, that they made light of all fallacies and falsities; not indeed laughing at them as ridiculous, but regarding them as mere nothings: their speech was cogitative without the sonorous; with which speech they begin to converse with souls; to whom they are introduced first.

181. Man thus raised up by the celestial angels is as yet in an obscure life: when the time comes that he is to be delivered to the spiritual angels, then presently the celestial retire as the spiritual approach; and it was shown me how the latter operate in order that man may receive the use of light; concerning which a continuation may be seen in the preface to the following chapter.

## CHAPTER THIRD.

CONTINUATION CONCERNING THE RESURGENT'S ENTRANCE  
INTO ETERNAL LIFE.

182. THE celestial angels who are attendant upon a person raised from the dead, do not leave him, for they love every one; but when the soul is such, that it can no longer continue in fellowship with the celestial angels, it then desires to separate from them; and when this takes place, then the spiritual angels come, and give it the use of light; for before it saw nothing, but only thought.

183. It was shown me how these angels operate: they seemed as it were to turn off the coat of the left eye towards the septum of the nose, that the eye might be opened, and the use of light conferred: it appears to the man as if this was really the case, but it is only an appearance.

184. When a little membrane is thus in appearance stripped off, there appears a kind of lucidity, but obscure, as while a man looks through his eyelids on first awaking: the spirit is in a tranquil state, still guarded by the celestial angels; at this time there appears a kind of shade of sky-blue color, with a little star; but it was perceived that this appearance is various.

185. Afterwards somewhat appears to be unfolded gently from the face, and perception is communicated to him; the angels at this time are most especially cautious that no idea may come from him but that which is gentle, or of love; and it is given him to know that he is a spirit.

186. Then he enters upon life, which is at first happy and glad, for he seems to himself to have come into eternal life, which is represented by a bright light, of a beautiful yellow, whereby is signified his first life, viz. that it is the celestial with the spiritual.

187. That he should afterwards be received into the society of good spirits, is represented by a youth sitting on a horse, and directing him towards hell, but the horse cannot move a step: he is represented as a youth, because when he first comes into eternal life he is amongst angels, consequently appears to himself as in the flower of youth.

188. His subsequent life is represented by this, that he should dismount from the horse and go on foot, because he cannot move the horse from the place; and it is insinuated to him, that he should be instructed in the knowledges of truth and good.

189. Afterwards there appear oblique pathways gently ascending, which signify, that by the knowledges of truth and good, and

by an acknowledgment of himself, he should be led by degrees towards heaven; for no one can be led thither without self-acknowledgment, and the knowledges of truth and good. A continuation of the subject may be seen at the end of this chapter.

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### CHAPTER III.

1. AND the serpent was more subtle than any wild beast of the field which JEHOVAH GOD made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden.

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

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

4. And the serpent said unto the woman, Ye shall not dying die.

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

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

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

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

9. And JEHOVAH GOD cried unto the man, and said unto him, Where art thou?

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

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

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

13. And JEHOVAH GOD said unto the woman, Wherefore hast thou done this? and the woman said, The serpent beguiled me, and I did eat.

## THE CONTENTS.

190. It is treated concerning the third state of the Most Ancient Church, which inclined to proprium to such a degree as to love it.

191. Because they then began to believe nothing which they could not comprehend with the senses, by reason of self-love or the proprium, the sensual is represented by the serpent; self-love or proprium by the woman; and the rational by the man [vir].

192. Hence the serpent or the sensual persuaded the woman to scrutinize the things respecting faith in the Lord, whether they really were so, which is signified by eating from the tree of science; and that the rational of man consented, is signified by the man [vir] that he did eat; verse 1 to 6.

193. But they perceived that they were in evil; from which remainder of perception, which is signified by this, that their eyes were opened, and that they heard the voice of Jehovah, ver. 7, 8; and by the fig-leaves whereof they made themselves girdles, ver. 7; also by their shame, or concealment in the midst of the tree of the garden, verses 8, 9; as also by their acknowledgment and confession, verses 10, 11, 12, 13, it is plain that natural good remained with them.

## THE INTERNAL SENSE.

194. Verse 1. *And the serpent was more subtle than any wild beast of the field which Jehovah God made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden.* By the serpent is here signified the sensual of man, when it is trusted to: by the wild beast of the field, here as before, every affection of the external man: by the woman, proprium: by the serpent's saying, *Yea, hath God said, ye shall not eat of every tree?* is signified that they first doubted. It is treated of the third generation of the Most Ancient Church, which began not to believe what was revealed, unless they saw and had sensible evidence that it was true; their first state is described in this and in the subsequent verse, as a state of doubt.

195. The most ancient people did not compare all things that are in man to beasts and birds, but so named them; such was their speech; such also it remained in the Ancient Church after the flood, and a similar was preserved amongst the prophets: the sensual things in man they call serpents, because as serpents

live nearest to the earth, so sensual things are nearest to the body ; hence reasonings from things sensual, concerning the mysteries of faith, were called the poison of serpents : and the reasoners themselves were called serpents ; and whereas they reason much from sensual or visible things, such as relate to the earth, the body, the world and nature, therefore it was said that the serpent was more subtle than any wild beast of the field. In like manner in David : “ They sharpen their tongue like a serpent ; adder’s poison is under their lips,” Psalm cxl. 4, 5, 6 : speaking of those who seduce man by reasonings. And again : “ They go astray from the womb, speaking lies ; their poison is like the poison of a serpent, they are like the deaf poisonous adder that stoppeth her ear, which will not hearken to the voice of charmers, charming ever so wisely,” Psalm lviii. 3, 4, 5. Reasonings are here called the poison of a serpent, which are such as not even to hear what is wise, or the voice of the wise ; hence a customary saying amongst the ancients, that the serpent stoppeth the ear. In Amos : “ As if a man cometh to a house, and leaneth his hand on the wall, and a serpent biteth him : shall not the day of Jehovah be darkness and not light, even thick darkness and no brightness in it ?” v. 19, 20. The hand on the wall, signifies self-derived power, and confidence in sensual things, whence comes the blindness which is here described. In Jeremiah : “ The voice of Egypt shall go like a serpent, for they shall march in strength and come to her with axes as hewers of wood, they shall cut down her forest, saith Jehovah. because it cannot be searched ; for they are more than the grasshoppers, and are innumerable : the daughter of Egypt was ashamed, she shall be delivered into the hand of the people of the north,” xlv. 20, 22, 23, 24. Egypt signifies reasoning on things divine from things sensual and scientific ; reasonings are called the voice of a serpent, and the blindness thence is signified by the people of the north. In Job : “ He shall suck the poison of asps ; the viper’s tongue shall slay him ; he shall not see the rivers, the streaming brooks of honey and butter.” xx. 16, 17. Brooks of honey and butter are things spiritual and celestial, which reasoners were not to see ; reasonings are called the poison of asps, and the viper’s tongue. More may be seen concerning the serpent, in the explication on verses 14. 15.

196. In old time they were called serpents who trusted to things of sense more than to things revealed : the case is worse

at this day, for there are not only persons who believe nothing unless they see and feel it, but also those who confirm themselves by scientifics unknown to the ancients, and thus blind themselves much the more: that it may be known how they, who form conclusions respecting things celestial from things sensual, scientific, and philosophical, blind themselves, so that they afterwards see and hear absolutely nothing, and are not only deaf serpents, but also flying serpents, which are much more pernicious, and are likewise spoken of in the Word, let us take, for an example, what they believe concerning spirit. He who is sensual, or believes only his senses, denies the existence of spirit because he does not see it, saying, It is nothing, because I am not sensible of it; what I see and touch, that I know exists. The scientific man, or he who forms his conclusions from the sciences, says, What is spirit but perchance a vapor or heat, or something else appertaining to science, which vanishes as soon as such vapor or heat are extinguished? have not animals also bodies, senses, and something analogous to reason? and yet they call them mortal, and the spirit of man immortal: thus he denies that spirit exists. Philosophical men, who wish to have more discernment than others, speak of spirit in terms which they themselves are unacquainted with, as is evident from their disputing about them, contending that not a single expression is applicable which draws any thing from the material, organic, or extended; thus they remove it from their ideas, so that it vanishes in respect to them, and becomes nothing. Nevertheless the more sane assert spirit to be a thinking principle; but when they reason about this thinking principle, in consequence of separating it from the substantial, they at length conclude that it must vanish when the body dies. Thus all, who reason from things sensual, scientific, and philosophical, deny the existence of spirit, and in so doing they become altogether incredulous as to whatever is asserted in relation to spirit and spiritual things. But if the simple in heart are questioned concerning the spirit, they say that they know it exists, because the Lord has said that they should live after death; these do not extinguish their rational, but cause it to live by the Word of the Lord.

197. By the serpent, amongst the most ancient people, who were celestial men, was signified circumspection, and in like manner the sensual, by which they exercised circumspection, lest they should be injured by the evil; which is evident from

the words of the Lord to his disciples, "Behold, I send you as sheep into the midst of wolves; be ye therefore prudent as serpents, and simple as doves," Matt. x. 16. So also by the brazen serpent, which was set up in the wilderness, by which was signified the sensual of the Lord, who alone is the celestial man, and alone is circumspect and provident for all; wherefore all who looked upon it were preserved.

198. Verses 2, 3. *And the woman said to the serpent, We may eat of the fruit of the tree of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest thence ye die.* The fruit of the tree of the garden is the good and truth revealed to them from the Most Ancient Church: the fruit of the tree which is in the midst of the garden, of which they should not eat, is the good and truth of faith, which they should not learn from themselves: not to touch it is, that they should not even think of the good and truth of faith from themselves, or from the sensual and scientific: that they thence would die signifies, that thus faith, or all wisdom and intelligence, would perish.

199. That the fruit of the tree of which they should not eat, signifies the good and truth of faith revealed to them from the Most Ancient Church, or the knowledges of faith, may appear from this, that it is called the fruit of the tree of the garden, of which they might eat, and not the tree of the garden, as before, where it was treated of the celestial man, or the Most Ancient Church, chap. ii. verse 16. The tree of the garden, as it is there called, signifies the perception of good and truth, which good and truth, as originating thence, is here called fruit; it is also signified by fruit in many parts of the Word.

200. That the tree of science is here said to be in the midst of the garden, but before, chap. ii. verse 9, the tree of lives is said to be in the midst of the garden, not so the tree of science, is because the midst of the garden signifies what is inmost; and that the inmost of the celestial man, or the Most Ancient Church, was the tree of lives, which is love, and faith thence; but of this man, which may be called a celestial-spiritual man, or of this posterity, the midst of the garden, or the inmost, was faith. It is impossible to describe further the quality of those who lived in that most ancient time, because it is at this day most unknown; they had a character altogether different from what is given with any one at this day; which character, that



an idea merely may be conceived of it, was such, that they knew the true by virtue of the good, or what was of faith by virtue of love ; but when that generation expired, another succeeded of a nature and disposition totally different, in that they did not discern truth by virtue of good, or the things of faith by virtue of love, but knew what was good by virtue of truth, or what related to love by virtue of those things which respected the knowledges of faith, and with many there was scarcely any thing else but to know ; such was the change made after the flood, that the world might not perish.

201. Since therefore such a character as that was of the most ancient people before the flood, is not found to exist at the present day, it is not easy to explain to the conception, what the words of this passage in their genuine sense imply ; they are perfectly well known in heaven, for the angels and angelic spirits, who are termed celestial, are of the same character with the most ancient people who were regenerate before the flood ; but the angels and angelic spirits, who are termed spiritual, are of the same genius with the regenerate after the flood ; yet in both cases the varieties are indefinite.

202. The Most Ancient Church, which was a celestial man, was such, that it not only refrained from eating of the tree of science, that is, from learning what relates to faith from things sensual and scientific, but they were not even allowed to touch that tree, that is, to think on any matters of faith from things sensual and scientific, lest they should fall away from celestial life into spiritual life, and thus further. Such also is the life of the celestial angels ; the more inwardly celestial amongst them do not even allow faith to be named, nor any thing which derives at all from the spiritual, and if it is named by others, instead of faith they have a perception of love, with a difference known only to themselves ; thus whatever is of faith they derive from love and charity : still less can they bear to hear any thing rational, and least of all any thing scientific, concerning faith, for they have a perception from the Lord by love of what is good and true ; by perception they know instantly whether it be so, or be not so ; wherefore when any thing is said respecting faith, they answer nothing but that it is so, or is not so, because they perceive it from the Lord ; this is what the Lord's words in Matthew signify : " Let your discourse be, yea, yea, nay, nay ; for whatsoever is more than these cometh of evil," v. 37. This then is meant by their not being allowed to touch the fruit of the tree

of science, for if they should touch, they would be in evil, or would thence die. The celestial angels, moreover, converse together on various subjects, like others, but with celestial discourse, formed and derived from love, which is more ineffable than the discourse of the spiritual angels.

203. The spiritual angels however discourse concerning faith, also confirm the things of faith by things intellectual, rational, and scientific; but they never form conclusions concerning faith from such things; those who form such conclusions are in evil: for they also have a perception from the Lord of all things respecting faith, but not such perception as the celestial angels; the perception of the spiritual angels is somewhat of conscience which is vivified by the Lord, and appears like celestial perception, yet is not celestial, but only spiritual perception.

204. Verses 4, 5. *And the serpent said to the woman, Ye shall not dying die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.* That their eyes should be opened if they should eat of the fruit of the tree, signifies, that if they would scrutinize the things of faith from the sensual and scientific, that is, from themselves, they should see plainly that things were not so circumstanced: that they should be as God, knowing good and evil, signifies, that if they should do thus from themselves, they would then be as God, and might guide themselves.

205. Every single verse contains a particular state, or change of that state in the church: the foregoing verses that they perceived that this was unlawful, although they inclined to it: these verses that they began to doubt whether it might not be lawful, inasmuch as thereby they would see whether the things which they had heard from their forefathers were true, and thus their eyes would be opened; at length, because self-love began to reign with them, that they might guide themselves, and thus be like the Lord: the love of self carries this with it, not to be willing to be led by the Lord, but by self, and when by self, to consult sensu-als and scientifics concerning things to be believed.

206. Who are more persuaded that their eyes are open, and that as God they know good and evil, than they who love themselves, and at the same time are learned from the world? Yet who is blinder? An examination would show, that they do not even know, much less believe, the existence of spirit: what

spiritual and celestial life is they are utterly ignorant : they do not acknowledge eternal life, for they believe that they are to die like the brutes : neither do they acknowledge the Lord, but worship only themselves and nature : those amongst them, who wish to speak cautiously, say that some Supreme Being, whose nature they are ignorant of, rules over all. These are their principles, which they confirm abundantly by sensual and scientific things, with themselves, and if they durst, they would do so before all mankind. Such persons, although they wish themselves to be acknowledged as gods, or the most wise, if they were asked whether they know what it is to have no proprium, would answer, that it was to have no existence, that if they were deprived of proprium, they should be nothing : if they are asked, what it is to live from the Lord ? they conceive it to be phantasy : if they are asked, whether they know what conscience is ? they will answer, that it is nothing but something imaginary, which may be serviceable in keeping the vulgar under restraint : if they are asked, whether they know what perception is ? they would laugh at such a question, and call it enthusiasm. Such is their wisdom, and such open eyes they have, and such gods they are : from such principles, which they imagine to be clearer than the day, they begin, and proceed, and thus reason concerning the mysteries of faith ; and what can thence result but an abyss of darkness ? These are the serpents, above all others, which seduce the world. But this posterity of the Most Ancient Church was not yet such ; nevertheless, the generation described from verse 14 to 19, of this chapter, was reduced to this state.

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

208. This was the fourth posterity of the Most Ancient Church, which suffered itself to be seduced by the love of proprium, and was unwilling to believe things revealed, unless it could see them confirmed by things sensual and scientific.

209. The expressions here applied, as that the tree was good

for food, pleasant to the eyes, and desirable to give intelligence, are such as were adapted to the genius of those who lived in that most ancient time; they regard the will in particular, for their evils originated in the will as their fountain: where in the Word it is treated of the people who lived after the flood, such expressions are applied as do not so much regard the will as the understanding; for the most ancient people derived truth from good, whereas the people after the flood derived good from truth.

210. That it may be known what proprium is, let it be observed, that man's proprium is all evil and the false, originating in self-love and the love of the world. and that he believes in himself, and not in the Lord and the Word, and supposes that what he cannot conceive sensually and scientifically, is nothing: thence come nothing but the evil and false, and thus he sees all things in a perverted view; what is evil he sees as good, what is good as evil; what is false as true, and what is true as false: the things which exist he supposes to be nothing, and what is nothing he supposes to be all: he calls hatred love, darkness light, death life, and vice versa: persons of this description are in the Word called lame and blind. This then is the proprium of man, which in itself is infernal and cursed.

211. Verse 7. *And the eyes of them both were opened, and they knew that they were naked.* Their eyes being opened signifies, that they knew and acknowledged, by an interior impression, that they were naked, that is, that they were no longer in innocence, as before, but evil.

212. That by having the eyes opened is signified an impression from the interior, is evident from similar expressions in the Word; as from what Balaam says of himself, who because he had visions, calls himself the man whose eyes were opened, Numb. xxiv. 3, 4; and of Jonathan, when he tasted of the honey-comb, and had an impression from within that it was evil, it is said that, "His eyes saw, so that they were illuminated, that he saw what he did not know," 1 Sam. xiv. 27, 29. Besides, in the Word, the eyes are often used to signify understanding, thus also an interior impression thence received, as in David: "Lighten mine eyes, lest I sleep death," Psalm xiii. 3, where eyes signify understanding. In Ezekiel: "Who have eyes to see and see not," xii. 2, for those who are unwilling to understand. In Isaiah: "Besmear their eyes, lest they see with their eyes," vi. 10, signifying that they should be blinded lest they should understand. So Moses says to the people,

“The Lord hath not given you a heart to know, and eyes to see, and ears to hear,” Deut. xxix. 3, where heart signifies the will, and eyes the understanding. Thus concerning the Lord in Isaiah, “That he should open the blind eyes,” xlii. 7. And again: “Out of thick darkness, and out of darkness, the eyes of the blind shall see,” xxix. 18.

213. That by knowing that they were naked, is signified, that they knew and acknowledged themselves not to be in innocence as before, but to be in evil, is plain from the last verse of the foregoing chapter, where it is said, and they were both naked, the man and his wife, and were not ashamed; where not to be ashamed at being naked was shown to signify that they were innocent. The contrary is signified when they are ashamed, as here, that they sewed fig-leaves together and concealed themselves: for when they are in no innocence, then nakedness is a reproach and scandal, because they are conscious of thinking evil: hence nakedness is used in the Word for disgrace and evil, and is predicated of a perverted Church, as in Ezekiel: “Thou wast naked and bare, and polluted in thy blood,” xvi. 7, 22. And again: “They shall leave thee naked and bare, and thy nakedness shall be discovered,” xxiii. 29. In John: “I counsel thee to buy white raiment that thou mayst be clothed, and that the shame of thy nakedness may not appear,” Rev. iii. 18. And concerning the last day: “Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame,” Rev. xvi. 15. In Deuteronomy: “If a man shall find any nakedness in his wife, let him write her a bill of divorcement,” xxiv. 1. Wherefore also it was enjoined upon Aaron and his sons, that they should have breeches of linen when they came near to the altar, and to minister, to cover the flesh of their nakedness, lest they should bear iniquity and die, Exod. xxviii. 42, 43.

214. They are called naked because left to proprium; for they who are left to proprium, or to themselves, have no longer any thing of intelligence and wisdom, or faith, remaining; thus they are naked of truth and good, and therefore are in evil.

215. That proprium is nothing but evil and the false, was made evident to me from this, that whatever any spirits spoke at any time from themselves was evil and false, insomuch that when it was only given me to know that they did speak from themselves, I knew instantly that what they said was false; although they were themselves in so strong a persuasion that what

they said was true, that they had no doubt of it : it is the same with men who speak from themselves. In like manner, whensoever any have begun to reason concerning the things which are of spiritual and celestial life, or which are of faith, it was given to perceive that they were in a state of doubt, yea, of denial ; for to reason about faith is to doubt and to deny : and whereas this proceeds from themselves, or from the proprium, they are mere falsities into which they fall, consequently into an abyss of darknesses, that is, of falsities ; and when they are in this abyss, then the least scruple prevails over a thousand truths ; which scruple is like a particle of dust put close to the pupil of the eye, which effects, that it cannot see the universe, or any thing contained therein : concerning such the Lord thus speaks in Isaiah : “ Woe unto them that are wise in their own eyes, and in their own sight intelligent,” v. 21 : and in the same prophet : “ Thy wisdom and thy science, it hath turned thee away ; and thou hast said in thine heart, I, and none else beside me ; and evil shall come upon thee, and thou shalt not know whence it cometh, and mischief shall fall upon thee, which thou shalt not be able to expiate, and vastation shall come upon thee suddenly, which thou shalt not know,” xlvii. 10, 11. In Jeremiah : “ Every man is stupid by his science, every founder is confounded by the graven image, for his molten image is falsehood, there is no breath [spirit] in them,” li. 17 : a graven image signifies the false which is of proprium, and a molten image signifies the evil which is of proprium.

216. *And they sewed fig-leaves together and made themselves girdles.* To sew leaves together, is to excuse themselves : the fig-tree is natural good : to make themselves girdles, is to be affected with shame : thus the most ancient people spoke, and thus they described this posterity of the Church, in that they possessed natural good instead of the innocence which they had before, by which natural good their evil was concealed ; and it was a consequence of abiding in this natural good, that they were affected with shame.

217. That the vine, in the Word, signifies spiritual good, and the fig-tree natural good, is at this day wholly unknown, because the internal sense of the Word has been lost ; nevertheless, wherever these occur, they signify or imply such meaning : so also what the Lord spake in parables concerning a vineyard, and concerning a fig-tree ; and in Matthew : “ Jesus seeing a fig-tree in the way, came to it, and found nothing thereon but

leaves only, therefore he said unto it, Let no fruit grow on thee hence forward for ever; and presently the fig-tree withered away," xxi. 19: by which is meant, that nothing good, not even natural good was to be found on the earth. The like is meant by the vine and fig-tree in Jeremiah: "Were they ashamed that they committed abomination? Nay, they were not at all ashamed, and to blush they knew not; therefore in gathering I will gather them, saith Jehovah; there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade," viii. 12, 13: by which is signified that all good, as well spiritual as natural, was lost, because they were such, that they could not even be affected with shame; like those at this day who are in evil, and who, so far from being ashamed, make a boast of their evil. So in Hosea: "I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at her first time," ix. 10. And in Joel: "Be not afraid ye beasts of my fields, for the tree shall bear her fruit, the fig-tree and the vine shall yield their strength," ii. 22: the vine signifies spiritual good, the fig-tree natural good.

218. Verse 8. *And they heard the voice of Jehovah God going to itself in the garden, in the air of the day: and the man and his wife hid themselves from the face of Jehovah God, in the midst of the tree of the garden.* By the voice of Jehovah God going to itself in the garden, is signified an impression, or dictate, [dictamen] which they feared: this dictate, was the remainder of perception which they possessed: by the air or spirit of the day, is signified a time when the Church had still somewhat of perception left: by hiding themselves from the face of Jehovah, is signified, that they feared the impression, or dictate, as they are wont, who are conscious of evil: by the midst of the tree of the garden, where they hid themselves, is signified natural good; that is called the midst, which is inmost: tree signifies perception as was said before; but inasmuch as there was little perception, tree is named in the singular, as if but one was remaining.

219. That by the voice of Jehovah God going to itself in the garden is meant a dictate, which they were afraid of, may appear evident from the signification of voice in the Word, where the voice of Jehovah is used for the Word itself, for the doctrine of faith, for conscience, or internal observation, and likewise for all reproof and warning thence, wherefore also thunders are called the voices of Jehovah; as in John: "Then

the angel cried with a loud voice, as when a lion roareth, and when he cried, seven thunders uttered their voices," Rev. x. 3, 4 : by which is signified that the voice was then both external and internal : again : " In the days of the voice of the seventh angel the mystery of God is to be finished," Rev. x. 7, signifying the same thing. In David : " Sing unto God, sing praises unto the Lord who rideth upon the heavens of heavens which were of old ; lo, he shall send out his voice, and that a mighty voice," Psalm lxxviii. 33 : the heavens of heavens which were of old, signify the wisdom of the Most Ancient Church : voice signifies revelation, and also an internal dictate. Again, " the voice of Jehovah is upon the waters ; the voice of Jehovah is in power ; the voice of Jehovah is in glory ; the voice of Jehovah breaketh the cedars ; the voice of Jehovah divideth the flames of fire ; the voice of Jehovah shaketh the wilderness ; the voice of Jehovah maketh the hinds to bring forth young, and maketh bare the forests," Psalm xxix. 3, 4, 5, 7, 8, 9. And in Isaiah : " Jehovah shall cause the excellence of his voice to be heard, for through the voice of Jehovah shall the Assyrian be beaten down," xxx. 30, 31.

220. By the voice going to itself is meant, that little of perception was remaining ; as if it were alone to itself, and as it were not heard, as appears also from the following verse, where it is said, that Jehovah cried to the man ; as in Isaiah : " The voice of him that crieth in the wilderness ; the voice said Cry," xl. 3, 6 : the wilderness signifies the Church where there is no faith ; the voice of him that cries signifies the annunciation of the Lord's advent, and in general every annunciation of his advent, as in the regenerate who have a dictate.

221. That by the air or spirit of the day is signified a time, when the Church had as yet somewhat of perception remaining, may appear from the signification of day and night. The most ancient people compared the states of the Church to the times of day and night ; to the times of the day when as yet it was in light ; and therefore here the state is compared to the spirit or air of the day, when they had somewhat of perception remaining, whereby they knew that they were fallen. The Lord also calls a state of faith day, and a state of no faith night ; as in John : " I must work the works of him that sent me whilst it is day : the night cometh when no man can work," ix. 4. The states of the regeneration of man were therefore in the first chapter called days.



222. That to hide themselves from the faces of Jehovah, means to be afraid of the dictate, as is usual with those who are conscious of evil, appears evident from their reply, verse 10, where it is said, I heard thy voice in the garden, and was afraid, because I was naked. The face of Jehovah, or of the Lord, is mercy, peace, and every good, as is plain from the benediction: "Jehovah make his faces to shine upon thee, and be merciful unto thee: Jehovah lift up his faces upon thee, and give thee peace," Numb. vi. 25, 26. And in David: "God be merciful unto us, and bless us, and cause His faces to shine upon us," Psalm lxvii. 1. And in another place: "There be many that say, Who will make us to see good? Jehovah, lift up the light of thy faces upon us," Psalm iv. 6. The mercy of the Lord is therefore called the angel of faces, in Isaiah: "I will mention the mercies of Jehovah; He hath recompensed them according to His mercies, and according to the multitude of His mercies, and was made a Saviour to them: in all their straitness there was not straitness, and the angel of His faces saved them; in His love and in His pity He redeemed them," lxiii. 7, 8, 9.

223. Since the faces of the Lord is mercy, peace and every good, it is evident that He never looks at any one but from mercy; and that He never turns away his face from any one; but that it is man, when he is in evil, who turns away his face; as it is said by the Lord through Isaiah: "Your iniquities have separated between you and your God, and your sins have hid his face from you," lix. 2; so also here, in that they hid themselves from the face of Jehovah, because they were naked.

224. Mercy, peace, every good, or the faces of Jehovah, are what cause a dictate, with those who have perception, and also with those who have conscience, but with a difference; and they always operate mercifully, but are received according to the state in which a man is. The state of this man, or of this posterity of the Most Ancient Church, was natural good; and they who are in natural good, are such, that they hide themselves through fear, and from shame that they are naked: but they who are in no natural good, do not even hide themselves, because they are not ashamed; concerning whom in Jeremiah, chap. viii. 12, 13; see above, n. 217.

225. That the midst of the tree of the garden signifies natural good, in which there is some perception, which is called tree, may be evident also from the garden in which the celestial man was; for all that is called garden which is good and true, with

a difference according to the man who cultivates it: good is not good, unless its inmost be celestial, from which, or by which from the Lord, comes perception; this inmost is called the midst, as in other parts of the Word.

226. Verses 9, 10. *And Jehovah God cried unto the man, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself.* What is signified by crying; what by a voice in the garden; and why they were afraid because they were naked, and therefore hid themselves, was before explained. It is common in the Word, that man is questioned at first where and what, although the Lord knew all things before; but the cause of the inquiry is, that man may acknowledge and confess.

227. But it is to be known whence are perception, inward dictate, and conscience, and because this is at this day altogether unknown, it is proper to relate somewhat concerning it. It is a thing most true, that man is governed from the Lord by spirits and angels: when evil spirits begin to have dominion, then the angels labor to avert evils and falses, and hence there exists a combat; it is this combat which is rendered sensible by perception, inward dictate, and conscience: from these, and also by temptations, man might know clearly that spirits and angels are with him, were he not so deeply immersed in things corporeal, that he believes nothing which is said in relation to spirits and angels; wherefore such persons, if they should feel these combats a hundred times, would still say that they were fantasies, and the effect of a disordered mind: it has been given me to feel such combats, and to experience a lively sense of them, a thousand and a thousand times, and almost continually now for some years, and at the same time to know what spirits were with me, of what quality they were, whence they came, at what time they approached, and when they left me; and also to converse with them.

228. It is impossible to describe the exquisite perception of the angels, whereby they discover whether any thing enters which is contrary to the truth of faith and the good of love; they perceive the quality of what enters and when it enters, a thousand times more perfectly than man himself, who knows hardly any thing respecting it: the least of thought in man is more perceptible to the angels than the greatest is to him; which indeed appears incredible, but is most true.

229. Verses 11, 12, 13. *And He said, Who told thee that*

*thou wast naked? Hast thou eaten of the tree whereof I commanded that thou shouldst not eat of it? And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, Why hast thou done this? And the woman said, The serpent beguiled me and I did eat.* What these words signify is evident from what has been explained above; to wit: that the rational of man suffered itself to be deceived by proprium which was dear to it, or by self-love, so as to believe nothing but what it could see and feel. Every one may see that Jehovah God did not speak to a serpent, and that there was no serpent; and that neither did he speak to the sensual, which is signified by the serpent; but that these words involve other things, viz. that they perceived that they were deluded by the senses, and in consequence of self-love were desirous to know whether what they heard concerning the Lord, and faith in Him, was true, and were desirous thus to begin to believe.

230. The ruling evil in this posterity of the Church was the love of self, and not so much the love of the world, as at this day; for they lived within their houses and families, and had no desire for wealth.

231. The evil not only of the Most Ancient Church which was before the flood, but also of the Ancient Church which was after the flood, also the evil of the Jewish Church, and afterwards of the new church established among the Gentiles after the coming of the Lord, as also of the Church of the present day, is this, that they did not believe the Lord or the Word, but themselves and their senses; hence faith became annihilated, and when there was no faith, there was no love of the neighbor, thus all was false and evil.

232. At this day, the evil is much greater than in former times, inasmuch as men can now confirm the incredulity of the senses by scientifics unknown to the ancients; hence such a thick darkness as can never be described, and mankind would be astonished, did they know how great it is.

233. To explore the mysteries of faith by scientifics, is as impossible as for a camel to go through the eye of a needle, and as impossible as for a rib to direct the most pure fibrils of the breast and heart; so gross, and much more gross, is the sensual and scientific in respect to the spiritual and celestial: he who will investigate only the hidden things of nature, which are innumerable, with difficulty discovers a single one, and in his in-

investigation, he falls into falsities, as is known ; what if he should investigate the hidden things of spiritual and celestial life, where myriads of mysteries exist for one that is to be found in invisible nature ! For the sake of illustrating, let us take this instance : man of himself cannot do otherwise than commit evil, and turn himself away from the Lord ; yet man does not do this, but the evil spirits who are with him ; nor do the evil spirits do it, but the evil itself which they have appropriated to themselves ; nevertheless man does evil, and turns himself away, and is in fault : and yet he does not live but from the Lord. So on the other hand, man of himself cannot possibly do good, and turn himself to the Lord, but by the angels ; nor can the angels do this, but the Lord alone ; and yet man can as of himself do good, and turn himself to the Lord : that this is the case, neither the senses, nor science, nor philosophy, can ever apprehend, and if they are consulted as to such propositions, they wholly deny them ; when nevertheless in themselves they are true : and so in all other cases. Hence it is evident, that they who consult the things of sense and science concerning what is to be believed, not only precipitate themselves into doubt, but also into denial, that is, into darkness ; and in consequence of such darkness, into every sort of lust ; for whilst they believe what is false, they also do what is false ; and whilst they believe that no such thing exists as the spiritual and celestial, they believe that nothing exists but the corporeal and worldly : thus they love whatever relates to themselves and the world ; and thus from the false spring lusts and evils.

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14. And JEHOVAH GOD said unto the serpent, Because thou hast done this, thou art cursed before every beast, and before every wild beast of the field ; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

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

16. And to the woman he said, Multiplying I will multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth sons, and thy obedience shall be to thy man, [vir] and he shall rule over thee.

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

for thy sake; in great sorrow shalt thou eat of it all the days of thy life.

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

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

## THE CONTENTS.

234. The subsequent state of the church is described until the flood; and whereas the church at that time utterly destroyed itself, it is foretold that the Lord would come into the world, and save the human race.

235. Because the men of the church were unwilling to believe any thing but what they could apprehend by the senses, the sensual which is the serpent, cursed itself, and became infernal, verse 14.

236. Lest therefore the whole man should rush into hell, the Lord promised that he would come into the world, verse 15.

237. The church is further described by the woman: that it so loved self, or proprium, that it could no longer apprehend any truth, although the rational was given to them that this might rule, verse 16.

238. The rational principle also is described as to its quality, in that it consented, and thus likewise cursed itself, and became infernal, so that reason no longer remained, but ratiocination, verse 17.

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

240. Also the aversion of all things which are of faith and love; and thus that from being man they became not men, verse 19.

## THE INTERNAL SENSE.

241. The most ancient people, who were celestial, were such, that whatever they saw at any time in the world and on the earth, they saw indeed, but had their thoughts employed on the celestial and divine things signified or represented thereby; their sight was only a something instrumental, and hence their speech was such. Every one, from his own experience, may apprehend how this was; for whoever attends earnestly to the meaning of the words spoken by another, hears indeed the words, and yet

as it were does not hear them, attending only to their meaning ; and whoever thinks still more deeply, does not even attend to the meaning of the words but to a somewhat more universal of the meaning. Those descendants however, of whom it is now treated, were not like their fathers, but when they saw worldly and terrestrial objects, because they loved them, they cleaved to them in their minds, and engaged in thought concerning them, and from them concerning celestial and divine things : thus the sensual began with them to be a principal, and not, as with their fathers, an instrumental ; and when what is worldly and terrestrial becomes a principal, then men reason thence concerning celestial things, and blind themselves : every one also, from his own experience, may know how this is : for whoever does not attend to the meaning of the words spoken by another, but to the words only, collects little of the meaning, and still less of the universal sense, and judges sometimes from a single expression, yea, from a single grammatical form, concerning all that the speaker utters.

242. Verse 14. *And Jehovah God said unto the serpent, Because thou hast done this, thou art cursed before every beast, and before every wild beast of the field ; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.* By Jehovah God's speaking to the serpent is signified, that they perceived that their sensual principle was as the cause : by the serpent's being cursed before every beast and wild beast of the field, is signified, that the sensual averted itself from the celestial, and turned itself to the corporeal, and thus cursed itself : the beast and wild beast of the field signify here, as before, affections : that the serpent should go on his belly, signifies that the sensual could no longer look upwards towards celestial things, but downwards towards things corporeal and terrestrial : that he should eat dust all the days of his life, is, that the sensual had become such that it could only live on the corporeal and terrestrial, and thus was infernal.

243. In the most ancient celestial men the sensual things of the body were such that they yielded obedience and service to their internal man, and they had no further care for them ; but when men began to love themselves, they preferred sensual things to the internal man, in consequence whereof these were separated, and became corporeal, and were thus condemned.

244. It was before shown, that by Jehovah God's speaking to the serpent is signified, that they perceived their sensual to be the cause ; wherefore we need not delay upon that.

245. That his saying to the serpent, Thou art cursed before every beast, and before every wild beast of the field, signifies, that the sensual averted itself from the celestial, and turned itself towards the corporeal, and thereby condemned or cursed itself, may appear sufficiently plain from the internal sense of the Word. Jehovah God, or the Lord, never curses any one, he is never angry with any one, he never leads any into temptation, he punishes none, much less does he curse any; but these evil things are effected by the diabolical multitude; such things can never proceed from the fountain of mercy, of peace and goodness: but the cause that it is said in this and in other parts of the Word, that Jehovah God not only turns away his face, is angry, punishes, tempts, but also kills and even curses, is, in order that men might believe that the Lord governs and disposes all and every thing in the universe, even evil itself, punishment, and temptations; and when they have received this most general idea, might afterwards learn in what manner he governs and disposes all things, and that he turns the evil of punishment and the evil of temptation into good: the order of teaching and of learning in the Word is from the most general things, for which reason the sense of the letter abounds with such most general things.

246. That the beast and wild beast of the field signify affections, may appear from what was before said concerning them, n. 45, 46; to which may be added what is written in David: "Thou, O God, didst send a rain of benevolences, thou didst confirm thine inheritance, when it was weary: thy wild beast shall dwell therein," Psalm lxxviii. 9, 10; where also wild beast denotes the affection of good, because it shall dwell in the inheritance of God: the reason why they are here called beast and wild beast of the field, as also in chap. ii. 19, 20, but in chap. i. 24, 25, beast and wild beast of the earth, is, because the present passage treats of the church or regenerate man, whereas the first chapter treats of what was as yet not a church, or of man about to become regenerate; for field is an expression which is applied to the church, or to the regenerate.

247. That the serpent's going on his belly signifies, that the sensual could no longer look upwards to things celestial, as heretofore, but downwards to things corporeal and terrestrial, is plain from hence, that in old time by the belly were signified those things which are nearest to the earth, by the breast those which are above the earth, and by the head those which are highest;

thus here it is said that the sensual, which in itself is the lowest in man, should go upon the belly, because it turned itself to the terrestrial or earthly : this was also signified in the Jewish Church by the depression of the belly even to the earth, and by the sprinkling of dust on the head ; thus in David ; “ Wherefore hidest thou thy faces, and forgettest our affliction and our oppression ? for our soul is bowed down to the dust, and our belly cleaveth unto the earth ; arise a help for us, and redeem us for thy mercy’s sake,” Psalm xlv. 24, 25, 26 ; where also it is evident, that when man turns himself away from the face of Jehovah, he cleaves with his belly to the dust of the earth. In Jonah likewise, by the belly of the great fish into which he was cast, are signified the lower parts of the earth, as is evident from the prophecy with him : “ Out of the belly of hell cried I, and thou didst hear my voice,” Jonah ii. 3 ; where hell signifies the earth below.

248. For this reason, when man looked to things celestial it was said that he went erect, and that he looked upwards, or forwards, which is the same thing ; but when he looked towards corporeal and terrestrial things, that he was inclined to the earth, and looked downwards, or backwards ; as in Leviticus : “ I am Jehovah your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen ; and I have broken the bands of your yoke, and made you go erect,” xxvi. 13. In Micah : “ Ye shall not remove your necks thence, neither shall ye go erect,” ii. 3. In Jeremiah : “ Jerusalem hath grievously sinned ; therefore they have despised her, because they have seen her nakedness, yea, she sightheth and turneth backward. From above hath he sent fire into my bones, and he hath turned me back, he hath made me desolate,” Lament. i. 13. In Isaiah : “ Jehovah thy Redeemer, that turneth wise men backwards, and maketh their knowledge foolish,” xlv. 24, 25.

249. That by eating dust all the days of its life is signified, that the sensual was reduced to such a state, that it could live only on what was corporeal and terrestrial, consequently that it was become infernal, is evident also from the signification of dust in the Word ; as in Micah : “ Feed thy people as in the days of old ; the nations shall see and be confounded at all their might ; they shall lick the dust like a serpent, and like creeping things of the earth they shall move out of their holes,” vii. 14, 16, 17. The days of old signify the Most Ancient Church ; the nations signify those who trust in proprium, of whom is pre-



dicated to lick the dust like a serpent. So in David: "Barbarians shall bow themselves before God, his enemies shall lick the dust," Psalm lxxii. 9. Barbarians and enemies signify those who look only towards earthly and worldly things. In Isaiah: "Dust shall be the serpent's bread," lxxv. 25. Because dust signified those who regarded not things spiritual and celestial, but only things corporeal and terrestrial, it was by the Lord enjoined upon his disciples, that if the city or house was not worthy, they should shake off the dust of their feet, Matt. x. 14. That dust signifies what is condemned and infernal will be further shown, verse 19.

250. Verse 15. *And I will put enmity between thee and the woman, and between thy seed and her seed; He shall tread upon thy head, and thou shalt bruise His heel.* Every one is at this day aware that this is the first prophecy relating to the Lord's coming into the world; it appears clearly even from the words themselves; from hence and from the prophets, the Jews also know that the Messiah is to come. But no one has heretofore known what is specifically meant by the serpent, by the woman, by the serpent's seed, by the woman's seed, by the head of the serpent which He should tread upon; and by the heel which the serpent should bruise; wherefore these things are to be explained. By the serpent is here meant in general all evil, and in particular self-love; by the woman is meant the Church; by the seed of the serpent, all infidelity; by the seed of the woman, faith in the Lord; by He, the Lord Himself; by the head of the serpent, the dominion of evil in general, and of self-love in particular; by treading upon, is signified depression, so that he should go on the belly and eat dust; by heel is signified the lowest natural, as the corporeal, which the serpent should bruise.

251. That by the serpent is signified all evil in general, and self-love in particular, is, because all evil has its rise from the sensual, and also from the scientific, which at first were signified by the serpent; wherefore now it signifies every kind of evil itself, and in particular self-love, or hatred against our neighbor, and against the Lord, which is the same with self-love. This evil or hatred, because it is manifold, and has many genera, and still more species, is distinguished in the Word by different kinds of serpents, as by snakes, cockatrices, asps, hæmorrhoids, pres-ters or fiery serpents, flying and also creeping serpents, and by vipers, according to the differences of the poison, which

is hatred; as in Isaiah: "Rejoice not, thou whole Palestina, 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. The serpent's root is the sensual and scientific; the cockatrice means evil originating in the false that is thence derived; the fiery flying serpent means the lust or concupiscence which is of self-love. And in the same prophet the same things are thus described in other terms: "They hatch cockatrice eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper," lix. 5. This serpent is called in the Revelation the great and red dragon, and the old serpent, and also the devil and satan, who seduces the whole world, chap. xii. 3, 9; xx. 2. Here and elsewhere, by the devil is not meant any particular devil as prince of the others, but the whole crew of evil spirits, and also evil itself.

252. That by the woman is meant the Church, may appear from the celestial marriage, concerning which above, n. 155. The celestial marriage is such, that heaven, and consequently the Church, is united with the Lord by proprium, so that it exists in proprium, for without proprium there can be no union, into which proprium when the Lord out of mercy insinuates innocence, peace, and good, then it appears still as proprium, but celestial and most happy, as may be seen, n. 164. But the quality of a celestial and angelical proprium, which is from the Lord, and of an infernal and diabolical proprium, which is of self, cannot as yet be declared: the difference between them is like that between heaven and hell.

253. It is by virtue of a celestial and angelical proprium that the Church is in the Word called a woman, as also a wife, a bride, a virgin, and a daughter. She is called a woman in the Revelation: "There appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and the dragon persecuted the woman which brought forth the male child," xii. 1, 4, 5, 13: where by a woman is meant the Church, by the sun love, by the moon faith, by stars the truths of faith, as before, which evil spirits hate exceedingly, and persecute to the utmost. The church is called a woman, and also a wife, in Isaiah: "Thy Maker is thine husband, Jehovah of hosts is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called; for the Lord hath called thee as a woman

forsaken and grieved in spirit, and a wife of youth," liv. 5, 6 : where a woman forsaken and a wife of youth signify in particular the Ancient and Most Ancient Churches. In like manner in Malachi : "Jehovah hath been witness between thee and the wife of thy youth," ii. 14. That she is called a wife and a bride, see in the Revelation : "I saw the holy city Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband :—Come hither, and I will show thee the bride the Lamb's wife," xxi. 2, 9. That the Church is called a virgin and a daughter, is common in the prophets.

254. That by the seed of the serpent is meant all infidelity, is plain from the signification of serpent, which is all evil ; seed is that which produces and is produced, or which begetteth and is begotten ; and whereas the Church is here treated of, it is infidelity. In Isaiah it is called the seed of evil doers, the seed of the adulterer, the seed of falsehood, where concerning the perverted Jewish Church : "Ah, sinful nation, a people laden with iniquity, a seed of evil doers, sons that are destroyers : they have forsaken Jehovah, they have provoked the Holy One of Israel, they are gone away backward," i. 4. And again : "Draw near hither ye sons of the sorceress, the seed of the adulterer : are ye not children of transgression, a seed of falsehood," lvii. 3, 4. And again : "Thou art cast out of thy grave like an abominable branch, for thou hast corrupted thy land, and slain thy people ; the seed of evil doers shall never be renowned," xiv. 19, 20 ; where it is treated of the serpent or dragon, who is here called Lucifer.

255. That by the seed of the woman is meant faith in the Lord, appears from the signification of the woman, who is the Church ; her seed is nothing else but faith, for it is by virtue of faith in the Lord that it is, and is called the Church. In Malachi, faith is called the seed of God : "Jehovah hath been witness between thee and the wife of thy youth, and did not he make one ? yet had he the residue of the spirit ; and wherefore one ? that he might seek a seed of God ; therefore take heed to your spirit, and let none deal treacherously against the wife of thy youth," ii. 14, 15 ; in which passage the wife of youth is the Ancient and Most Ancient Churches, of whose seed or faith it is treated. So in Isaiah : "I will pour water upon him that is thirsty, and floods on the dry ground ; I will pour my spirit upon thy seed, and my blessing upon thy offspring," xliv. 3 ; where the Church is also spoken of. In the Revelation : "The

dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," xii. 17. And in David: "I have made a covenant with my chosen, I have sworn unto David my servant; thy seed will I establish for ever; his seed also will I make to endure for ever, and his throne as the days of the heavens; his seed shall endure for ever, and his throne as the sun before me," Psalm lxxxix. 4, 5, 29, 36; where by David is meant the Lord; by throne his kingdom; by the sun love; by seed faith.

256. Faith is not only called the seed of the woman, but also the Lord Himself, as well because He alone gives faith, and thereby is faith, as because He was pleased to be born, and that in such a Church as was altogether fallen into an infernal and diabolical proprium by self-love and the love of the world, in order that of His Divine Power He might unite the Divine Celestial Proprium with the human proprium in His human essence, so that in Him they might be one; which union, unless it had been effected, the world must utterly have perished. Because the Lord is thus the seed of the woman, it is not said it, but He.

257. That by the head of the serpent is meant the dominion of evil in general, and of self-love in particular, may appear from its nature, which is such, that it not only seeks dominion, but even dominion over all things on earth; nor does it thus rest, but aspires to rule over all things of heaven; neither does it here rest, but would extend its dominion over the Lord Himself; nor would it rest even then; such lust is latent in every spark of self-love; if it should be indulged and left unrestrained, you would perceive that it would directly rush headlong, and increase even to this: hence it is evident how the serpent, or the evil of self-love, is desirous of dominion, and hates those who refuse to come under its sway. This is the head of the serpent which exalts itself, and which the Lord treads down, and that even to the earth, that it may go upon its belly, and eat dust, as it is said in the verse immediately preceding. Thus the serpent, or dragon, which is called Lucifer, is described in Isaiah: "O Lucifer, thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the cloud; I will be equal to the Most High: yet thou shalt be cast down to hell, to the sides of

the pit," xiv. 13, 14, 15. The serpent or dragon is also described in the Revelation: "A great red dragon, having seven heads, and ten horns, and seven crowns upon his heads:—but he was cast into the earth," xii. 3, 9: where it is described how he exalts his head. In like manner in David: "Jehovah said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool: Jehovah shall send the rod of thy strength out of Zion; He shall judge the nations, He shall fill the places with the dead bodies, He shall bruise the head over many countries. He shall drink of the brook in the way, therefore shall he lift up the head," Psalm cx. 1, 2, 6, 7.

258. That by treading down, or bruising, is meant depression or casting down, even that he should go on the belly and eat the dust, is plain now and from the preceding verse: it has the same signification in Isaiah: "Jehovah bringeth down them that dwell on high, the lofty city he shall lay it low; he shall lay it low even to the earth: he shall bring it even to the dust; the foot shall tread it down," xxvi. 5, 6. And again: "Jehovah shall cast down to the earth with the hand: the crown of pride shall be trodden under feet," xxviii. 2, 3.

259. That by the heel is meant the lowest natural or corporeal, cannot be known, unless it be understood how the most ancient people considered the things that are in man: they referred his celestial and spiritual things to the head and face; the things which existed from these, as mercy and charity, they referred to the breast; his natural things to the feet; the inferior natural things to the soles of the feet; the lowest natural and corporeal things, to the heel; nor did they refer them only to these parts, but also thus named them. The lowest things of reason, or things scientific, were also understood by what Jacob prophesied concerning Dan: "Dan shall be a serpent by the way, an adder in the path; that biteth the horse's heels, so that his rider shall fall backward," Gen. xlix. 17: and by what is written in David: "The iniquity of my heels hath compassed me about," Psalm xlix. 5. In like manner what is related of Jacob, when he came forth from the womb, that his hand laid hold of Esau's heel, whence he was called Jacob, Gen. 25, 26. The name of Jacob is from the heel, because the Jewish Church, signified by Jacob, bruised the heel. The serpent can only hurt the lowest natural things in man, and not the interior natural things, (unless it be a particular species of viper); still less can it hurt spiritual things, and least of all celestial, which the Lord

preserves and conceals, without man's knowledge ; the things thus concealed by the Lord, are called in the Word, remains : but how the serpent destroyed those lowest things in the people before the flood, by the sensual, and the love of self ; and how he destroyed them in the Jews by sensual things, traditions, and idle stories, and by self-love, and the love of the world ; and how at this day he destroys and has destroyed them by the things of sense, of science and of philosophy, and at the same time by those loves, will be shown, by the Divine Mercy of the Lord, in the following pages.

260. Hence it is evident that it was revealed to the Church of that time, that the Lord would come into the world to save them.

261. Verse 16. *And to the woman He said, Multiplying I will multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth sons, and thy obedience shall be to thy man [vir] and he shall rule over thee.* By the woman is now signified the Church, by virtue of the proprium which she loved : by multiplying I will multiply sorrow, is signified combat and the anxiety thence arising : by conception is signified all thought : by the sons whom she would bring forth in sorrow are signified the truths which she would thus produce : by man [vir] is signified here, as before, the rational principle which she should obey, and which would have rule.

262. That by the woman is signified the church, was said above ; here the Church perverted by reason of proprium, which was before signified by the woman, because the present passage treats of the posterity of the Most Ancient Church, which was become perverted.

263. When therefore the sensual principle averts, or curses itself, it follows, that the evil spirits begin to wage violent war, and the angels who are with man to labor, wherefore the combat is thus described, by multiplying I will multiply sorrow as to conception and the birth of sons, that is, as to the thoughts and productions of truth.

264. That conception and the birth of sons are used in the Word in no other than a spiritual sense, viz. conception for thought and the device of the heart, and sons for truths, may appear from these things in Hosea : " As for Ephraim, their glory shall fly away like a bird : from the birth, and from the womb, and from the conception ; though they bring up their sons, yet will I bereave them, that they shall not be a man ;

yea, woe also to them when I depart from them," ix. 11, 12 : in which passage Ephraim signifies the intelligent, or the intelligence of truth, and sons signify truths themselves. In like manner it is said in another place concerning Ephraim, or an intelligent person who is become unwise, "The sorrows of a travailing woman have come upon him; he is an unwise son; for he shall not stay a time in the place of the breaking forth of sons," xiii. 13. And in Isaiah : "Be thou ashamed, O Zidon, because the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth, neither do I nourish up young men, nor bring up young women, as at the report concerning Egypt, they shall bring forth according to the report of Tyre," xxiii. 4, 5; in which passage Zidon signifies those who have been in the knowledges of faith, and have destroyed them by scientifics, and have thereby become barren. And in the same prophet : "Before she travailed, she brought forth; before her pain came, she was delivered of a man-child; who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day; or shall a nation be born at once? shall I bring to the birth, and not cause to bring forth? saith Jehovah; shall I cause to bring forth and shut the womb? saith thy God," lxvi. 7, 8, 9 : where it is treated of regeneration, and where by sons in like manner are signified the truths of faith. Goods and truths, as being the conception and birth of the celestial marriage, are called sons, also by the Lord in Matthew : "He that soweth the good seed is the Son of Man; the field is the world; the good seed are the sons of the kingdom," xiii. 37, 38; and the goods and truths of saving faith, the "sons of Abraham," John viii. 39 : for seed, as was said, n. 255, is faith, wherefore the sons, which are of the seed, are the goods and truths of faith : thence also the Lord, as being Himself the seed, called Himself the Son of Man, that is, the faith of the Church.

265. That by man [vir] is signified the rational, appears from verse 6, of this chapter, where it is said that the woman gave to her man [vir] with her, and he did eat; by which is signified that he consented : it appears also from what was said concerning the man, n. 158, where it was used to signify a wise and intelligent person, but here it signifies the rational, because no other was left remaining, because wisdom and intelligence by eating of the tree of science perished; for the rational is imitative of intelligence, or a kind of resemblance thereof.

266. Inasmuch as every law and every precept exists from the celestial and spiritual, as from its true principle, it follows that this law also relating to marriages, that the wife, because she acts from desire, which is of the proprium, and not so much from reason as the man [vir], should be subject to the prudence of the man [vir], is from the same origin.

267. *And to the man [homo] He said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in great sorrow shalt thou eat of it all the days of thy life.* By the man [homo] hearkening to the voice of his wife, is signified, the consenting of the man [vir] or the rational; and whereas the rational consented, it also averted, or cursed itself; and on that account the whole external man was averted, or cursed, which is signified by the ground being cursed for thy sake: to eat thereof in great sorrow, signifies, that the state of his life would be miserable; and that this state would continue till the end of that Church, is signified by all the days of his life.

268. That ground signifies the external man, may appear from what was said above concerning earth, and ground, and field: when man is regenerate, he is no longer called earth, but ground, because celestial seeds are implanted therein; he is also compared to ground, and is called ground in every part of the Word. It is the external man, or his affections and memory, in which the seeds of goodness and truth are implanted, but not the internal man, because the things of the proprium of man are not in the internal, but in the external: in the internal are goods and truths, and when these no longer appear to be present, then man is external and corporeal; although they are stored up in the internal by the Lord, without man's knowledge, inasmuch as they never come forth, unless when the external as it were dies, as is usual in temptations, misfortunes, sickness, and at the hour of death. The rational also appertains to the external man, n. 118: in itself it is a kind of medium between the internal and external; for the internal, by means of the rational, operates on the corporeal external: but when the rational consents, then it separates the external from the internal, so that it is no longer known that the internal exists, nor consequently what intelligence and wisdom are, which belong to the internal.

269. That Jehovah God, or the Lord, did not curse the ground, or the external man, but that the external man averted,



or separated itself from the internal, and thereby cursed itself, appears from what was shown above, n. 245.

270. That to eat of the ground in great sorrow signifies a miserable state of life, is plain from what has been already said, and what follows, besides that eating in its internal sense is living; it is plain also from this, that such a life follows when evil spirits begin to wage war, and the angels who are with him to labor; this is more the case when the evil spirits begin to have dominion, for then they rule the external man, the angels the internal, of which internal little remains, so that the angels can scarce find any thing therein wherewith to defend it; hence comes misery and anxiety. The reason why dead men are seldom sensible of such misery and anxiety is, that they are no longer men, although they think themselves men more than others; for they have no knowledge of any thing spiritual and celestial, or of eternal life, more than brutes, and like them they look downwards to things terrestrial, or outwards to worldly things: they only favor the proprium, and are indulgent to the natural temper and senses, the whole rational consenting; and whereas they are dead, they would not bear any warfare or temptation, which if it supervened, would be too heavy for them to live, and they would thereby curse themselves still more, and plunge themselves into a deeper damnation in hell; wherefore they are spared until they come into another life, where they can no longer die by any temptation and misery, then they endure things most grievous; and this also is signified by this, that the ground was cursed, and that the man should eat thereof in great sorrow.

271. That the days of his life signify the end of the days of the Church, is plain from this, that the subject here treated of is not a particular man, but the Church and its state; the end of the days of the Church was the time of the flood.

272. Verse 18. *Thorns also and thistles shall it bring forth for thee, and thou shalt eat the herb of the field.* By thorns and thistles are signified the curse and vastation; by eating the herb of the field is signified that he should live as a wild beast.

He lives as a wild beast when the internal man is so separated from the external, as to operate upon it only in a very general manner: for that man is man he receives through the internal man from the Lord, but that man is a wild beast, he has from the external man, which when separated from the internal is in itself nothing else but a wild beast; for it has in it a similar

nature, similar lusts, appetites, phantasies, and sensations; its organical construction is also similar; it differs indeed from a beast in the power of reasoning, which it seems to itself to exercise with much subtlety, but this power it possesses by means of a spiritual substance by which the life of the Lord may flow in, which life however is perverted in such a case, and becomes a life of evil, which is death, and thence he is called dead.

273. That thorns and thistles signify a curse and vastation appears from hence, because corn-fields and fruit-trees signify things of an opposite nature, such as blessings and increase in multiplication: that the thorn, the thistle, the briar, the bramble, and the nettle, have such a signification, is plain from many passages in the Word, as in Hosea: "Lo, they are gone because of vastation; Egypt shall gather them up; Memphis shall bury them; their silver shall be desired; the nettle shall possess them; thorns shall be in their tabernacles," ix. 6: in which passage Egypt and Memphis signify those who wish to be wise in things divine by a power in themselves and their scientifics. So in the same prophet: "The high places also of Aven, the sin of Israel, shall be destroyed; the thorn and the thistle shall come up on their altars," x. 8: in which passage the high places of Aven signify self-love; the thorn and thistle on the altars signify profanation. And in Isaiah: "They shall lament for the teats, for the pleasant fields, for the fruitful vine; upon the ground of my people shall come up thorns and briars," xxxii. 12, 13. And in Ezekiel: "And there shall be no more a pricking briar unto the house of Israel, nor any grieving thorn of all that are round about them," xxviii. 24.

274. That to eat the herb of the field, or to feed on such things as grow wild in the field, is to live as a wild beast, appears from what is said of Nebuchadnezzar in Daniel: "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat the herb as oxen, and seven times shall pass over thee," iv. 25. And from Isaiah: "Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now I have brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps; therefore their inhabitants were short-handed; they were dismayed and confounded; they were as the herb of the field, and as the esculent of the herb, as the grass on the house-tops, and as corn blasted before the standing corn," xxxvii. 26, 27. In this passage is explained what is signified by the

herb of the field, what by the esculent of the herb, what by grass on the house-tops, and what by corn blasted ; for the prophet is here speaking of the times before the flood, which are understood by the expressions *long ago*, and of *ancient times*.

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

276. That to eat bread in the sweat of the face signifies to have an aversion to what is celestial, may appear from the signification of bread : by bread is meant all that is spiritual and celestial, which is the food of angels, and so necessary to their life, that supposing them deprived thereof they would cease to live, just like men deprived of bread or food : what is celestial and spiritual in heaven corresponds also to bread on earth, and is likewise represented by bread, as appears from many passages in the Word. That the Lord is bread, as being the fountain of whatever is celestial and spiritual, He Himself teaches in John : “ This is the bread which came down from heaven ; He that eateth of this bread shall live for ever,” vi. 58 : wherefore also the bread and wine in the Holy Supper are symbols or representatives. This celestial principle was also represented by manna. That the celestial and spiritual is the food of angels, appears also from the Lord’s words : “ Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God,” Matt. iv. 4 ; that is, by the life of the Lord, whence all that is celestial and spiritual is derived. The last posterity of the Most Ancient Church, which was immediately before the flood, and which is here treated of, was become so corrupt, and so immersed in sensual and corporeal things, that they had no longer any inclination to hear or understand what was meant by the truth of faith, or what by the Lord who was to come and save them ; and when mention was made of such subjects, they had an aversion towards them, which aversion is described by eating bread in the sweat of the face : the same was the case with the Jews in succeeding times, who by reason of their not acknowledging celestial things, and their not desiring any but a worldly Messiah, could not help having an aver-

sion to manna, because it was a representation of the Lord, which they called vile bread, and on that account serpents were sent amongst them, Numb. xxi. 5, 6. Moreover, the celestial things which they enjoyed in adversity, in misery, and with tears, were called by them the bread of adversity, the bread of misery, and the bread of tears, as the celestial things here held in aversion are called the bread of the sweat of the face.

277. This is the internal sense of this passage, which, if understood only according to the letter, implies no more than that the man should procure bread for himself out of the ground by labor, or the sweat of his face; but by man in this passage is not meant any one single man, but the Most Ancient Church; neither by the ground is meant ground, nor by bread bread, nor by garden garden, but such things as are celestial and spiritual, agreeably to what was shown above.

278. That by returning to the ground from whence he was taken, is signified, that the church should return to the external man, such as it was before regeneration, is evident from this, that the ground signifies the external man, as was said above. And that dust signifies what is damned and infernal, is plain also from what was said of the serpent, who in consequence of being cursed is warned that he should eat dust. To what was there said of the signification of dust may be added the following passages from David: "All they that go down to the dust shall bow before Jehovah, and they whose souls he hath not quickened," Psalm xxii. 29; And in another place: "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust," civ. 29; as is the case when men turn themselves from the face of the Lord; they then expire or die, and thus return to dust, that is, become damned and infernal.

279. All these verses then in a regular series imply, that the sensual principle averted itself from the celestial, verse 14. That the Lord would come into the world, who would again unite them, verse 15. That warfare or combat arose in consequence of the external man averting himself from the internal, verse 16. That hence resulted misery, verse 17. That hence came condemnation, verse 18. That hell afterwards succeeded as a fruit of condemnation, verse 19. All these things came to pass in an orderly succession in that church, from the fourth posterity to the flood.

20. And the man called his wife's name Eve, because she will be the mother of all living.

21. And JEHOVAH GOD made unto the man and his wife coats of skins and clothed them.

22. And JEHOVAH GOD said, Behold the man was as one of us to know good and evil; and now lest he put forth his hand, and take also of the tree of lives, and eat and live for ever;

23. Therefore JEHOVAH GOD sent him forth from the garden of Eden, to till the ground from whence he was taken.

24. So he cast out the man; and he placed at the east of the garden of Eden, cherubim, and a flame of a sword which turned itself, to keep the way of the tree of life.

## THE CONTENTS.

280. It is here treated, in a summary, concerning the Most Ancient Church, and concerning those who fell away; so also concerning the posterity of that Church, even to the flood, when it expired.

281. Concerning the Most Ancient Church, which was celestial, and by reason of the life of faith towards the Lord, was called Eve, and the mother of all living, verse 20.

282. Concerning the first posterity thereof, which was receptive of celestial-spiritual good; and of the second and third posterity, receptive of natural good, which is signified by a coat of skin, which Jehovah God made for the man and his wife, verse 21.

283. Concerning the fourth posterity, in which natural good began to be dissipated; who would have perished in case they had been created anew, or instructed in the celestial things of faith; which is signified by these words, Lest he should put forth his hand, and take also of the tree of life, and eat and live for ever, verse 22.

284. Concerning the fifth posterity, that they were deprived of all goodness and truth, and reduced to the state in which they were before regeneration, which is signified by the man's being driven out of the garden of Eden to till the ground, from whence he was taken, verse 23.

285. Concerning the sixth and seventh posterity, that they were separated from the science of goodness and truth, and left to their own filthy lusts and persuasions; whereby it was provided that they should not profane the holy things of faith; all which is signified by the man's being cast out, and cherubim being placed at the garden with a flame of a sword to keep the way of the tree of life; verse 24.

## THE INTERNAL SENSE.

286. In what has preceded thus far, it has been treated concerning the most ancient people, in that they were made regenerate ; in the first place concerning those who lived like wild beasts, and at length became spiritual men ; then concerning those who became celestial men and who constituted the Most Ancient Church ; afterwards concerning those and their descendants who fell away ; in order, concerning the first posterity, the second, the third, and finally concerning all succeeding ones until the flood. In these verses which follow to the end of this chapter, there is a recapitulation from the man of the Most Ancient Church until the flood : thus it is a conclusion of all that precedes.

287. Verse 20. *And the man called his wife's name Eve, because she will be the mother of all living.* By man is here understood the man [vir] of the Most Ancient Church, or the celestial man : by wife and the mother of all living, is meant the church : mother is said from this that it is the first church, and living, by reason of faith in the Lord, who is life itself.

288. That by man is meant the man of the Most Ancient Church, or the celestial man, was shown above, and in the same place it was also shown, that the Lord alone is man, and that every celestial man has his birth and being from Him, because he is His likeness ; hence every member of the church without distinction was called man : and at length every one received this name who appeared in body like a man, to distinguish him from beasts.

289. That by wife is meant the church, and in a universal sense the kingdom of the Lord in the heavens and on earth, was also shown above ; that the same is understood by mother, follows of consequence. It is very usual in the Word for the Church to be called mother, as in Isaiah : " Where is the bill of your mother's divorcement ?" i. 1. In Jeremiah : " Your mother shall be sore confounded : she that bare you shall be ashamed," l. 12. In Ezekiel : " Thou art thy mother's daughter that loatheth her man [vir] and her sons ; your mother was a Hittite, and your father an Amorite," xvi. 45 ; where man [vir] signifies the Lord and all that is celestial ; sons signify the truths of faith ; a Hittite what is false ; an Amorite what is evil. Again in the same prophet : " Thy mother is like a vine in thy like-

ness, planted by the waters ; she was fruitful and full of branches by reason of many waters," xix. 10 : in this passage mother signifies the ancient church. The Most Ancient Church is principally called mother, because it was the first church, and the only one which was celestial, and therefore above all beloved by the Lord.

290. That she was called the mother of all living by reason of faith in the Lord, who is life itself, may appear likewise from what was shown above : it is not possible that more than one single fountain of life can exist, from whence the life of all things is derived ; and it is not possible that any life can exist, which is truly life, except by faith in the Lord, who is life itself ; nor can faith exist, in which is life, except from Him, consequently except He be in it : wherefore in the Word the Lord Alone is called living, and is named the *Living Jehovah*, Jeremiah v. 2, xii. 16, xvi. 14, 15, xxiii. 7 ; Ezek. v. 11. *Living for ever*, Dan. iv. 24 ; Rev. iv. 10, v. 14, x. 6. *A Fountain of Life*, Psalm xxxvi. 9. *A Fountain of Living Waters*, Jeremiah xvii. 13. Wherefore heaven, which lives by or from Him, is called the *Land of the Living*, Isaiah xxxviii. 11, liii. 8 ; Ezek. xxvi. 20, xxxii. 23, 24, 25, 26, 27, 32 ; Psalm xxvii. 13, cxlii. 5. And they are called *living* who are in faith in the Lord, as in David : " Who holdeth our soul amongst the living," Psalm lxvi. 9. And they who are in faith are said to be in the book of *lives*, Psalm lxix. 28, and in the book of *life*, Rev. xiii. 8, xvii. 8, xx. 15. Wherefore also they are said to be made *alive* who receive faith in Him, Hosea vi. 2 ; Psalm lxxxv. 6. On the contrary, they who are not in faith are called *dead*, as in Isaiah : " The dead shall not live ; the deceased shall not rise, because thou hast visited and destroyed them," xxvi. 14 ; where the dead signify those who are puffed up with self-love ; and to rise signifies to enter into life : they are also said to be *thrust through*, Ezek. xxxii. 23, 24, 25, 26, 28, 29, 30, 31. And hell is called death, Isaiah xxv. 8, xxviii. 15. They are also called dead by the Lord, Matt. iv. 16 ; John v. 25, viii. 21, 24, 51, 52.

291. In this verse is described the first time, when the church was in the flower of her youth, representing the celestial marriage, on which account she is also described by a marriage, and called Eve by reason of life.

292. Verse 21. *And Jehovah God made coats of skins for the man and his wife, and clothed them.* These words signify that the Lord instructed them in spiritual and natural good :

that He instructed them, is expressed by making and clothing : and spiritual and natural good is expressed by a coat of skin.

293. That these things are signified, does not at all appear from the letter, but still it is evident that they involve more hidden things, for every one may know that Jehovah God did not make for them coats of skins.

294. Neither can it appear to any one, that a coat of skin signifies spiritual and natural good, except by a revelation of the interior sense, and afterwards by a comparison thereof with similar expressions in the Word where they occur : it is here in general called skin without reference to any particular animal, but it means the skin of a kid, of a sheep, or of a ram, which in the Word signify the affections of good, charity, and the things relating to charity ; the like is signified by sheep as used in sacrifices : they are named sheep who are endowed with the good of charity ; that is with spiritual and natural good ; hence the Lord is called the Shepherd of the sheep, and they who are endowed with charity are called sheep, as is known to every one.

295. The reason why they are said to be clothed with a coat of skin, is, because the most ancient people, by reason of their innocence, were said to be naked, and afterwards when they lost their innocence, it is said that they observed themselves to be naked, that is, in evil, which is also called nakedness : that all things may appear to cohere historically, agreeably to the manner of speaking in use amongst the most ancient people, they are here said to be clothed, and not naked, or in evil : that they were in spiritual and natural good, is evident from what was said and shown above concerning them from verse 1 to 13, of this chapter ; and it is now made evident from this, that Jehovah God made them coats of skins, and clothed them : for this passage has respect to the first, second, and third posterity of the church, but particularly to the second and third, who were endowed with such good.

296. That by the skins of kids, of sheep, of goats, of badgers, and of rams, are signified spiritual and natural goods, may appear from the internal sense of the Word, where it treats of Jacob and the ark ; of Jacob, in that he was clothed with the garments of Esau, and on his hands and neck with the skins of kids of the goats, which when Isaac smelled, he said, “ the smell of my son is as the smell of a field which Jehovah hath blessed,” Genesis xxvii. 22, 27 : which words will be shown to have relation to spiritual and natural goods, when we come, by the Di-



vine Mercy of the Lord, to treat of them. The same thing may appear also from what is said of the ark, in that the covering of the tent was of rams' skins, and badgers' skins, Exodus xxvi. 14; xxxvi. 14: and that Aaron and his sons, when they went forward, covered the ark with a covering of badgers' skins, and in like manner the table and its vessels, the candlestick and its vessels, the altar of gold, the vessels of the ministry and of the altar, Numb. iv. 6, 8, 10, 11, 12: which will also be shown to signify spiritual and natural good, when, by the Divine Mercy of the Lord, we come to treat of them: for whatever was in the ark, the tabernacle, or the tent, yea, whatever was upon Aaron, when he was clothed with the garments of holiness, signified somewhat celestially spiritual, so that there was not the smallest thing which did not distinctly represent something.

297. Celestial good is that which is not clothed, because it is inmost, and is innocent; but celestial-spiritual good is that which is first clothed, and also natural good, they being of an exterior nature, on which account they are compared to garments, and are called garments; as in Ezekiel, speaking of the Ancient Church: "I clothed thee with brodered work, and shod thee with badgers' skins, and I girded thee about with fine linen, and I covered thee with silk," xvi. 10. In Isaiah: "Put on thy beautiful garments, O Jerusalem, the city of holiness," lii. 1. And in the Revelation: "Which have not defiled their garments, and they walk with me in white, for they are worthy," iii. 4, 5; and it is there said of the four and twenty elders, "that they were clothed in white raiment," chap. iv. 4. Thus exterior goods, which are celestial, spiritual, and natural, are garments: wherefore also such as are endowed with the good things of charity, appear in heaven clothed in shining garments, but in this world with a coat of skin, because they are as yet in the body.

298. Verse 22. *And Jehovah God said, Behold the man was as one of us to know good and evil; and now, lest he put forth his hand, and take also of the tree of lives and eat, and live for ever.* The reason why Jehovah God first speaks in the singular number, and afterwards in the plural, is, because by Jehovah God is meant the Lord, and at the same time the angelic heaven: man's knowing good and evil signifies that he was become celestial, consequently wise and intelligent. That he should not put forth his hand and take of the tree of lives, signifies, that he

should not be instructed in the mysteries of faith, for thereby it would be impossible for him to be saved to all eternity, which is meant by living for ever.

299. In this passage are contained two arcana, first, that Jehovah God signifies the Lord, and at the same time the angelic heaven: secondly, that if they of this Church had been instructed in the mysteries of faith they would have perished for ever.

300. As to what concerns the first of these arcana, viz. that by Jehovah God is meant the Lord and at the same time heaven, it is to be observed, that, from a hidden cause always, the Lord is called in the Word sometimes Jehovah only, sometimes Jehovah God, sometimes Jehovah and afterwards God, sometimes the Lord Jehovah, sometimes the God of Israel, sometimes God only, as in the first chapter of Genesis, where also it is said in the plural number, "Let us make man into our image;" nor is He called Jehovah God till the subsequent chapter, which treats of the celestial man. He is called Jehovah because He alone is, or lives, consequently from essence; He is called God because He is all powerful, consequently from power, as appears in the Word where the names are distinguished, Isaiah xlix. 4, 5; chap. lv. 7; Psalm xviii. 2, 28, 29, 31; Psalm xxxi. 14. Wherefore every angel, or spirit, who conversed with man, and who was supposed to have any power, they called God, as is evident in David: "God standeth in the congregation of God, he shall judge among the gods." Psalm lxxxii. 1. And in another place: "Who in the heaven can be compared with Jehovah? who amongst the sons of the gods can be likened unto Jehovah?" Psalm lxxxix. 6. And in another place: "O confess unto the God of gods, confess unto the Lord of lords," Psalm exxxvi. 2, 3. Men also, as possessed of power, are called gods, as at Psalm lxxxii. 6; John x. 34, 35. Moses also is called a God to Pharaoh, Exodus vii. 1. Wherefore God is likewise expressed in the plural number, Elohim. But whereas the angels have not the least power from themselves, as they themselves also confess, but solely from the Lord; and whereas there is but one God, therefore by Jehovah God, in the Word, is meant the Lord alone: where however any thing is effected by the ministry of angels, as in the first chapter of Genesis, there He is spoken of in the plural. Here also, because the celestial man, as man, could not be compared with the Lord, but with the angels, therefore it is said that man was as one of us, in knowing good and evil; that is, wise and intelligent.

301. The other arcanum is, that if they of that Church had been instructed in the mysteries of faith, they must have perished eternally, which is signified by these words, "*Lest now he put forth his hand, and take also of the tree of lives, and eat, and live for ever:*" the case is thus. When men become inverted as to the order of their life, and are unwilling to live and to be wise except from themselves and proprium, then whatever they hear respecting faith, they reason about it, whether it be so, or not; and whereas they reason from themselves, and from their own sensuals and scientifics, they can not otherwise than deny, and when they deny they also blaspheme and profane, till at length they do not scruple to mix what is profane with what is holy. When this is the case with man, he is then so condemned in another life, that there is no hope of salvation: for the things that are mixed together by profanations, adhere in that mixed state; as soon as any idea of what is holy is presented, the idea of somewhat profane instantly presents itself in conjunction therewith, which effects that he cannot live in any society but that of the damned. In the other life it is exquisitely perceived, even by spirits in the world of spirits, and much more by angelic spirits, what there is conjoined to every idea of thought, so exquisitely that from one single idea they know the quality of the person. The separation of profane things thus joined with holy things is not effected but by infernal torment, and that so great, that if man was aware of it, he would be as cautious of falling into such profanation as of falling into hell itself.

302. This was the reason that to the Jews, who were of this character, the mysteries of faith were never revealed, so that it was not even declared to them openly that they should live after death, or that the Lord should come into the world to save them; nay, they were kept in so great ignorance and stupor, and are still kept so, that they did not know, nor do they know, that any internal man exists, or that there is any thing internal; for had they known these truths, or did they know them at present, so as to acknowledge them, they are a people of such a nature that they would profane them, and thus preclude themselves from all hope of salvation in another life. This is what is meant by the Lord in John: "He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them," xii. 40. This is the reason too why the

Lord spake to them by parables, and did not explain their meaning to them, lest, as He himself says, "seeing they should see, and hearing they should hear and understand." Matt. xiii.

13. For the same cause likewise all the mysteries of faith were hid from them, and concealed under the representatives of their Church; and for the same cause the style of the prophetic writings was such. But it is one thing to know, and another thing to acknowledge; he who knows, and does not acknowledge, is as if he did not know; but he who acknowledges, and afterwards blasphemes and profanes, is he who is meant by the Lord.

303. Man acquires a life to himself by all the things of which he persuades himself, that is, which he acknowledges and believes: whatever is not received by persuasion, or what he does not acknowledge and believe, that does not at all affect his mind; and therefore no one can profane holy things, unless he be so persuaded, as to acknowledge them, and still deny them. They who do not acknowledge such things, may indeed know them, but then they are as if they did not know them, or as those who know things that are of no consequence; such were the Jews about the time of the Lord's advent; and being such, they are said in the Word to be vastated, by which is implied that they have no longer any faith. In this case it does no injury to have the interior things of the Word unfolded, for then they are as persons seeing, who do not see, and as those hearing, who do not hear, and who have a hardened heart, thus described by the Lord in Isaiah: "Go and tell this people, Hearing hear ye, but understand not, and see ye, seeing, but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and be healed," vi. 9, 10; and that the mysteries of faith are not laid open, before a people are reduced to such a state, viz. of vastation, in which they have no longer any faith, by reason, as was said, lest they should profane them, the Lord also plainly declares in the subsequent verses in Isaiah: "Then said I, Lord, how long? and He answered, until the cities be wasted without an inhabitant, and the houses without a man, and the land be utterly desolate, and Jehovah have removed man far away." vi. 11, 12. By man is meant he who is wise, or acknowledges and believes. Such were the Jews, as was said, about the time of the Lord's advent; and for the same reason they are also

still kept in such a state of vastation by their lusts, particularly by avarice, that although they should hear a thousand times concerning the Lord, and concerning the representatives of the Church planted amongst them, that they signify the Lord in every instance, they would still acknowledge and believe nothing. This then was the reason why the people before the flood were banished from the garden of Eden, and vastated, till they could not acknowledge any thing that was true.

304. From these things it is evident what is meant by these words, "Lest he put forth his hand, and take also of the tree of lives, and eat, and live for ever." To take of the tree of lives and eat, is to know, so as to acknowledge, whatever is of love and faith; for lives in the plural number signify love and faith; and to eat signifies here as before, to know; to live for ever does not mean to live for ever in the body, but to live after death in eternal damnation. A man, who is dead, is not called dead on this account, because he is to remain dead after the life of the body, but because he is to live a life of death, for death is damnation and hell: the like is signified by to live in Ezekiel: "Ye hunt the souls of my people, and ye cause the souls to live unto you, and ye have polluted me among my people, to slay the souls that should not die, and to cause the souls to live that should not live," xiii. 18, 19.

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

That to be cast out of the garden of Eden, is to be deprived of all intelligence and wisdom, appears from the signification of a garden, and of Eden, of which above; for a garden signifies intelligence, or the understanding of truth; and Eden, as significative of love, signifies wisdom, or the will of good.

That to till the ground from whence he was taken, is to become corporeal, as he was before regeneration, was shown above, verse 19, where the same words occur.

306. Verse 24. *And he cast out the man; and he placed at the east of the garden of Eden, cherubim, and a flame of a sword which turned itself, to keep the way of the tree of lives.* To cast out the man signifies to deprive him altogether of all will of good, and understanding of truth, so that he might be separated from them, and be no longer man. To place cheru-

bim at the east, is to provide lest he should enter into any arcana of faith; for the east of the garden of Eden is the celestial from whence is intelligence; by cherubim is signified the providence of the Lord lest man in such a state should enter into the things of faith; by a flame of a sword turning itself is signified self-love with its wild lusts, and consequent persuasions, which are of such a nature that it wishes indeed to enter, but is carried thence to things corporeal and terrestrial; and this to keep the way of the tree of lives, that is, to prevent the profanation of holy things.

307. This verse treats of the sixth and seventh posterity, which perished by the flood, and which were cast out from the garden of Eden, or from all intelligence of truth, and became not as men, being delivered up to their disorderly lusts and persuasions.

308. It was shown above what is signified by the East, and what by the garden of Eden, wherefore it is needless to delay upon them: but that cherubim signify the Providence of the Lord, to prevent man's entering wildly into the mysteries of faith, under the influence of proprium, the sensual and the scientific, whereby he would profane such mysteries, and thus perish, may appear from all the passages in the Word where mention is made of cherubim. Whereas the Jews were of such a nature, that if they had had any clear knowledge concerning the Lord's coming, concerning the representatives or types of the Church, as significative of the Lord, concerning a life after death, concerning the interior man and the internal sense of the Word, they would have profaned such knowledge, and would thus have perished eternally, therefore this was represented by the cherubim on the mercy seat over the ark, over the curtains of the tabernacle, over the vail, and in like manner in the temple, by which was signified that the Lord guarded or kept them. Exod. xxv. 18, 19, 20, 21; xxvi. 1, 31; 1 Kings vi. 23 to 29, 32. For the ark, in which was the testimony, signified the same thing as the tree of lives in this passage, that is, the Lord, and things celestial, which belong solely to the Lord; hence also the Lord is so often called the God of Israel sitting on the cherubim; and he spake with Moses and Aaron between the cherubim. Exod. xxv. 22; Numb. vii. 89. This is plainly described in Ezekiel, where are these words: "The glory of the God of Israel was gone up from the cherub whereupon he was, to the threshold of the house; and he called to the man clothed with linen, and

said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that are done in the midst thereof: and he said to them, Go ye after him through the city, and smite; let not your eye spare, neither show ye clemency; slay utterly the old and the young, the maid, and the little child, and women; defile the house, and fill the courts with the slain," ix. 3, 4, 5, 6; and further: "He spake unto the man clothed with linen, Go in between the wheels even unto the cherub, and fill the hollow of thine hands with coals of fire from between the cherubim, and scatter them over the city; and a cherub stretched forth his hand from between the cherubim, unto the fire that was between the cherubim, and took thereof, and put it into the hands of him that was clothed with linen, and he took it and went out," x. 1 to 7. From which passages it is evident that the providence of the Lord, to prevent men entering into the mysteries of faith, is signified by cherubim, and that therefore they are left to their wild lusts, which are here signified by the fire that was to be scattered over the city, and that none might be spared.

309. That by a flame of a sword turning itself, is signified self-love with its wild lusts and persuasions, which are of such a nature, that they are desirous to enter into the mysteries of faith, but are carried thence to things corporeal and terrestrial, may be confirmed by so many things from the Word, that it would fill pages; to give only these which are in Ezekiel: "Prophesy and say, Thus saith Jehovah, Say, A sword, a sword, is sharpened, and also furbished, it is sharpened to make a sore slaughter; it is furbished that it may glitter; let the sword be doubled the third time, the sword of the slain, the sword of a great slaughter, which entereth into their privy chambers, that their heart may melt, and their offences be multiplied; it is made bright, it is wrapped up for the slaughter," xxi. 9 to 15: a sword here signifies the desolation of man, so that he can see nothing that is good and true, but only mere falsities and contraries, which is meant by multiplying offences. Also in Nahum: "The horseman lifteth up both the flame of the sword and the lightning of the spear, and there is a multitude of slain," iii. 3; where concerning those who desire to enter into the mysteries of faith.

310. Each particular expression in this verse involves so many and important arcana, that they can never be fully unfolded: they are applicable to the genius of this people who

perished by the flood, which genius was altogether different from that of the people who lived after the flood. To say in a few words only ; their first parents, who constituted the Most Ancient Church, were celestial, consequently had celestial seeds implanted in them ; hence their descendants had seed in them from a celestial origin : seed from a celestial origin is of such a nature, that love rules the whole mind, and makes it one : for the human mind consists of two parts, will and understanding ; of the will is love or good ; of the understanding, faith or truth : by virtue of love or good those people perceived the things of faith or of truth, and thus their mind was one. With the posterity of such a people there remains seed from the same celestial origin, and in case they fall away from truth and goodness, it is most dangerous, for thus they pervert their whole mind, so that a restoration is scarcely possible in another life. It is otherwise with those who have not in them celestial seed, but only spiritual, as was the case with the people after the flood, and with those who live at this day : these have no love, thus no will of good, but still they have a capacity of receiving faith, or the understanding of truth, by means whereof they may be brought to a certain state of charity, yet by a different way, viz. by the insinuation of conscience from the Lord grounded in the knowledges of truth and good thence ; wherefore the state of such is altogether different from what was the state of the people before the flood, concerning which state, by the Divine Mercy of the Lord, will be spoken in what follows. These are arcanæ which to men at this day are utterly unknown, for at this day they do not know what the celestial man is, nor even what the spiritual man, still less the quality thence of the mind and life of man, and his consequent state after death.

311. The state of those who perished by the flood, in another life is such, that they cannot exist any where in the world of spirits, or with other spirits, but in a hell separated from the hells of others, and indeed as it were under a certain mountain : it appears as an intermediate mountain, from their dreadful phantasies and persuasions, which are of such a nature, that they induce upon other spirits a stupor, so great that they do not know whether they live or are dead ; for they deprive them of all understanding of truth, so that they perceive nothing : they were in such persuasion while they lived, and because they would be such in another life, that they could never be with other spirits without occasioning in them an appearance of death, they



were all destroyed, and the Lord through his Divine Mercy induced other states upon people who lived after the flood.

312. The state of these people before the flood is fully described in this verse ; as that they were cast out, or separated from celestial good ; that cherubim were placed from the east to the garden of Eden, and because they were of such a quality, it is said from the east to the garden of Eden, which words are applicable to them only, but of those who lived afterwards these things cannot be said, but from the garden of Eden to the east ; so the expression, the flame of a sword turning itself, had it been concerning the present race of men, would have been said, the sword of a flame ; nor would it have been said, the tree of lives ; but the tree of life ; besides other things in the series, which are inexplicable, and understood only by the angels to whom the Lord reveals them ; for every state has infinite arcana respecting it, whereof not a single one is known to mankind.

313. From what is here said concerning the first man, it may appear, that hereditary evil did not come from him upon all who live at this day, nor, as men falsely suppose, that there is no hereditary evil but what sprung from this fountain ; for it is the Most Ancient Church which is here treated of, and is called man, and when it is called Adam, it signifies, that man was formed from the ground, or that he was made man from no man, by regeneration from the Lord ; this is the origin of the name, and this its signification. But with respect to hereditary evil the case is this : every one who commits actual sin, acquires to himself a nature thence, whence evil is implanted in his children, and becomes hereditary, and that thus from every particular parent, from his father, grandfather, great-grandfather, and other forefathers in order, it is multiplied and grows in each descending posterity, and remains with each, and is increased in each by their actual sins ; nor is it ever dissipated so as to be harmless, except in those who are regenerated by the Lord. This every one, if he will attend, may know from this circumstance, that the evil inclinations of parents remain visibly in their children, so that one family, yea, one generation, may be thereby distinguished from another.

## CONTINUATION CONCERNING MAN'S ENTRANCE INTO ETERNAL LIFE.

314. The spiritual angels before spoken of, when the resuscitated, or the soul has received the use of light, so as to be enabled to look about him, are ready to do him every service that he can desire in that state, and instruct him concerning the things of the other life so far as he is in a capacity to receive instruction: in case he was principled in faith, and is desirous of it, they show him also the wonderful and magnificent scenes of heaven.

315. But if he be not of such a disposition as to desire instruction, then he wishes to separate himself from his associate angels, which the angels have an exquisite perception of, inasmuch as in another life there subsists a communication of all the ideas of thought: and in this case, when the resurgent, or the soul, wishes to separate himself from the angels, then they do not leave him, but he disunites himself from them. The angels love every one, and desire nothing more than to do him services, to instruct him, and convey him to heaven; herein consists their chief delight.

316. When the soul thus separates itself, it is received by good spirits, who are ready to do it all kind offices whilst it is in fellowship with them: but if its life in the world was such that it cannot remain in fellowship with the good, it then wishes also to separate from them; and this separation is repeated again and again, until it associates itself with such as entirely agree with its former life in the world, and with them it finds as it were its own life; and then, what is wonderful, it lives with them a life similar to that which it lived in the body: but when souls relapse into that life, then it is to them as a new beginning of life, and some after a longer, some after a shorter space of time, are carried thence towards hell; but they who have been principled in faith towards the Lord, are led from that new beginning of life by degrees to heaven.

317. Some however are conveyed more slowly, some more quickly to heaven: yea I have seen that some were taken up into heaven immediately after their decease. It is proper here to relate two instances only.

318. A certain one came to me, and spoke with me: it was apparent, from some particular signs, that he was but lately deceased: at first he knew not where he was, supposing himself still to be in the world; and when it was given him to know that he was in another life, and that now he possessed not any thing, as house, wealth, and the like, but that he was in another kingdom where he could not retain the things he had in the world, at first he was seized with concern, and knew not whither to betake himself, or where he should dwell: but it was told him that the Lord alone provides for him and for all: then he was left to himself to

think as in the world, and he considered (for in another life the thoughts of all may be plainly perceived) what he should do, being deprived of all those things whereby he might live: but whilst he was in this anxiety, he was translated amongst celestial spirits, who were of the province of the heart, and who did him every service that he even desired: hereupon being again left to himself, he began to think from charity how he might repay so great kindness; from whence it appeared that whilst in the life of the body, he had been in the charity of faith, wherefore he was immediately taken up into heaven.

319. I saw another also instantly translated into heaven by the angels, and that he was accepted by the Lord, and was shown the glory of heaven. Besides much other experience that some are transferred after a space of time.

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## CHAPTER FOURTH.

### THE NATURE AND QUALITY OF THE LIFE OF THE SOUL, OR SPIRIT.

320. As to what in general respects the life of souls, or spirits lately deceased, it was made manifest to me by much experience, that a man when he comes into another life, does not know that he is in another life, imagining that he is still in the world, yea, in his own body; insomuch that when he is informed that he is a spirit, he is filled with wonder and astonishment, as well because he is altogether as a man, as to his senses, desires, and thoughts, as from this, that he did not believe, when he lived in the world, that he was a spirit, or (as is the case with some) that a spirit could be such.

321. Another circumstance is, that a spirit enjoys much more excellent sensitive faculties, and much more excellent gifts of thinking and speaking, than when he lived in the body, insomuch that they can scarcely be compared; nevertheless this is unknown to spirits before they are gifted by the Lord with reflection.

322. Let every one take heed to himself against this false notion, that spirits do not enjoy a much more exquisite sensitive faculty than in the life of the body; I know to the contrary by experience repeated a thousand and a thousand times; and if any are unwilling to believe me, by reason of their presupposed ideas concerning the spirit, let them take heed to themselves when they come into another life, where they will be compelled to believe by their own experience. Spirits enjoy vision, inasmuch as they live in light, which with good spirits, angelic spirits, and angels, is so bright, that the mid-day light of this world can hardly be compared with it; concerning the light in which

they live and see, by the Divine Mercy of the Lord, in what follows. They enjoy the faculty of hearing also, and that so exquisite, as beyond comparison to exceed what they enjoyed in the body : they have conversed with me now for some years almost continually ; but concerning their speech also, by the Divine Mercy of the Lord, in the things which follow. They enjoy likewise the faculty of smelling, which, by the Divine Mercy of the Lord, will be further described in what follows. They have besides a most exquisite sense of touch, whence the pains and torments in hell ; for all sensations have relation to the touch, and are only diversities and varieties of touch. They have moreover desires and affections, to which those which they possessed during the life of the body cannot be compared ; of which, by the Divine Mercy of the Lord, more hereafter. They think with much more perspicuity and distinctness, than they thought in the life of the body ; in a single idea of thought they involve more than in a thousand, when they thought in the life of the body. They converse with each other so acutely, with so much penetration, sagacity, and distinctness, that if a man had the least perception thereof, he would be amazed. In short, they have lost nothing, but are still, though more perfect, like men in all respects, except as to bones and flesh, and the imperfections thence. They acknowledge and perceive, that whilst they lived in the body, it was the spirit which had sensation, that although this appeared in the body, yet still it was not of the body ; wherefore on the rejection of the body, the sensations live in a much more exquisite and perfect state : life consists in sense, for without sense, there can be no life, and such as the sense is, such is the life, which every one may know.

323. At the end of the chapter follow some examples of such persons, as thought otherwise in the life of the body.

## CHAPTER IV.

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

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

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

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

5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his faces fell.

6. And JEHOVAH said unto Cain, Why art thou wroth ? and why have thy faces fallen ?

7. If thou doest well, shalt thou not be raised up? and if thou doest not well, sin lieth at the door; and unto thee shall be his desire, and thou shalt rule over him.

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

9. And JEHOVAH said unto Cain, where is Abel thy brother? And he said, I know not; am I my brother's keeper?

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

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

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

13. And Cain said unto JEHOVAH, Mine iniquity is greater than that it can be removed.

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

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

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

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

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

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

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

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

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

23. And Lamech said unto his wives Adah and Zillah, hear my voice ye wives of Lamech, and with your ears perceive my speech; for I have slain a man to my wounding, and a little child to my hurt, (or the blackness of my wound.)

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

25. And the man knew his wife again, and she bare a son, and called his name Seth; for God hath replaced me another seed instead of Abel whom Cain slew.

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

## THE CONTENTS.

324. It is treated of doctrines separate from the Church, or heresies, and concerning a new Church afterwards raised up, called Enos.

325. The Most Ancient Church had faith towards the Lord by love; but there were some who separated faith from love. The doctrine of faith separate from love was called Cain: Charity, which is neighborly love, was called Abel, verse 1, 2.

326. The worship of each is described; that of faith separate by the offering of Cain; and that of charity by the offering of Abel, verses 3, 4. And that the worship proceeding from charity was acceptable, but not the worship proceeding from faith separate, verses 4, 5.

327. That their state was changed into evil, who were principled in faith alone, is described by Cain's anger being kindled, and his countenance falling, verses 5, 6.

328. And that the quality of faith is known by charity: also that charity wishes to abide with faith, if faith does not become the principal, and exalt itself above charity, verse 7.

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

330. Charity extinguished is called the voice of bloods, verse 10. Perverse doctrine is called the curse from the ground, verse 11. The false and the evil originating therein are the fugitive and vagabond in the earth, verse 12. And whereas they turned themselves away from the Lord, they were in danger of eternal death, verses 13, 14. But whereas faith is the principle by which charity might afterwards be implanted, it was to be held sacred and inviolable: and this is the mark set upon Cain, verse 15. And that faith removed from the habitation which it before possessed, is signified by Cain's dwelling towards the east of Eden, verse 16.

331. That heresy in its further extension was called Enoch, verse 17.

332. The heresies thence arising are also called by their names: in the last whereof, which is called Lamech, there was nothing of faith remaining, verse 18.

333. A new church at that time arose, which is understood by Adah and Zillah, and described by their sons Jabel, Jubal, and Tubal-Cain; the celestial things of the Church by Jabel; the spiritual things by Jubal; and the natural things by Tubal-Cain, verses 19, 20, 21, 22.

334. That the Church arose when the all of faith and charity was extinct, and when violence was done to what was most sacred and inviolable, is described, verses 23, 24.

335. A general recapitulation of the subject is given; that after faith in its state of separation had extinguished charity, which faith is signified by Cain, a new faith was given by the Lord, whereby charity was implanted; which faith is Seth, verse 25.

336. Charity implanted by faith is called Enos, or another man, which is the name of that Church, verse 26.

### THE INTERNAL SENSE.

337. Inasmuch as it is here treated of the degeneracy of the Most Ancient Church, or the falsification of doctrine, and consequently of heresies and sects under the names of Cain and his descendants, it is to be known that there is no possibility of understanding how doctrine was falsified, or what was the nature of the heresies and sects of that Church, unless the nature of the true Church be well understood. Enough has been said above concerning the Most Ancient Church, showing that it was a celestial man, and acknowledged no other faith than what was of love towards the Lord, and towards the neighbor: by means of that love from the Lord, the members of that Church had faith, or a perception of all things which were of faith; wherefore they were unwilling to mention the term faith, lest it should be separated from love, as was shown above, n. 200 to 203. Such is the celestial man, and as such he is described by representatives also in David, where it is treated of the Lord, who is called the King, and of the celestial man, who is called the King's son, "Give the king thy judgments, O God, and thy justice unto the king's son: the mountains shall bring peace to the people, and the little hills, in justice: they shall fear thee with the sun, and at the face of the moon, a generation of generations: in his day shall the righteous flourish, and abundance of peace, until the moon is not," Psalm lxxii. 1, 2, 3, 5, 7. By the sun is signified love; and by the moon, faith; by mountains and hills, the Most Ancient Church; by generation of genera-

tions, the Churches after the flood; until the moon is not, is that faith should become love: see also what is said in Isaiah xxx. 26. Such was the Most Ancient Church and such its doctrine. But the case is otherwise at this day; for now faith precedes; but by faith charity is given from the Lord, and then charity becomes the principal: wherefore it follows, that doctrine was falsified of old time, when they made confession of faith, and thereby separated faith from love. They who thus falsified doctrine, or separated faith from love, or made confession of faith alone, were at that time called Cain; and such a thing was with them an enormity.

338. Verse 1. *And the man knew Eve his wife, and she conceived, and bare Cain, and said, I have gotten a man, Jehovah.* By the man and Eve his wife is signified the Most Ancient Church, as has been shown; its first offspring, or first-born, is faith, which is here called Cain: the saying, I have gotten a man, Jehovah, signifies, that faith with such as are called Cain, is known and acknowledged as a thing by itself.

339. In the three foregoing chapters it was sufficiently shown, that by the man and his wife is signified the Most Ancient Church, so that there can remain no doubt concerning it; and whereas the man and his wife signify the Most Ancient Church, it is thence evident that its conception and birth were no other. It was customary with the most ancient people to give names, and by names to signify things, and thus to frame a genealogy; for with whatever has relation to the Church, the case is similar; one thing is conceived and born of another, in the way of generation; wherefore it is common in the Word, speaking of such things as regard the church, to call them conceptions, births, offspring, infants, little children, sons, daughters, young men, and so forth; the prophetics are full of these.

340. That the saying, I have gotten a man, Jehovah, signifies, that faith, with such as are called Cain, is known and acknowledged as a thing by itself, is evident from what was said in the introduction to this chapter: they were before ignorant, as it were, what faith was, because they had perception of all things which regarded faith; but when they began to make a distinct doctrine concerning faith, they then collected together the things of which they had perception, and reduced them into doctrine, and called it, "I have gotten a man, Jehovah," as if they had found out somewhat new; and thus what was before



inscribed on the heart became matter of science. In old time they called every new thing by a name, and explained what the name implied by such sayings; as what the name Ishmael signified, that Jehovah heard her misery, Genesis, xvi. 11; the name Reuben, that Jehovah saw my misery, Gen. xxix. 32; the name Simeon, that Jehovah heard that I was hated, Genesis xxix. 33; the name Judah by the saying, Now will I praise Jehovah, verse 25. The altar built by Moses was called, Jehovah my banner, Exodus xvii. 15. In like manner, the doctrine of faith is here called, "I have gotten a man, Jehovah," or Cain.

341. Verse 2. *And she again bare his brother Abel. And Abel was a shepherd of the flock, and Cain was a tiller of the ground.* The other birth of the church is charity, which is signified by Abel and brother: a shepherd of the flock is one who exercises the good of charity: a tiller of the ground is one who is without charity, however much he may be in faith separated from love, which is no faith.

342. That the other birth of the church is charity, may appear evident from the things which the church conceives and brings forth, which are nothing else but faith and charity: the like things are signified by the first births of Leah begotten of Jacob, by Reuben, faith, by Simeon, faith in act, by Levi, charity, Gen. xxix. 32, 33, 34: wherefore also the tribe of Levi received the priesthood, and represented the shepherd of the flock. Charity, which is the other birth of the church, is called brother, and named Abel.

343. That a shepherd of the flock is one who exercises the good of charity, may be known to every one, for this constantly occurs in the Word of the Old and New Testament: he who leads and teaches is called the shepherd; they who are led and taught are called the flock; he who does not lead to the good of charity, and who does not teach the good of charity, is not a true shepherd; and he who is not led to good, and does not learn what is good, is not of the flock. That a shepherd and flock signify these things, is indeed needless to be confirmed from the Word; nevertheless these passages may be adduced: from Isaiah: "The Lord shall give the rain of thy seed that thou shalt sow the ground withal, and bread of the increase of the ground; in that day shall he feed thy cattle in a large pasture," xxx. 23; in which passage bread of the increase of the ground signifies charity. Again: "The Lord Jehovah shall feed His flock like a shepherd; He shall gather the lambs with his arm, and carry them in His

bosom, and shall gently lead those that are with young," xl. 11. So in David: "Hearken, O Shepherd of Israel, Thou that leadest Joseph like a flock: Thou that sittest on the cherubim, shine forth," Psalm lxxx. 1. In Jeremiah: I have likened the daughter of Zion to a comely and delicate woman; the shepherds with their flocks shall come unto her; they shall pitch their tents near her round about; they shall feed every one in his place," vi. 2, 3. In Ezekiel: "Thus saith the Lord Jehovah, I will multiply them like a flock of men, as a holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with the flock of men," xxxvi. 37, 38. Again in Isaiah: "All the flocks of Arabia shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee," lx. 7. They who lead the flock to the good of charity, are they who gather the flock; but they who do not lead to the good of charity, are they who disperse it; for all gathering together and union are from charity, but all dispersion and disunion come from want of charity.

344. What does faith profit, or the science, knowledge, and doctrine of faith, but that man should become such as faith teaches? and the primary thing which it teaches is charity, Mark xii. 28 to 35; Matt. xxii. 34 to 39. This is the end of all things which faith regards; and if this end be not attained, what are science and doctrine but a nothing?

345. That a tiller of the ground is one who is without charity, however he may be in faith separate from love, which is no faith, may appear from the circumstances which follow; that Jehovah had no respect to his offering, and that he slew his brother, that is, destroyed charity, signified by Abel. They were said to till the ground who regarded corporeal and terrestrial things, as is evident from what was said in the second chapter, verses 19 to 23. Where it is said that the man was cast out of the garden of Eden to till the ground.

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

347. That by end of days is signified process of time, must be obvious to every one. This doctrine, which is called Cain, in its commencement, when there was yet simplicity in it, appears not to have been so unacceptable as afterwards, which is

evident from this circumstance, that they called the offspring, the gotten (acquired) man Jehovah;" thus in its commencement faith was not so far separated from love, as in the end of days, or the process of time; which is usual with every doctrine of true faith.

348. That by the fruit of the ground are signified works of faith without charity, appears also from what follows; for works of faith without charity are works of no faith, in themselves dead, being only of the external man, concerning which, thus in Jeremiah: "Wherefore doth the way of the wicked prosper? Thou hast planted them, yea they have taken root; they go on, yea, they bring forth fruit; thou art near in their mouth, and far from their reins; how long shall the land mourn, and the herb of every field wither!" xii. 1, 2, 4: near in the mouth and far from the reins are they, who act from faith separate from charity, concerning whom it is predicated, that the land mourns. They are called also the fruit of works in the same prophet. "The heart is deceitful above all things, and desperately wicked; who can know it? I Jehovah search the heart; I try the reins, even to give every man according to his ways, and according to the fruit of his works," xvii. 9, 10. So in Micah: "The land shall be desolate because of them that dwell therein, for the fruit of their works," vii. 13. But that such fruit is no fruit, or that the work is dead, and that both the fruit and root perish, in Amos: "I destroyed the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit upwards, and his roots downwards," ii. 9. And in David: "Their fruit shalt thou destroy from the earth, and their seed from amongst the sons of men," Psalm xxi. 10. But works of charity are alive, concerning which it is declared, that they take root downwards, and bear fruit upwards; as in Isaiah: "The remnant that is escaped of the house of Judah shall again take root downwards, and bear fruit upwards," xxxvii. 31: to bear fruit upwards, is to act from a principle of charity: such fruit is called fruit of excellence in the same prophet: "In that day shall the branch of Jehovah be for beauty and glory, and the fruit of the earth for excellence and comeliness, for the escaping of Israel," iv. 2. It is also the fruit of salvation, as it is called in the same prophet: "Drop down ye heavens from above, and let the skies pour down righteousness; let the earth open itself, and bring forth the fruit of salvation, and let righteousness spring forth together; I Jehovah will create this," xlv. 8.

349. That by offering is meant worship, may appear from the representatives in the Jewish Church, where sacrifices of every kind, and also the first-fruits of the earth, and of all its produce, and likewise the oblation of the first-born, are called offerings, wherein their worship consisted; and whereas all those things were representative of things celestial, and had reference to the Lord, by those offerings was signified true worship, as must be obvious to every one: for what is a representative without the thing which it represents? or what is the external without the internal, but as a kind of dead idol? the external lives from things internal, or by things internal from the Lord: hence it is evident that all the offerings in the representative church signify the worship of the Lord, whereof we shall speak particularly, by the Divine Mercy of the Lord, in the following pages. That by offerings in general is meant worship, may appear from the prophets throughout; as in Malachi: "Who may abide the day of His coming? He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, and they shall offer unto Jehovah an offering in justice: then shall the offering of Judah and of Jerusalem be pleasant unto Jehovah, as in the days of old, and as in the former years," iii. 2, 3, 4: an offering in justice is the internal offering, which the sons of Levi, or holy worshipers should offer: the days of old are the Most Ancient Church; the former days are the Ancient Church. In Ezekiel: "In the mountain of my holiness, in the mountain of the height of Israel, shall all the house of Israel, all that land, worship me; there will I be propitious to them, and there will I require your offerings, and the first-fruits of your oblations, in all your sanctifications," xx. 40: offerings and the first-fruits of oblations in sanctifications, in like manner are works sanctified by charity from the Lord. In Zephaniah: "From the passage of the rivers of Ethiopia my suppliants shall bring mine offering," iii. 10: Ethiopia signifies those who are in possession of celestial things, which are love, charity, and works of charity.

350. *And Abel, he also brought of the firstlings of his flock, and of the fat thereof; and Jehovah had respect unto Abel, and to his offering.* By Abel is here signified charity as before: by the firstlings of the flock is signified the holy, which is of the Lord Alone: by fat is signified the celestial itself, which is also of the Lord: by Jehovah having respect unto Abel and to his offering is signified, that the things of charity, and all worship thence, were pleasing to the Lord.

351. That Abel signifies charity was shown above : charity signifies love towards the neighbor and mercy ; for he who loves his neighbor as himself, is also tender and merciful towards him when he suffers, as towards himself.

352. That by the firstlings of the flock is signified what is of the Lord alone, may appear from the firstlings, or first-born, in the representative church, which were all holy, because they had respect to the Lord, who is alone the first-born : love, and faith thence, is the first-born, and all love is of the Lord, and nothing of love is of man, wherefore the Lord alone is the first-born. This was represented in the ancient churches by the first-born of man and beast, in that they were holy to Jehovah, Exodus xiii. 2, 12, 15 ; and that the tribe of Levi, who in an internal sense signifies love, being born after Reuben and Simeon, who in an internal sense signify faith, was accepted instead of all the first-born, and made the priesthood, Numb. iii. 40 to 46, chap. viii. 14 to 20. Concerning the Lord, as being the first-born of all, with respect to his human essence, thus in David : " He shall call me, Thou art my Father, my God, and the rock of my salvation : I will also make him my first-born, higher than the kings of the earth," Psalm lxxxix. 26, 27. And in John : " Jesus Christ the first-begotten from the dead, and the prince of the kings of the earth," Rev. i. 5. Observe, that the first-born of worship signify the Lord, but the first-born of the church signify faith.

353. That by fat is signified the celestial itself, which is likewise of the Lord, may thus appear. The celestial is all that which is of love ; faith is also celestial when from love ; charity is celestial ; all the good of charity is celestial ; which things were all represented by various kinds of fat in sacrifices, and indeed distinctly by the fat over the liver, or the caul ; by the fat upon the kidneys ; by the fat which covered the intestines, and was over the intestines ; all which were holy, and were offered as a burnt offering on the altar, Exod. xxix. 13, 22 ; Levit. iii. 3, 4, 14, chap. iv. 8, 9, 19, 26, 31, 35, chap. viii. 16, 25 ; wherefore they are called the bread of an offering made by fire for the rest of Jehovah, Levit. iii. 15, 16 ; and for this reason the people of the Jews were forbid to eat any of the fat of beasts, which is called an everlasting statute for generations, Levit. iii. 17, chap. vii. 23, 25 ; because that Church was such, that it did not acknowledge what was internal, much less what was celestial. That fat signifies things celestial and

the good things of charity, is evident also from the prophets ; as in Isaiah : “ Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not ? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness,” lv. 5. And in Jeremiah : “ I will satiate the soul of the priests with fatness, and my people shall be satisfied with my good,” xxxi. 14 ; in which passages it is very plain that fat does not mean material fat, but celestial-spiritual good. So in David : “ They shall be satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy delights ; for with thee is the fountain of lives, and in thy light shall we see light,” Psalm xxxvi. 8, 9 ; in which passage fatness and the fountain of life are put for the celestial which is of love ; the river of delights, and light, for the spiritual which is of faith from love. Again : “ My soul shall be satisfied with marrow and fatness, and my mouth shall praise thee with the lips of songs,” Psalm lxiii. 5 ; where fat, in like manner, is put for the celestial, and lips of songs for the spiritual ; that it is the celestial appears plainly, in that the soul shall be satisfied. The first-fruits, which were the first-born of the earth, are hence called fat, Numbers xviii. 12. Whereas there are celestial things of innumerable genera, and still more innumerable species, they are thus all together described in the song which Moses recited before the people : “ Butter of kine, and milk of sheep, with fat of lambs, and of rams, the sons of Bashan, and of goats, with the fat of kidneys of wheat, and thou didst drink the pure blood of the grape,” Deut. xxxii. 14 ; one can never know what these signify, except from the internal sense ; without the internal sense no one can know what is meant by butter of kine, what by milk of sheep, what by the fat of lambs, what by the fat of rams and of goats, what by sons of Bashan, what by the fat of the kidneys of wheat, what by the blood of the grape ; without an internal sense they would be words and nothing more, when nevertheless they all and each signify genera and species of celestial things.

354. That Jehovah’s having respect to Abel, and to his offering, signifies, that the things of charity, and all worship thence, were pleasing to the Lord, was explained above ; also what is meant by Abel, and what by offering.

355. Verse 5. *But to Cain and to his offering he had not regard : and Cain’s anger was kindled greatly, and his faces fell.* By Cain is signified, as was said, faith separate from love,

or such doctrine that faith may be separated: by his offering, which was not regarded, is signified as before, that his worship was not accepted: by Cain's anger being kindled, and by his faces that they fell, is signified that the interiors were changed: by anger, that charity departed; and by face the interiors, which are said to fall when they are changed.

356. That by Cain is signified faith separate from love, or such doctrine that faith may be separated; also that the offering, which was not regarded, signifies that his worship was not accepted, was shown above.

357. That by Cain's anger being kindled, is signified that charity departed, may appear from what follows, that he killed his brother Abel, by whom is signified charity. Anger is a general affection resulting from whatever is contradictory to self-love and its lusts; this is manifestly perceived in the world of evil spirits, for there is a general anger against the Lord, because they are in no charity, but in hatreds: whatever does not favor self-love and the love of the world, excites a contrariety which is manifested by anger: anger, wrath, and even fury, are frequently in the Word predicated of Jehovah; but they belong to man, and are attributed to Jehovah because it so appears, and for a reason mentioned above. Thus in David: "He sent into them the anger of His nostril, and wrath, and fury, and straitness, and the letting in of evil angels; He balanced the path of anger, He hindered not their soul from death," Psalm lxxviii. 49, 50; not that Jehovah ever casts anger into any one, but they into themselves; nor that He sends evil angels amongst them, but that man draws them to himself; therefore it is added, that He balances the path of anger, and hinders not their soul from death. Wherefore in Isaiah: "To Jehovah shall he come, and all that are incensed against him shall be ashamed," xlvi. 24. Hence it is evident that anger signifies evils, or what is the same, a departure from charity.

358. That by the faces falling is signified that the interiors were changed, is evident also from the signification of face, and the signification of falling. Face with the ancients signified internal things, because internal things shine forth through the countenance: the people of the most ancient times also were such, that the face was in perfect agreement with the internals, so that every one might see from the face what was the quality of the mind [animus] or mind [mens]; they considered it as an enormous thing to show one thing by the face and to think an-

other thing: hypocrisy and deceit were then held as abominable: therefore by the face things internal were signified: when charity shone forth from the face, it was then said that the face was elevated; but when the contrary, the face was then said to fall: wherefore also it is predicated of the Lord, that he lifts up his faces on man, as in the benediction, Numb. vi. 26: and Psalm iv. 6: by which is signified, that the Lord gives charity to man. What is meant by the face falling appears in Jeremiah: "I will not make my countenance to fall towards you, for I am merciful, saith Jehovah." iii. 12: the face of Jehovah is mercy, and when He lifts up His face on any one, it signifies that He gives him charity out of mercy: the reverse is signified when He makes the face to fall, that is, when man's face falls.

359. Verse 6. *And Jehovah said unto Cain, Why is thy anger kindled, and why are thy faces fallen?* By Jehovah's speaking to Cain is signified the dictate of conscience: by his anger being kindled, and his faces fallen, is signified as before, that charity departed, and the interiors were changed.

360. That Jehovah's speaking to Cain signifies the dictate of conscience, needs no confirmation, as the like passage was explained above.

361. Verse 7. *If thou doest well, shalt thou not be raised up? and if thou doest not well, sin lieth at thy door; and unto thee shall be his desire, and thou rulest over him.* Being raised up in consequence of doing well, signifies that charity would be with him in case he was well disposed: sin lying at the door in consequence of doing not well, signifies that there would be no charity, but evil with him: his desire shall be towards thee, and thou shalt rule over him, signifies, that charity was willing to be with him, but could not, by reason of his desiring to rule over it.

362. Here is described the doctrine of faith, which is called Cain, and which in consequence of separating faith from love, separated it also from charity, which is the offspring of love. Wherever there is any church, there exist heresies, from the cause, that while men think concerning one article of faith, they make that the principal: for such is man's thought, that whilst he is attentive to some one thing, he prefers it to another, especially when his imagination claims it as a discovery of his own, and when self-love and the love of the world inflate him: then he as it were consents to any thing, and confirms it, so that he would almost swear that it is so, when yet it is false: as they who were called Cain, made faith the essential of salvation rather than



love; and because they thus lived without love, both self-love, and the phantasy thence, conspired.

363. The quality of the doctrine of faith, which is called Cain, appears from the description of it in this verse; from what follows in this verse, that charity might be joined to faith, but in such a manner that charity should have the dominion, and not faith; wherefore it is said in the first place, "If thou doest well shalt thou not be raised up?" by which is signified, that if he was well disposed, charity might be present with him: to do well, signifies, in its internal sense, to wish well, for doing good actions proceeds from wishing good; action and will, in old time, made one, and by the action the will was seen, inasmuch as nothing was feigned: that to be raised signifies the presence of charity, appears from what was said above concerning faces, that to raise the countenance is to have charity, and for the countenance to fall is the contrary.

364. In the second place it is said, if thou doest not well, sin lies at the door, by which is signified, that if thou wilt not well, there will be no charity, but evil: that sin, whilst it lies at the door, is evil, which is near at hand, and wishes to enter, must be obvious to every one; for while there is no charity there is unmercifulness and hatred, and consequently all evil. Sin in general is taken for the devil, who, or his crew of infernals, are ever at hand when man is void of charity, and the only thing which drives away the devil and his crew from the door, is love towards the Lord and towards our neighbor.

365. In the third place it is said, "Unto thee shall be his desire, and thou rulest over him," by which is signified, that charity is willing to abide with faith, but that it cannot abide, because faith wishes to rule over it, which is contrary to order: so long as faith wishes to have rule, it is not faith, but it becomes faith when charity rules, for charity is the principal of faith, as was shown above. Charity may be compared to flame, which is the essential of heat and light, for heat and light are thence; faith separate may be compared to light which is without the heat of flame; then there is light indeed, but the light of winter, in which every thing grows torpid and dies.

366. Verse 8. *And Cain spake unto Abel his brother: And it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him.* By Cain's speaking to Abel is signified a space of time: by Cain is signified as was said, faith separate from love: by Abel is signified charity,

which is the brother of faith, on which account also he is here twice called brother: field signifies whatever has respect to doctrine: Cain's rising up against Abel his brother and slaying him, signifies, that faith in its separate state extinguished charity.

367. There is no need to confirm these things by similar passages from the Word, only that charity is the brother of faith, and that field signifies whatever has respect to doctrine. That charity is the brother of faith may appear to every one from the nature or essence of faith; their brotherhood was likewise represented by Esau and Jacob, wherefore also their dispute about primogeniture and the dominion thence: it was also represented by Phares and Zarah the sons of Tamar by Judah, Genesis xxxviii. 28, 29, 30: where likewise it concerns primogeniture: it was also represented by Ephraim and Manasseh, Genesis xlviii. 13, 14: where likewise concerning primogeniture, and the dominion thence: so also by others; for each of them, both faith and charity, is an offspring of the church: faith is called a man [vir], as Cain was, verse 1 of this chapter, and charity is called brother, as in Isaiah xix. 2; Jeremiah xiii. 14; and in other places. The union of faith and charity is called the covenant of brethren, Amos i. 9. The same thing which is signified by Cain and Abel, was represented by Jacob and Esau, as was said: for that Jacob in like manner was desirous to supplant Esau is plain also from Hosea: "Jehovah will visit Jacob according to his ways; according to his doings will he recompense him; he supplanted his brother in the womb," xii. 3, 4. But that Esau, or charity represented by Esau, should still have the dominion, appears from the prophetic prediction by their father Isaac: "By thy sword thou shalt live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, and shalt break his yoke from off thy neck," Genesis xxvii. 40: or what is the same thing, the Church of the Gentiles, or the new Church, was signified by Esau, and the Jewish Church by Jacob; wherefore it is so often said, that they should acknowledge the Gentiles as brethren: in the Church of the Gentiles, or the primitive Church, they were also all called brethren from charity: those were likewise called brethren by the Lord, who hear the Word and do it, Luke viii. 21; they who hear are such as have faith; they who do are such as have charity; but they who hear, or say that they have faith, and do not, or have not charity, are not brethren, for the Lord likens them unto fools, Matt. vii. 24, 26.

368. That a field signifies doctrine, consequently whatever is of the doctrine concerning faith and charity, is plain from the Word; in Jeremiah: "O my mountain in the field, I will give thy substance and all thy treasures to the spoil," xvii. 3: where field signifies doctrine; substance and treasures the spiritual riches of faith; or the things which are of the doctrine of faith. In the same prophet: "Will the snow of Lebanon fail from the rock of my field?" xviii. 14. It is predicated concerning Zion, that she should be ploughed as a field, when there was no doctrine of faith: Jerem. xxvi. 18; Micah iii. 12. In Ezekiel: "He took also of the seed of the land, and planted it in a fruitful field," xvii. 5; where it is treated of the Church and her faith, for doctrine is called a field by reason of seed. In the same prophet: "And all the trees of the field shall know that I Jehovah have brought down the high tree," xvii. 24. In Joel: "The field is wasted, the land mourneth, because the corn is wasted, the new wine is dried up, the oil languisheth, the husbandmen are ashamed, the harvest of the field is perished, all the trees of the field are withered," i. 10, 11, 12, where field is put for doctrine, trees for knowledges, and husbandmen for worshippers. In David: "Let the field be joyful and all that is therein, then all the trees of the wood shall sing," Psalm xcvi. 12; where the field cannot be joyful, nor the trees of the wood sing, but the things which are in man, that is, the knowledges of faith. In Jeremiah: "How long shall the land mourn, and the herb of every field wither?" xii. 4; where in like manner, neither the land, nor the herb of the field can mourn, but what is in man, and is in a state of vastation. To the same purpose it is written in Isaiah: "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands," lv. 12. The Lord also in his prediction concerning the consummation of the age, calls the doctrine of faith a field: "Then shall two be in the field, the one shall be taken, the other left," Matt. xxiv. 40. Luke xvii. 36; where by the field is meant the doctrine of faith, both false and true, as in the present passage. Because a field is doctrine, whoever also receives any seed of faith is called a field, and a man, and a church, and a world.

369. Hence then it follows of consequence, what must be the signification of Cain's rising up against his brother Abel, and slaying him, when they were in the field, viz. that when both faith and charity originated in the doctrine of faith, then

faith separate from love could not but value charity as nothing, and thus extinguish it; as they do also at this day who maintain that faith alone saves, although they do no work of charity; thus in the very supposition they extinguish charity, when nevertheless they know, and confess with their lips, that faith is not saving unless there be love.

370. Verse 9. *And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper?* By Jehovah's speaking to Cain is signified somewhat perceptive from the interior, which dictated concerning charity, or his brother Abel: that he said, I know not, am I my brother's keeper? signifies, that he made nothing of charity, which he was not willing to serve, consequently that he altogether rejected whatever was of charity: such became their doctrine.

371. The most ancient people, by Jehovah speaking, signified perception, for they knew that the Lord gave them the faculty to perceive. This perception could continue no longer than whilst love was the ruling principle; when love towards the Lord ceased, and thus love towards the neighbor, perception perished, and in the same degree that love remained, perception existed: this perceptive faculty was peculiar to the Most Ancient Church. But when faith was separated from love, as in the people after the flood, and charity was given by means of faith, then conscience succeeded, which also dictates, but in a different manner, whereof, by the divine mercy of the Lord, we shall speak hereafter. When conscience dictates, it is in like manner said in the Word, that Jehovah speaks, because conscience is formed out of knowledges collected from the Word, and out of the things therein revealed, and when the Word speaks, or dictates, it is the Lord who speaks; wherefore nothing is more common, even at this day, than to say that the Lord speaks, in treating on any matter of conscience or of faith.

372. To be a keeper signifies to serve, as with keepers of a gate, and the keepers of the porch in the Jewish Church; faith is called the keeper of charity from this circumstance of its being subservient thereto; but according to the principles of the doctrine called Cain, faith was to have dominion, as was said in the explication of the seventh verse.

373. Verse 10. *And he said, What hast thou done? The voice of thy brother's bloods crieth unto me from the ground.* The voice of his brother's bloods signifies violence offered to charity: the crying of bloods signifies guilt: ground signifies schism, or heresy.

374. That the voice of bloods signifies violence offered to charity, appears from many passages in the Word, in which voice is taken for whatever accuses, and blood is taken for all sin, particularly for hatred; for whosoever bears hatred towards his brother, kills him in his heart, as the Lord teaches: "Ye have heard that it was said to them of old time, thou shalt not kill, and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say thou fool, shall be in danger of hell fire," Matt. v. 21, 22; by which are meant degrees of hatred: hatred is contrary to charity, and if it does not murder with the hand, yet it murders in mind and by all possible methods, being only prevented from committing the outward act by outward restraints; wherefore all hatred is blood, as appears in Jeremiah: "Why trimmest thou thy way to seek love? Even in thy skirts is found the blood of the souls of the innocent poor," ii. 33, 34. And whereas hatred is blood, all iniquity is blood, for hatred is the fountain of all iniquities, as it is said in Hosea: "By swearing, and lying, and killing, and stealing, and committing adultery, they commit robbery, and have touched bloods in bloods; therefore shall the land mourn, and every one that dwells therein shall languish," iv. 2, 3. And in Ezekiel: "Wilt thou judge the city of bloods? yea, thou shalt show her all her abominations; the city sheddeth blood in the midst of it; by thy blood that thou hast shed thou art become guilty," xxii. 2, 3, 4, 6, 9; where it is treated of unmercifulness. Again, in the same prophet: "The land is full of the judgment of bloods, and the city is full of violence," vii. 23. And in Jeremiah: "For the sins of the prophets of Jerusalem, and the iniquities of her priests, that have shed the blood of the just in the midst of her, they wander as blind men in the streets, they are polluted with blood," Lament. iv. 13, 14. In Isaiah: "When the Lord shall wash away the filth of the daughters of Zion, and shall purge the bloods of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning," iv. 4. And again: "Your hands are defiled with blood, and your fingers with iniquity," lix. 3. In Ezekiel: "I passed by thee, and saw thee trodden in thine own bloods, and I said unto thee, live in thy bloods, yea, I said unto thee, live in thy bloods," xvi. 6, 22; where it is treated

of the abominations of Jerusalem, which are called bloods. The unmercifulness and hatred of the last times is also described by blood in the Revelation, xvi. 3, 4. They are called bloods, in the plural number, because all unjust and abominable things flow from hatred, as all good and holy things from love: whosoever therefore bears hatred towards his neighbor, would kill him if he could, and does kill him by every method in his power; and this is to offer violence to him, which is here properly signified by the voice of bloods.

375. A voice crying, and the voice of a cry, are common forms of expression in the Word, and are applied to every case, where there is any noise, disturbance, or any thing that infests and is troublesome, yea, and to cases where there is matter of rejoicing, as Exod. xxxii. 17, 18; Zeph. i. 9, 10; Isaiah lxxv. 19; Jerem. xlviii. 3. In the present case to express what brings accusation.

376. Hence then it follows, that the crying of bloods signifies guilt, for they who use violence have guilt, as it is in David: "Evil shall slay the wicked, and the haters of the righteous shall have guilt," Psalm xxxiv. 21. And in Ezekiel: "O city, thou art become guilty by the blood which thou hast shed," xxii. 4.

377. That ground, as here used, signifies schism, or heresy, is evident thence, that field signifies doctrine, therefore the ground, wherein the field is, signifies schism: man himself is ground, and also a field, by reason of the things that are sown in him, for it is from the things that are sown in him that he is a man; a good and a true man from the good and true things, and an evil and a false man from the evil and false things: he who is in any particular doctrine, derives a name thence, and whoever is in any schism, or heresy, takes thence his name, so here, ground is used for the schism, or heresy, which is in man.

378. Verse 11. *And now, cursed art thou from the ground, which hath opened its mouth receiving thy brother's bloods from thy hand.* Cursed art thou from the ground, signifies, that by reason of schism he was become averted; which has opened its mouth, signifies that it taught: receiving the bloods of thy brother from thy hand, signifies that he offered violence to charity which he extinguished.

379. That these things are signified, appears from what was said above; and that cursed signifies averted, was also shown above, n. 245. For iniquities and abominations, or hatreds, are

the things which avert man, and cause him to look only downwards, that is, to corporeal and terrestrial things, and thereby to the things that are of hell; which takes place when charity is banished and extinguished, for then the bond is broken between the Lord and man; charity alone, or love and mercy, are what conjoins: faith without charity never conjoins, for it is no faith, being mere science, such as the crew of devils themselves may possess, whereby they can endeavor to pass for good spirits, and feign themselves angels of light; as is the case sometimes with very bad men, preachers, acting with a zeal as if of piety, although nothing is less in their heart than what they carry in their mouth. Can any one be of so weak judgment as to believe, that mere faith abiding in the memory can be of any avail, or the thought thence, when every one knows by his own experience, that mere words and declarations of assent, of whatever kind they be, are held in no estimation, unless they be from the will, or intention? It is will and intention which give to please, and conjoin one to another. To will constitutes the real man, and not to think and to speak what he does not will. From that he derives his nature and character, because it is an effect from that. Nevertheless, if any one thinks what is good, in such case the essence of faith, that is, charity, influences his thought, because good will is therein; but if he says that he thinks what is good, and yet lives in evil, it is then impossible that he wills any thing but evil, and of consequence there is no faith.

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

381. That to till the ground signifies to cultivate this schism, or heresy, appears from the signification of ground, of which just above: that its not yielding its strength signifies its being barren, is evident from what was said concerning ground, and from the words themselves; and also from this, that they who profess faith without charity, profess no faith, as was said above.

382. That to be a fugitive and a vagabond in the earth, signifies not to know what is true and good, is evident from the signification of wandering and running away, as used in the Word; as in Jeremiah: "The prophets and priests wander blind in the streets, they are polluted with blood," Lam. iv.

13, 14 ; where prophets are put for those who teach, and priests for those who live according to what is taught ; to wander blind in the streets, is not to know what is good and true. In Amos : “ One piece of the field was rained upon, and the piece whereupon it did not rain withered ; whence two or three cities shall wander unto one city to drink waters, but they shall not be satisfied,” iv. 7, 8 ; in which passage, the part of the field on which it rained, is the doctrine of faith originating in charity ; the part, or glebe, on which it did not rain, the doctrine of faith without charity : to wander to drink water, signifies in like manner to seek what is true. In Hosea : “ Ephraim is smitten, their root is dried up, they shall bear no fruit : my God will cast them away because they did not hearken unto Him, and they shall be wanderers among the nations,” ix. 16, 17. Ephraim here signifies the intelligence of truth, or faith, as being the first-born of Joseph ; the root which was dried up signifies charity, which could not bear fruit ; wanderers among the nations signify, that they should not know what was true and good. In Jeremiah : “ Go up against Arabia, and devastate the sons of the east : flee, wander ye afar off : the inhabitants of Hazor have let themselves down into the deep for a habitation,” xlix. 28, 30. Arabia, and the sons of the east, signify the possession of celestial riches, or of the things that relate to love, of which things, if vastated, it is predicated to flee, and to wander, or to be vagabonds and fugitives, when they yield nothing of good ; and of the inhabitants of Hazor, or such as possess spiritual riches, which are the things of faith, it is said that they let themselves down into the deep, or perish. So in Isaiah : “ All thy chiefs wander together : by reason of the bow they are bound, they have fled from far,” xxii. 3, speaking of the valley of vision, or the phantasy concerning faith, that it can exist without charity. Hence it is said in the subsequent verse, 14, that he should be a vagabond and fugitive, or that he should know nothing of truth and good, who professes any other faith than that from charity.

383. Verse 13. *And Cain said unto Jehovah, My iniquity is greater than that it can be removed.* By Cain's speaking to Jehovah is signified a kind of confession, from a certain internal pain, that he was in evil : his iniquity being greater than that it could be removed, signifies, the state of desperation thence.

384. Hence it appears that something of good still remained in Cain ; but that all the good of charity afterwards perished, is evident from what is said of Lamech, verses 19, 23, 24.



385. Verse 14. *Behold, thou hast driven me out this day from the faces of the ground, and from thy faces shall I be hid; and I shall be a vagabond and a fugitive in the earth; and it shall come to pass, that every one that findeth me shall slay me.* To be driven from the faces of the ground, signifies to be separated from every truth of the church: to be hid from thy faces, signifies to be separated from every good of faith from love: to be a vagabond and a fugitive in the earth, signifies not to know what is true and good: that every one that found him would slay him, signifies that every evil, and every false, would destroy him.

386. That to be driven from the faces of the ground signifies to be separated from every truth of the church, appears from the signification of ground, which in a genuine sense is the church, or a man of the church, hence whatever the church professes, as was said above: the sense predicated is according to the subject; wherefore such as profess faith wrongfully, or schism, or heresy, are also called ground: to be driven from the faces of the ground, signifies therefore in this passage, to be no longer in the truth of the church.

387. That to be hid from thy faces signifies to be separated from every good of faith grounded in love, is evident from the signification of the faces of Jehovah; the face of Jehovah, as was said above, is mercy, from which come all the goods of faith grounded in love; wherefore the goods of faith are here signified by faces.

388. To be a vagabond and a fugitive in the earth, signifies, as before, not to know what is true and good.

389. That every one finding and slaying him, is that every evil and every false would destroy him, hence follows: for the case is thus; when man deprives himself of charity, he then separates himself from the Lord; it is charity alone, or neighborly love, and mercy, which conjoins man to the Lord; where there is no charity, there is disjunction, and when there is disjunction, then man is left to himself, or to proprium: whatsoever he then thinks, is false, and whatsoever he wills is evil: these are the things which slay man, or cause him to have nothing of life in him.

390. That such as are in the evil and the false are in continual terror lest they should be slain, is described in Moses: "Your land shall be desolate and your cities waste; and upon them that are left of you I will put faintness into their hearts in

the land of their enemies, and the sound of a shaken leaf shall chase them, and they shall flee as fleeing from a sword, and they shall fall when none pursueth; and they shall fall one upon another, as it were before a sword, when none pursueth," Levit. xxvi. 33, 36, 37. In Isaiah: "The treacherous dealers deal treacherously, yea the treacherous of the treacherous deal treacherously; and it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit, and he that cometh up out of the midst of the pit shall be taken in the snare; the transgression of the earth shall be heavy upon it, and it shall fall and not rise again," xxiv. 16 to 20. In Jeremiah: "Behold I bring a fear upon thee, from all your circuits; ye shall be driven out, every one to his faces, and none shall gather up him that wandereth," xlix. 5. In Isaiah: "We will flee upon horses—therefore shall ye flee; and we will ride upon the swift—therefore shall they that pursue you be swift; a thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee," xxx. 16, 17. In these and other passages of the Word, they who are in the false and in evil are described as fleeing, and in fear of being slain; such fear is their ruling affection, because no one defends them: every one who is in evil and the false, bears hatred towards his neighbor, and hence each of them is desirous to slay another.

391. That they who are in evil and the false are afraid of all others, may best appear from the case of evil spirits in another life. Such as have deprived themselves of all charity wander and flee; whithersoever they go, if it be to any societies, these immediately from their first approach discover their quality, such perception is given in another life, and they are not only driven away, but likewise severely punished, even to the destruction of life were it possible: evil spirits are particularly delighted in punishing and tormenting one another, and their highest delight consists therein. And what has heretofore been an arcanum, all this is grounded in the very nature of evil and the false, for whatever any one desires for another returns upon himself: for the false and evil have in them the punishment of the false and evil, consequently the fear of punishment.

392. Verse 15. *And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold; and Jehovah set a mark upon Cain, lest any finding him should smite him.* Vengeance being taken sevenfold on every one who slays Cain, signifies, that faith thus separated, was to be held sacred and inviolable. Jehovah's setting a mark upon

Cain, lest any finding him should smite him, is, that the Lord distinguished it in a particular manner that it might be preserved.

393. Before it is explained that these things are signified in the internal sense, it is to be known how the case is with faith. The Most Ancient Church was such, that it acknowledged no faith but that from love, insomuch that they were unwilling even to mention faith; for they had a perception of all things of faith by means of love from the Lord: such also are the celestial angels, of whom above. But because it was foreseen that mankind could not continue in such a state, and that they would separate faith from love towards the Lord, and would form a particular doctrine out of faith, it was also provided that faith might be separated, but still in such a manner, that by means of faith, or by the knowledges of faith, men might receive charity from the Lord, so that knowledge or hearing would precede, and by knowledge or hearing they might be gifted by the Lord with charity, that is, with love towards the neighbor, and mercy, which charity was not only to be inseparable from faith, but was also to constitute the principal of faith: there succeeded then instead of perception, which the Most Ancient Church enjoyed, conscience, which being procured by faith adjoined to charity, dictated, not what is true, but that it is true; and this because the Lord has so spoken in the Word. Such the churches after the flood became, for the most part; such was the primitive church, or the first church after the Lord's coming. Herein the spiritual angels are distinguished from the celestial angels.

394. Now because this was foreseen, and it was provided lest mankind should perish by eternal death, therefore it is here declared that none should do violence to Cain, by whom is signified faith separated: and that a mark was set on him, which is, that the Lord distinguished that in a particular manner in order that it might be preserved. These are arcana which have heretofore been undiscovered, and are what the Lord meant by what he said concerning marriage, and concerning eunuchs, in Matthew: "There are eunuchs which were so born from the mother's womb; and there are eunuchs which were made eunuchs of men; and there are eunuchs which have made themselves eunuchs for the sake of the kingdom of God: he that is able to receive it, let him receive it," xix. 12. They are called eunuchs who are in the celestial marriage; born from the womb, who are like the celestial angels; made of men, who are like the spiritual angels; made of themselves, those like angelic spirits, who are so not from charity, but from obedience.

395. That the sevenfold avenging of every one slaying Cain, signifies, that faith, in its state of separation should be held sacred and inviolable, is evident from the signification of Cain, as denoting faith separate, and from the signification of seven, as denoting what is holy and sacred. The number seven was esteemed holy, as is well known, by reason of the six days of creation, and of the seventh, which is the celestial man, in whom is peace, rest, and the sabbath; hence the number seven so frequently occurs in the rites of the Jewish church, and is every where held as holy; and hence times were distinguished into seven, both the great and the less intervals, and were called weeks [*septimanæ*] as the great intervals of times till the coming of the Messiah, Dan. ix. 24, 25; and the time of seven years is called a week [*septimana*] by Laban and Jacob, Gen. xxix. 27, 28: wherefore wheresoever the number seven occurs, it is esteemed holy and sacred, as in David: "Seven times a day do I praise Thee," Psalm cxix. 164; in Isaiah: "The light of the moon shall be as the light of the sun, and the light of the sun sevenfold, as the light of seven days," xxx. 26; where the sun is love, the moon is faith from love, which shall be as love. As the times of man's regeneration are distinguished into six, previous to the seventh, or the celestial man, so also the times of vastation are distinguished, even till nothing celestial remains: this was represented by several captivities of the Jews, and by the last Babylonish captivity, which lasted seven decades, or seventy years; and it is several times said that the earth should rest on its sabbath: it was likewise represented by Nebuchadnezzar in Daniel: "His heart shall be changed from man's, and a beast's heart shall be given unto him, until seven times shall pass over him," iv. 16, 22, 29. Concerning the vastation of the last times in John: "I saw another sign in heaven, great and marvellous, seven angels, having the seven last plagues," Rev. xv. 1, 7, 8: and that they should tread the holy city under foot forty and two months, or six times seven, Rev. xi. 2. And again: "I saw a book written within and on the back-side, sealed with seven seals," Rev. v. 1. Hence the severity and increments of punishment were expressed by the number seven, as in Moses: "If ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins," Lev. xxvi. 18, 21, 24, 28. In David: "Render unto our neighbors sevenfold into their bosoms," Psalm lxxix. 12. Since therefore faith was to be held sacred and inviolable, inasmuch

as it might serve, as has been stated, it is said, that whosoever should slay Cain, vengeance should be taken on him sevenfold.

396. That Jehovah's setting a mark on Cain, lest any one should smite him, signifies that the Lord distinguished faith in a particular manner for its preservation, is evident from the signification of a mark, and of setting a mark on any one, that it means to distinguish; as in Ezekiel: "Jehovah said, Go through the midst of the city, through the midst of Jerusalem, and set a mark on the foreheads of the men that sigh and that cry for all the abominations thereof," ix. 4. In which passage by marking their foreheads, is not meant to draw a mark or line upon their foreheads, but to distinguish them from others. In like manner in John: "That the locusts should hurt only the men who had not the mark of God on their foreheads," Rev. ix. 4; where by having a mark, is also meant to be distinguished. A mark is also called a character in the same book: "To put a character on the hand and on the foreheads," Rev. xiii. 16. This was what these things signify, in the Jewish church, represented by the binding the great and first commandment on the hand and on the forehead, of which it is thus written in Moses: "Hear, O Israel, Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God, with all thy heart, and with all thy soul, and with all thy strength; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes," Deut. vi. 4, 8; xi. 13, 18; by which it was represented, that they should distinguish the commandment respecting love above all other commandments; hence it is evident what is signified by marking the hand and the forehead. So in Isaiah: "I will come to gather all nations and tongues; and they shall come and see my glory; and I will set a mark on them," lxvi. 18, 19. And in David: "O look unto me, and have mercy upon me, give thy strength unto thy servant, and save the son of thy handmaid; set on me a mark for good, that they which hate me may see it, and be ashamed," Psalm lxxxvi. 16, 17. Hence then it appears what is meant by mark; wherefore let none imagine that any mark was set upon any person called Cain, for the internal sense of the Word involves things altogether other than the literal sense.

397. Verse 16. *And Cain went out from the faces of Jehovah, and dwelt in the land of Nod, towards the east of Eden.* That Cain went out from the faces of Jehovah, signifies that he was separated from the good of the faith of love; that he dwelt

in the land of Nod, out of good and truth : towards the east of Eden signifies near the intellectual mind, where love was before.

398. That to go out from the faces of Jehovah signifies to be separated from the good of the faith of love, may be seen above at verse 14 : that by dwelling in the land of Nod, is signified out of good and truth, appears from the signification of the word Nod, which is to be a vagabond and a fugitive ; and that to be a vagabond and a fugitive is to be deprived of truth and good, may also be seen above. That towards the east of Eden signifies near the intellectual mind, where love before reigned, and also near the rational mind, where charity before reigned, is evident from what was said above concerning the signification of the east of Eden, viz. that the east is the Lord, and that Eden is love. With the men of the Most Ancient Church, the mind, consisting of will and understanding, was one, for the will was the all, so that the understanding was of the will, inasmuch as there was no distinction between love which is of the will, and faith which is of the understanding, because love was all, and faith was of love : but when faith came to be separated from love, as with those who were called Cain, the will had no longer any rule ; yet inasmuch as the understanding ruled in the mind instead of the will, or faith instead of love, it is said, that he dwelt towards the east of Eden ; for, as was just now said, faith was distinguished, or had a mark set upon it, that it might be preserved for the use of mankind.

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

400. That Cain's knowing his wife, and her conceiving, and bearing Enoch, signifies that this schism, or heresy, produced another from itself, follows evidently from what goes before, and also from the first verse, concerning the man and Eve his wife producing Cain ; thus what follow are similar conceptions and births, as well respecting the church, as respecting heresies, the genealogy whereof is instituted, as being both similar in their production : for from one heresy received, many spring up.

401. That this heresy and all its doctrinal or heretical was called Enoch, appears also in some degree from the name, which signifies instruction thence beginning or originating.

402. That by the city built is signified every doctrinal and heretical thence, is evident from the Word, wherever the name of any city occurs ; in such passages it never signifies a city, but something doctrinal, or heretical : for the angels are altogether ignorant what a city is, or the name of a city ; nor have they, or can they have, any idea of a city, inasmuch as they are altogether in spiritual and celestial ideas, as was shown above ; they only perceive what a city and its name signify ; as by the holy city, which is called also the holy Jerusalem, nothing else is meant but the kingdom of the Lord in the universal, or in each individual in particular, in whom is the kingdom of the Lord ; the like is signified by the city or mountain of Zion, by the latter the celestial of faith, by the former the spiritual of faith : the celestial and spiritual itself is also described by cities, palaces, houses, walls, foundations of walls, suburbs, gates, bars, and the temple in the midst ; as in Ezekiel, chap. xlvi. ; in the Revelation, chap. xxi. 15 to the end : in the same chapter it is called the Holy Jerusalem, verses 2, 10, and in Jeremiah, chap. xxxi. 38. In David it is called the city of God, the holy place of the tabernacles of the Most High, Psalm xlvi. 4. In Ezekiel it is called the city, Jehovah there, chap. xlvi. 35 : concerning which it is written in Isaiah, “ The sons of strangers shall build up thy walls, all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the city, of Jehovah, the Zion of the Holy One of Israel,” lx. 10, 14. And in Zechariah : “ Jerusalem shall be called a city of truth, and the mountain of Zion, the mountain of holiness,” viii. 3 ; in which passage the city of truth, or Jerusalem, signifies the spiritual things of faith, and the mountain of holiness, or of Zion, the celestial things of faith. As the celestial and spiritual things of faith are represented by a city, so also things relating to doctrine are signified by the cities of Judah and of Israel, which, according to their names, signify respectively some particular doctrine, but such as can only be known by virtue of the internal sense. And as things relating to doctrine are signified by cities, so also are things relating to heresy, and in this case every particular city, according to its name, signifies some particular heretical opinion. It is needless to point this out in particular instances, and therefore at present we shall only show, from the

following passages of the Word, that a city in general signifies somewhat respecting doctrine, or heresy ; thus in Isaiah : “ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of Hosts ; one shall be called the city Heres,” xix. 18 : in which passage the prophet speaks concerning the science of spiritual and celestial things at the time of the Lord’s coming. So again : “ Thou art full of stirs, a tumultuous city, a joyous city,” xxii. 2 : speaking of the valley of vision, or concerning phantasy. So in Jeremiah : “ The cities of the south shall be shut up, and none shall open them,” xiii. 19 : speaking of those who are in the south, or in the light of truth, and who extinguish it. Again : “ Jehovah hath thought to destroy the wall of the daughter of Zion, therefore He made the rampart and the wall to lament ; they languished together ; her gates are sunk into the ground ; He hath destroyed and broken her bars,” Lament. ii. 8, 9 : in which passage it is plain to see, that by a wall, a rampart, gates, and bars, nothing else could be signified but doctrinals. Again, in Isaiah : “ This song shall be sung in the land of Judah ; we have a strong city ; salvation will fix walls and bulwarks ; open the gates, that the righteous nation which keepeth the truths may enter in,” xxvi. 1, 2. Again : “ I will exalt thee, I will praise thy name ; for thou hast made of a city an heap, a defenced city a ruin, a palace of strangers shall never be built out of thy city ; therefore shall the strong people honor thee, the city of the terrible nations shall fear thee,” xxv. 1, 2, 3 : where again it is not treated of any particular city. In the prophecy of Balaam : “ Edom shall be an inheritance ; out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city,” Numb. xxiv. 18, 19 : where every one may see, that city does not signify a city. In Isaiah : “ The city of vanity is broken down ; every house is shut up, that the cry for wine in the streets cannot enter,” xxiv. 10, 11 : where the city of vanity means the vanities of doctrine : streets, here and elsewhere, signify what belong to the city, that is, falses or truths. In John : “ When the seventh angel poured out his phial, the great city was divided into three parts, and the cities of the nations fell,” Rev. xvi. 19 : that the great city is what is heretical, as likewise the cities of the nations, must be obvious to every one ; it is explained also that the great city was the woman whom he saw, chap. xvii. 18 : that woman signifies the church was shown above.



403. Hence it is evident what is signified by a city ; but whereas all things are here connected historically, it must needs appear to those who abide in the sense of the letter, that Cain built a city which was called Enoch, although by the sense of the letter, in this case, they might be led to suppose that the earth was populous, when yet Cain was the first-born of Adam ; this is a necessary consequence resulting from the historical series here presented ; but as was said above, the most ancient people were accustomed to connect all things historically under representative types, which was to them extremely delightful ; all things then appeared to them as it were to live.

404. Verse 18. *And unto Enoch was born Irad ; and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech.* All these names signify heresies derived from the first, which was called Cain ; and whereas nothing is extant respecting them but the names, there is no need to say any thing about them : something might be related from the derivations of the names, as what Irad signifies, which is, that it descends from a city, thus from the heresy called Enoch, and so in other cases.

405. Verse 19. *And Lamech took unto him two wives ; the name of the one was Adah, and the name of the other Zillah.* By Lamech, who is the sixth in order from Cain, is signified vastation, because there is no longer any faith : by two wives is signified the origin of a new church : by Adah, the mother of the celestial and spiritual things of that church : by Zillah, the mother of the natural things of the same church.

406. That by Lamech is signified vastation, or that there is no faith, may appear from the following verses, 23, 24 : where it is said, that he slew a man to his wounding, and a little child to the blackness of his wound ; where by a man is meant faith, and by a little child, charity.

407. The state of the church in general is this, that in process of time it departs from a true faith, and at length ends in no faith, in which latter state it is said to be vastated ; this was the case with the Most Ancient Church amongst those who are called Cainites, and also with the Ancient Church after the flood ; so likewise with the Jewish Church, which was in such a state of vastation at the time of the Lord's coming, that they knew nothing concerning the Lord, as about to come and save them, still less any thing concerning faith in Him ; so also with the primitive church, or that after the coming of the Lord, which at this day is so vastated, that there is not any faith ; nevert-

less there always remains some kernel of the church, which they who are vastated as to faith do not acknowledge ; as also with the Most Ancient Church, a remnant remained until the flood, and was continued after the flood, which remnant of the Church is called Noah.

408. When a church is so vastated, that there is no longer any faith, then a new church first commences, or a new light shines forth, which in the Word is called morning. The reason why a new light or morning does not shine forth until the former is vastated, is, because the things of faith and charity are mixed together with things profane, and so long as they are in such a state of mixture, it is impossible for any thing of light or charity to be insinuated, for the tares destroy all the good seed ; but when there is no faith, then faith cannot any longer be profaned, because men do not believe what is declared ; they who do not acknowledge and believe, but only know, cannot profane, as was said above : this is the case at this day with the Jews, who by reason of living amongst Christians, must needs know that the Lord is acknowledged by Christians to be the Messiah, whom they expected, and still expect, but they cannot profane because they do not acknowledge and believe : so neither can the Mahomedans and the Gentiles, who have heard concerning the Lord : this was the cause that the Lord did not come into the world until the Jewish Church acknowledged and believed nothing.

409. The case was similar with respect to the heresy which was called Cain, which in process of time was vastated ; for it indeed acknowledged love, but made faith the principal, and preferred it to love ; but the heresies thence derived by degrees wandered from this, and Lamech, who was the sixth in order, altogether denied even faith. When this time was accomplished, then a new light, or morning, shone forth, and there became a new church, which is here named Adah and Zillah, who are called the wives of Lamech. They are called the wives of Lamech, who had no faith, just as the internal and external church of the Jews, who also had no faith, and are also called wives in the Word ; and this too was represented by Leah and Rachel, the two wives of Jacob, whereof Leah represented the external church, and Rachel the internal ; which churches, although they appear as two, are yet one, for the external or representative, separate from the internal, is nothing but as somewhat idolatrous, or dead, whereas the internal with the external

constitutes a church, and that one and the same, as Adah and Zillah here described: but whereas Jacob, or the posterity of Jacob, like Lamech, had no faith, the church could not remain there, but was translated to the Gentiles, who lived not in infidelity but in ignorance. The church rarely, if ever, remains with those, who during their vastation are in possession of truths, but is transferred to those, who know nothing concerning truths; for these latter embrace faith much more easily than the former.

410. Vastation is of two kinds, the first of those who know, and do not wish to know, or who see, and do not wish to see, as was the case with the Jews, and as is the case with Christians at this day; the second, of those who know or see nothing by reason of their ignorance, as was the case with the Gentiles formerly, and as is the case also with the Gentiles at this day; when it is the last time of vastation with those who know, and do not wish to know, or who see, and do not wish to see, then a Church arises anew, not amongst them, but amongst those whom they call Gentiles: this was the case with the Most Ancient Church which existed before the flood, so with the Ancient Church which existed after the flood, and so with the Jewish Church. The cause that new light then first beams forth, is, as was said, because then men can no longer profane the things that are revealed, by reason of their not acknowledging and believing them to be true.

411. That the last time of vastation must be present, before a New Church can arise, is frequently declared by the Lord in the prophets, and is there called vastation, which respects the celestial things of faith, and desolation, which respects the spiritual things of faith; and also consummation and excision, as in Isaiah, vi. 9, 11, 12; chap. xxiv. 1 to the end; xxiii. 8 to the end; xlii. 15 to 18; Jerem. xxv. 1 to the end; Dan. viii. 1 to the end; ix. 24 to the end; Zeph. i. 1 to the end; Deut. xxxii. 1 to the end; Rev. xv. xvi. and what follows.

412. Verse 20. *And Adah bare Jabal; he was the father of such as dwell in tents, and of cattle.* By Adah is signified, as before, the mother of the celestial and spiritual things of faith: by Jabal the father of such as dwell in tents and of cattle, is signified doctrine concerning the holy things of love, and the goods thence, which are celestial.

413. That by Adah is signified the mother of the celestial things of faith, is evident from her first-born Jabal, in that he is called the father of such as dwell in tents and of cattle, which

are celestial things, because they signify the holy things of love, and the goods thence.

414. That to dwell in tents signifies the holy of love, is evident from the signification of tents in the Word, as in David : " Jehovah, who shall abide in thy tent ? who shall dwell in the mountain of thy holiness ? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart," Psalm xv. 1, 2 ; where what it is to dwell in the tent, or in the mountain of holiness, is described by the holy things of love, which are walking uprightly, and working righteousness. So again : " Their line is gone out through all the earth, and their words to the end of the world ; in them hath He set a tent for the sun," Psalm xix. 4 ; where the sun signifies love. Again : " I will abide in thy tent for ever, I will trust in the covert of thy wings," Psalm lxi. 4 ; where tent is put for the celestial, and covert of wings for the spiritual thence. So in Isaiah : " By mercy the throne is established, and he sitteth upon it in truth, in the tent of David, judging and seeking judgment, and hastening righteousness," xvi. 5 ; where also the tent is used for the holy of love, as is signified by judging judgment, and hastening righteousness. Again : " Look upon Zion, the city of our solemnities ; thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be taken down," xxxiii. 20 ; where concerning the celestial Jerusalem. In Jeremiah : " Thus saith Jehovah, Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places, and the city shall be builded upon her own heap," xxx. 18 : the captivity of tents signifies the vastation of celestial things, or the holy things of love. In Amos : " In that day will I raise up the tent of David which is fallen, and close up the breaches thereof, and I will raise up its ruins, and I will build it as in the days of old," ix. 11 ; where the tent in like manner signifies things celestial and the holy things thereof. Again, in Jeremiah : " The whole land is wasted, suddenly are my tents wasted, and my curtains in a moment," iv. 20. And in another place : " My tent is wasted, and all my cords are broken, my sons are gone forth of me, and are not ; there is none to stretch forth my tent any more, and to set up my curtains," x. 20 ; where the tent signifies celestial things ; curtains and cords spiritual things thence. Again : " Their tents and their flocks shall they take away : they shall take to themselves their curtains, and all their vessels, and their camels," xlix. 29 ; where concerning Arabia and the sons of

the east, by whom are represented such as possess things celestial or holy. Again: "The Lord poured out His fury, as it were fire upon the tent of the daughter of Zion," Lam. ii. 4. Signifying the vastation of the celestial or holy things of faith. The cause that tent is used in the Word to signify the celestial and holy things of love, is, because in old time they performed holy worship in their tents; but when they began to profane tents by profane worshipings, then the tabernacle was built, and afterwards the temple; wherefore what the tabernacle and afterwards the temple signified, that was also signified by tents; a holy man was therefore called a tent, and a tabernacle, as also a temple of the Lord. That a tent, tabernacle, and temple have the same signification, is evident in David: "One thing have I desired of Jehovah, which I will seek after, that I may dwell in the house of Jehovah all the days of my life, to behold Jehovah in sweetness, and to visit Him in the morning in His temple: for in the day of evil He shall hide me in His tabernacle; in the secret of His tent shall He hide me; He shall exalt me on a rock; and now shall mine head be lifted up against mine enemies round about me, and I will offer in His tent sacrifices of shouting," Psalm xxvii. 4, 5, 6. In a supreme sense, the Lord, as to His Human Essence, is a tent, a tabernacle, and a temple; hence every celestial man is so called, and hence every thing celestial and holy: and whereas the Most Ancient Church was beloved of the Lord more than the succeeding Churches, and men lived among themselves at that time apart, or in their own families, and celebrated holy worship in their tents, therefore tents were accounted more holy than the temple, which was profaned; and for this reason the feast of tabernacles was instituted, when they gathered in the produce of the earth, as a remembrance of those former holy times, and it was ordained, that at this feast they should dwell in tabernacles, like the most ancient people, Levit. xxiii. 39 to 44. Deut. xvi. 13. Hosea xii. 9.

415. That by father of cattle is signified good thence, or derived from the holy things of love, may appear from what was shown above, at verse 2 of this chapter, that a shepherd of the flock signifies the good of charity: but here not shepherd, but father is named, and not flock, but cattle; and cattle, of which he is father, follows immediately after tent; hence it is evident that it signifies the good which comes from the holy of love, and that herein is meant an habitation or fold of cattle, or

a father of those who inhabited a tent and folds of cattle, which things, that they signify goods from the celestials of love, also appears from the Word throughout, as in Jeremiah: "I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds, that they may be fruitful and multiply," xxiii. 3. In Ezekiel: "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there they shall lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel," xxxiv. 14; in which passage folds and pastures signify the good things of love, whereof fatness is predicated. In Isaiah: "Then shall He give the rain of thy seed that thou shalt sow the ground withal; and bread, the increase of the earth, shall be fat and oily; in that day He shall feed thy cattle in a wide pasture," xxx. 23; where by bread is signified the celestial, and by fat, on which the cattle should feed, the goods thence. In Jeremiah: "Jehovah hath redeemed Jacob, therefore shall they come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, for wheat, and for wine, and for oil, and for the sons of the flock and of the herd; and their soul shall be as a watered garden," xxxi. 11, 12; where the holy of Jehovah is described by wheat and oil; and the good things thence by wine, the sons of the flock and of the herd, or of cattle. So again: "The shepherds and the flocks of their cattle shall come to the daughter of Zion; they shall pitch their tents round about her; they shall feed every one in his place," vi. 3: the daughter of Zion here signifies the celestial Church, whereof tents and flocks of cattle are predicated.

416. That the holy things of love, and the good things thence, are here signified, may appear also from this, that Jabel was not the first of those who dwelt in tents and in folds of cattle, for it is said likewise of Abel the second son of the man and of Eve, that he was a shepherd of the flock, and Jabel was the seventh in order from Cain.

417. Verse 21. *And his brother's name was Jubal; he was the father of such as handle the harp and organ.* By the name of his brother, Jubal, is signified the doctrine of things spiritual in the same Church; by the father of all such as handle the harp and organ, are signified the truths and goods of faith.

418. The former verse treated concerning celestial things, which are of love; this verse treats concerning spiritual things, which are of faith; these things are expressed by the harp and or-

gan. It appears from many circumstances that string-instruments, as harps and the like, were significative of the spiritual things of faith. Such instruments in the worship of the representative Church, represented nothing else ; so also with singing ; hence so many singers and musicians, and indeed from the cause, that all celestial joy produces gladness of heart, which was testified by singing, and afterwards by string-instruments, which at the same time imitated and exalted singing. Every affection of the heart has also this tendency to produce singing, and consequently to produce whatever has relation to singing ; the affection of the heart is celestial, singing thence derived is spiritual. That singing and the like signifies what is spiritual, was confirmed also to me by the angelic choirs, which are of two kinds, celestial and spiritual ; the spiritual choirs are easily distinguished from the celestial by their high canorous tone, to which the tone of string instruments may be likened ; but of these choirs, by the Divine Mercy of the Lord, more hereafter. The most ancient people also referred what was celestial to the province of the heart, and what was spiritual to the province of the lungs, consequently to whatever belonged to the lungs, as the voice of singing and the like ; so too the voices or sounds of such instruments ; not only because the heart and lungs represent a kind of marriage, like love and faith, but also because the celestial angels appertain to the province of the heart, while the spiritual angels to the province of the lungs. That such things are here understood, may also be known from this, that it is the Word of the Lord, in which there would be no life, if it were only narrated that Jubal was the father of those handling the harp and organ : nor would to know this be of any use.

419. As things celestial are the holy things of love, and the goods thence, so things spiritual are the truths and goods of faith ; for it is the part of faith to understand, not only what is true, but also what is good, the knowledges of faith involve both ; but to be such as faith teaches, is celestial. Inasmuch as faith involves both, they are signified by two instruments, the harp and the organ ; the harp is a string-instrument as is known, and therefore signifies spiritual truth : but the organ is between a string-instrument and a wind instrument, and therefore signifies spiritual good.

420. In the Word various instruments are mentioned, and they have each its particular signification, concerning which, by the Divine Mercy of the Lord, in their proper places : now only

what is in David : “ I will offer in the tent of Jehovah sacrifices of shouting, I will sing and play to Jehovah,” Psalm xxvii. 6 ; where by the tent is expressed the celestial, and by shouting, singing, and playing, the spiritual thence. Again : “ Sing to Jehovah, ye just. His praise is comely for the upright ; confess to Jehovah on the harp, play unto Him on the psaltery, an instrument of ten strings ; sing unto Him a new song, play skilfully with a loud noise, because the Word of Jehovah is right, and all his Work is in truth,” Psalm xxxiii. 1, 2, 3, 4 ; signifying the truths of faith, whereof such things are predicated : things spiritual, or the truths and goods of faith, were celebrated by the harp and psaltery, by singing and the like ; but things holy, or the celestial things of faith, by wind instruments, as trumpets and the like : hence so many instruments were used about the temple, and it was ordained so frequently, that this or that should be celebrated with particular instruments ; and this was the reason why instruments were applied and understood to signify the things themselves which were celebrated by them, as in the cases now before us. Again : “ I will confess unto Thee with the instrument of psaltery, thy truth. O my God ; unto Thee will I play with the harp, O thou Holy One of Israel ; my lips shall sing when I play unto Thee, and my soul which thou hast redeemed,” Psalm lxxi. 22, 23 ; where in like manner the truths of faith are signified. Again : “ Answer to Jehovah in confession, play on the harp to our God,” Psalm cxlvii. 7 ; in which passage confession has respect to the celestial things of faith, and therefore it is said Jehovah, whereas to play on the harp has respect to the spiritual things of faith, and therefore it is said God. Again : “ Let them praise the name of Jehovah in the dance, let them play unto Him with the timbrel and harp,” Psalm cxlix. 3 ; the timbrel is put for the good, and the harp for the truth, which they praise. Again : “ Praise God in the sound of the trumpet ; praise Him on the psaltery and harp ; praise Him with the timbrel and dance ; praise Him on stringed-instruments and organs ; praise Him on the cymbals of hearing ; praise him on the cymbals of shouting,” Psalm cl. 3, 4, 5 ; signifying the good things and truths of faith, for which was praise : nor let any one suppose that so many different instruments would have been here mentioned, unless each had a signification. Again : “ Send out Thy light and Thy truth ; let them lead me, let them bring me unto the mountain of Thy holiness, and to Thy habitations ; and I will go unto the altar of God,



unto the God of the gladness of my rejoicing, and I will confess to Thee on the harp, O God, my God," Psalm xliii. 3, 4 ; signifying the knowledges of good and truth. In Isaiah : " Take a harp, go about the city, make sweet melody, sing many songs, that thou mayest be remembered," xxiii. 16 ; signifying the things respecting faith, and the knowledges thereof. Still more plainly in John : " The four animals and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints," Rev. v. 8 : it may be evident to every one that they had not harps, but that by harps are signified the truths of faith, and by golden vials full of odors the goods of faith : in David they are called praises and confessions, which were made by instruments, Psalm xlii. 5, lxix. 31. And in another place, in John : " I heard a voice from heaven, as the voice of many waters ; and I heard the voice of harpers harping with their harps, and they sung a new song," Rev. xiv. 2. And in another place : " Men standing near the sea of glass having the harps of God," Rev. xv. 2. It is worthy to be remarked, that angels and spirits, according to their differences with respect to good and truth, distinguish tones, and this not only of singing and of instruments, but also in the words of speech, and admit only such tones as are in concord, so that there is an agreement of tones, consequently of instruments, with the nature and essence of good and truth.

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

422. How the case was with this new church, may appear from the Jewish church : it was both internal and external ; things celestial and spiritual constituted the internal, natural things the external ; the internal was represented by Rachel, the external by Leah : but because Jacob, or his posterity, understood by Jacob in the Word, were such, that they desired only things external, or a worship in externals, Leah was given to Jacob before Rachel, and by bleary-eyed Leah was represented

the Jewish church, and by Rachel the new church of the Gentiles ; wherefore Jacob is taken in each sense by the prophets, in one, when the Jewish church is signified as perverted, in the other, when the true external church of the Gentiles is signified : when the internal is signified he is called Israel : concerning which churches, by the Divine Mercy of the Lord, in what follows.

423. Tubal-Cain is called an instructor of every artificer, and not a father, as was the case with Jabal and Jubal ; the reason is, because celestial and spiritual, or internal things, had before no existence, wherefore they are called fathers, because then was the first ; whereas natural or external things however, existed before, but were now applied to internal things, therefore Tubal-Cain is not called a father, but an instructor of the artificer.

424. By an artificer is signified in the Word, a wise, intelligent, and skilful person ; here by the artificer in brass and iron are signified such as are skilful in natural good and truth ; as in John : “ With violence shall that great city Babylon be thrown down, and shall be found no more at all ; and the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard in her no more at all ; and no artificer of whatever art shall be found any more in her,” Rev. xviii. 21, 22 : harpers, as above, signify truths ; trumpeters the goods of faith ; an artificer of whatever art signifies one that is skilful, or the science of truth and good. In Isaiah : “ The artificer melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains ; he seeketh unto him a cunning artificer, to prepare a graven image that shall not be moved,” xl. 19, 20 ; signifying those, who from phantasy form to themselves what is false, which is a graven image, and who teach in such a manner that it may appear as true. In Jeremiah : “ They are altogether brutish and foolish ; the log is a doctrine of vanities ; silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the artificer, and of the hands of the founder : blue and purple is their clothing : all are the work of the wise,” x. 3, 8, 9 ; which words signify such as teach what is false, and collect from the Word somewhat wherewith to cover over their devices ; wherefore it is called a doctrine of vanities, and the work of the wise : such persons were represented in old time by artificers who cast molten idols, or falses, which they adorn with gold, that is, with a semblance of good, with silver, that is, with

a semblance of truth ; and with blue and purple clothes, that is, with things natural, which have a semblance of concord or agreement.

425. That brass signifies natural good is as yet unknown to the world, and also that every metal mentioned in the Word signifies somewhat in its internal sense ; as gold, celestial good ; silver, spiritual truth ; brass, natural good ; iron, natural truth ; and so with others : in like manner stone and wood : such things were signified by the gold, silver, brass, and wood, used in the ark and the tabernacle, as also in the temple, whereof, by the Divine Mercy of the Lord, in the following pages. In the prophets it is very clear that such things are signified, as in Isaiah : “Thou shalt suck the milk of the Gentiles, and shalt suck the breast of kings ; for brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron ; I will also make thy taxation peace, and thine exactors righteousness,” lx. 16, 17 ; speaking of the Lord’s advent, and of His kingdom, and of the celestial church ; gold for brass signifies celestial good instead of natural good ; silver for iron signifies spiritual truth instead of natural truth ; brass for wood signifies natural good instead of corporeal good ; iron for stone signifies natural truth instead of sensual truth. In Ezekiel : “Javan, Tubal, and Meshech, they were thy merchants ; they traded in the soul of man, and gave vessels of brass for thy merchandise,” xxvii. 13 ; where it is treated of Tyre, by which city are signified those who possess spiritual and celestial riches, vessels of brass signifying natural goods. In Moses : “A land whose stones are iron, and out of whose mountains thou mayest dig brass,” Deut. viii. 9 ; where in like manner stones stand for sensual truth ; and iron for natural or rational truth, and brass for natural good. Four animals, or cherubs appeared to Ezekiel, the feet of which shone like burnished brass, i. 7 ; where brass in like manner signifies natural good, for the foot of man represents what is natural : in like manner there appeared to Daniel, “A man clothed in linen, whose loins were girded with fine gold of Uphas, and his body like beryl, his arms and feet like polished brass,” x. 6. That the brazen serpent, Numb. xxi. 9, represented the sensual and natural good of the Lord, may be seen above.

426. That iron signifies natural truth, is evident also in Ezekiel, concerning Tyre, as well as from the passages above quoted : “Tarshish was thy merchant by reason of the multitude of all riches ; in silver, iron, tin, and lead, they traded in thy fairs :

Dan also, and Javan, and Meusal, gave bright iron in thy tradings, cassia, and calanus were in thy market," xxvii. 12, 19; from which, as well as from what precedes and follows in the same chapter, it is very evident that celestial and spiritual riches are signified, and something special by each thing which is mentioned; so also by the names; for the Word of the Lord is spiritual, not verbal. In Jeremiah: Shall iron break the northern iron and brass? Thy substance and thy treasure will I give to the spoil without price, and that for all thy sins," xv. 12, 13; in which passage iron and brass stand for natural truth and good; what comes from the north, signifies what is sensual and natural; for the natural, in respect to the spiritual and celestial, is like darkness or the north, in respect to light or the south; or like shade, which is also signified here by Zillah, who is the mother: that the substance and treasure are celestial and spiritual riches, is also very evident. In Ezekiel: "Take thou unto thee a pan of iron, and set it for a wall of iron between thee and the city, and set thy faces against it, and it shall be besieged, and thou shalt lay siege against it," iv. 3: that by iron is here signified truth, is also evident; strength is attributed to truth because it cannot be resisted, wherefore also it is predicated of iron, by which is signified truth, or the true of faith, that it breaks and bruises, as in Daniel, ii. 33, 40; and in John: "He that overcometh, to him will I give power over the nations, that he may rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers." Rev. ii. 26, 27. Again: "The woman brought forth a male child, who was to rule all nations with a rod of iron," Rev. xii. 5: that a rod of iron is truth, which is of the Word of the Lord, is unfolded in John: "I saw heaven open, and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war: He was clothed with a vesture dipped with blood; and His name was called the Word of God: out of His mouth goeth a sharp sword, and with it He shall smite the nations: and He shall rule them with a rod of iron." Rev. xix. 11, 13, 15.

427. Verse 23. *And Lamech said unto his wives Adah and Zillah, Hear my voice, ye wives of Lamech, and with your ears perceive my speech; for I have slain a man to my wounding, and a little child to my bruising.* By Lamech is signified vastation, as above: by saying to his wives Adah and Zillah, that they should perceive his speech with their ears, is signified con-

fession, which is only made where the church exists ; and that this is signified by his wives has been said ; slaying a man to his wounding signifies that he extinguished faith, by man is signified faith, as before : slaying a little child to his bruising, is that he extinguished charity : by wound and its bruise, is signified that there was no longer any thing sound : by wound the desolation of faith ; by its bruise the devastation of charity.

428. From the contents of this and of the following verse, it is very evident that by Lamech is signified vastation : for he says, that he had slain a man and a little child, and that Cain should be avenged sevenfold, but Lamech seventy and sevenfold.

429. That by a man is signified faith, appears from the first verse of this chapter, where Eve said, when she had brought forth Cain, " I have gained a man Jehovah ;" by whom was meant the doctrine of faith, called man Jehovah ; the same appears also from what was shown above concerning a man or male, that it signifies understanding, which has respect to faith. That he also extinguished charity, which is called a little one, or a little child, is hence evident ; for he who denies and kills faith, denies and kills charity also at the same time, which has its birth by faith.

430. A little one, or a little boy, in the Word, signifies innocence, and also charity, for true innocence cannot possibly exist without charity, nor can true charity exist without innocence. There are three degrees of innocence, which are distinguished in the Word by sucklings, infants, and little children ; and whereas there cannot possibly be any true innocence without true love and charity, therefore also by sucklings, infants, and little children, are signified three degrees of love, viz. tender love, as of a sucking child towards its mother or nurse ; the love as of an infant towards its parents ; and the charity as of a little child towards its instructors ; as in Isaiah : " The wolf also shall dwell with the lamb ; and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them," xi. 6. Where a lamb, kid, and calf, signify three degrees of innocence and love ; a wolf, leopard, and young lion, signify their opposites ; a little boy signifies charity. In Jeremiah : " Wherefore commit ye this great evil against your souls, to cut off from you man [vir] and wife, infant and suckling out of the midst of Judah, to leave you no remains ?" xlv. 7 : man and wife signify the intellectual things

of truth, and the voluntary things of good ; infant and suckling signify the first degrees of love. That an infant and a little child signify innocence and charity, is very evident from the Lord's words in Luke : " They brought infants to Jesus that He should touch them ; and He said, Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God : Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," xviii. 15, 16, 17. The Lord Himself is called a little one, or a little boy, Isaiah ix. 5, because He is innocence itself, and love itself ; and in the same passage He is called Wonderful, Counsellor, God, Hero, the Father of Eternity, the Prince of Peace.

431. That by a wound and bruise, is signified that there was no longer any thing sound ; in particular, that by the wound is signified that faith is desolated, and by the bruise that charity is devastated, is evident from this circumstance, that the wound is predicated of a man, and the bruise of a little child ; by the same words are described the desolation of faith, and the vastation of charity in Isaiah : " From the sole of the foot even to the head there is no soundness in it, but a wound, and bruise, and fresh sore ; they have not been closed, neither bound up, neither mollified with ointment," i. 6 ; in which passage, a wound is predicated of the desolation of faith, a bruise of the vastation of charity, and a sore of both.

432. Verse 24. *If Cain shall be avenged sevenfold, truly Lamech seventyfold and sevenfold.* By these words is signified that they had extinguished faith, understood by Cain, which was to be held sacred and inviolable, and that at the same time they had extinguished charity, which was to be born by faith, and which was much more sacred and holy, and that hence came damnation, which is, to be avenged seventyfold and sevenfold.

433. That by Cain's being avenged sevenfold is signified, that faith separate from charity was to be held sacred and inviolable, may be seen above, verse 15. And that by seventyfold and sevenfold is signified, what is much more sacred and holy, and that therefore came damnation, may appear from the signification of seventyfold and sevenfold. That the number seven is holy, is from this, that the seventh day signifies the celestial man, the celestial Church, the celestial kingdom, and in a supreme sense the Lord Himself ; hence the number seven, wherever it occurs in the Word, signifies what is holy, or particularly

sacred, and that holiness, or sacredness is predicated of, or according to, the things whereof it is treated ; thence likewise the number seventy, which comprehends seven ages, for an age in the Word is ten years. Whenever any thing particularly holy or sacred was expressed, then the term seventy times seven was applied, as where the Lord said, “ That a man should remit to his brother, not only until seven times, but until seventy times seven,” Matt. xviii. 21, 22 : by which is meant that they should remit as often as he trespasses, consequently without end, or for ever, which is holy. And here that avenging seventy and sevenfold is damnation, is because charity is particularly sacred and inviolable.

434. Verse 25. *And the man knew his wife again, and she bare a son, and called his name Seth ; for God hath appointed me another seed instead of Abel, whom Cain slew.* By the man and his wife is here meant the new church, signified before by Adah and Zillah : by her son whose name was called Seth, is signified a new faith, by which is charity : by God’s appointing another seed instead of Abel, whom Cain slew, is signified that charity, which Cain separated, and extinguished, was now given by the Lord to this church.

435. That by the man and his wife is here meant the new church signified before by Adah and Zillah, no one can know and conclude from the sense of the letter, because the man and his wife had before signified the Most Ancient Church and its posterity ; but this appears from the internal sense ; and also from this, that presently in the following chapter, verses 1, 2, it is again said of the man and his wife, that they begat Seth, but in words altogether different, by which is signified the first posterity of the Most Ancient Church. If nothing else had been signified in this passage, there would have been no need to have repeated the same ; the case is here as in the first chapter, where the creation of man is treated of, and also of the plants of the earth, and of cattle, and the same is repeated in the second chapter, from the cause as was said, that in the first chapter the creation of the spiritual man is treated of, in the following the creation of the celestial man. When such a repetition occurs of one and the same person and thing, there is a different signification in each passage ; but the signification of each can only be known from the internal sense : the series itself of things, in like manner confirms it. Besides that man and wife are general expressions, signifying the Church of which and from which.

436. That by her son whose name she called Seth, is signified a new faith by which is charity, is evident from what was said above, and also from what was said of Cain, that a mark was set upon him, lest any one should slay him : for according to the series of the relation the case is thus : Faith separate from love was signified by Cain ; charity by Abel ; that faith in its separate state extinguished charity, was signified by Cain's slaying Abel ; and that faith was preserved in order that charity might be thereby implanted from the Lord, was signified by this, that Jehovah set a mark on Cain lest any one should slay him ; that afterwards the holy of love and the good thence, were given from the Lord by faith, was signified by Jabal whom Adah bare ; and that the spiritual of faith was given, was signified by his brother Jubal ; and that from these were natural good and truth, is signified by Tubal-Cain whom Zillah bare : in these two verses is the conclusion, thus the sum of the things treated of, which is this, that by the man and his wife is signified the new church before called Adah and Zillah ; by Seth, faith whereby charity is implanted ; and in the following verse by Enos, charity implanted by faith.

437. That Seth here signifies a new faith, by which comes charity, is explained by his name, which is so called, because God appointed another seed instead of Abel, whom Cain slew : that God appointed another seed, signifies that the Lord gave another faith : another seed is faith by which is charity ; that seed signifies faith may be seen above, n. 255.

438. Verse 26. *And to Seth, to him also was born a son, and he called his name Enos : Then began they to call on the name of Jehovah.* By Seth is signified faith, by which comes charity, as was said : by his son, whose name is Enos, is signified a Church which accounted charity to be the principal of faith : that they began then to call on the name of Jehovah, signifies the worship of that church from charity.

439. That by Seth is signified faith, by which is charity, was shown in the preceding verse : that by his son whose name was Enos, is signified a church which accounted charity to be the principal of faith, appears also from what was said above, and likewise from this, that it is called Enos, which name also signifies a man, yet not a celestial man, but only a human-spiritual man, which here is Enos : the same appears likewise from the words which immediately follow, that then they began to call on the name of Jehovah.



440. That by beginning then to call on the name of Jehovah, is signified the worship of that church grounded in charity, may appear from this consideration, that to call on the name of Jehovah is a customary and general form expressive of all worship of the Lord ; and that this worship was from charity is evident from this, that it is here said Jehovah, but in the preceding verse, God ; also, from this, that the Lord cannot be worshiped except from charity ; from faith which is not of charity, worship cannot exist, because it is only of the mouth, not from the heart. That to call on the name of Jehovah is a customary form, expressive of all worship of the Lord, appears from the Word, as concerning Abraham, that "He built an altar to Jehovah, and called on the name of Jehovah," Gen. xii. 8, xiii. 4 : and again : "He planted a grove in Beersheba, and called there on the name of Jehovah the God of Eternity," Gen. xxi. 33. That all worship is meant, appears in Isaiah, "Jehovah the Holy One of Israel hath said, Thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel ; thou hast not brought to me the cattle of thy burnt-offerings, and with thy sacrifices thou hast not honored me ; I have not caused thee to serve by an offering, nor wearied thee with incense," xliii. 22, 23 ; in which passage a summary is given of all representative worship.

441. That the invocation of the name of Jehovah was not now first begun, may sufficiently appear from what has preceded in regard to the Most Ancient Church, which above all others adored and worshiped the Lord ; and also from this, that Abel brought an offering of the firstlings of the flock ; wherefore in this passage, by calling on the name of Jehovah, nothing else is meant but the worship of the new church, after the former had been extinguished by those who were called Cain, and lastly Lamech.

442. From the contents of this chapter as above explained, it appears that in the most ancient time there were several doctrines separate from the church, and heresies, each of which had its particular name ; which separate doctrines and heresies involved much deeper thinking than is exercised at this day, because the people were of such a genius.

CERTAIN EXAMPLES FROM SPIRITS, OF WHAT THEY THOUGHT  
IN THE LIFE OF THE BODY, CONCERNING THE SOUL OR  
SPIRIT.

443. In another life it is given to perceive clearly what opinions people have entertained whilst they lived in the body, concerning the soul, or spirit, and concerning a life after death; for when they are kept in a state, as if they were in the body, they then think in like manner, and their thoughts are communicated as plainly as if they spoke them aloud. From one person, not long after his decease, I perceived, as he himself confessed, that he had believed indeed in the existence of the spirit, but imagined that it must live after death an obscure kind of life, by reason that, on the removal of the life of the body, there would remain something obscure: for he placed life in the body; wherefore his idea of a spirit was as of a ghost; and he confirmed himself herein from this, that he saw brutes also have life, almost as men; he now wondered, seeing that spirits and angels live in the highest degrees of light, of intelligence, of wisdom, and of happiness, with such a clearness of perception as can scarcely be described: consequently that their life, so far from being obscure, was most perfectly clear and distinct.

444. Discoursing with another, who during his life in the world supposed that the spirit was not extended, in consequence of which principle he was unwilling to admit of any expression which implied what was extended, I asked him, what he now thought of himself, since he was become a soul or spirit, because he had sight, and hearing, and smelling, and an exquisite sense of touch, and desires, and thought, insomuch that he supposed himself altogether as in the body? Being still possessed with the same idea in which he had been when he so thought in the world, he said, that the spirit was the thinking principle. In reply to this it was given me to ask him, whether he did not know, from what he had learnt in the former life, that bodily vision cannot exist without an organ of vision, as the eye? and how then can internal vision, or thought exist, without some organical substance in like manner for the form and mode of its existence? He then acknowledged that in the life of the body he had been perplexed with this imagination concerning the spirit, that it was a mere thinking principle, without any organized or extended substance. It was added, that if the soul or spirit were merely a thinking principle, man would have no need of so large a brain, inasmuch as the whole brain is the organ of the interior senses; if it were not so, the skull might be hollowed out and emptied of its contents, and the thinking principle still act the part of the spirit. From this single circumstance, and also from the operation of the soul upon the muscles, to the producing of so great motions, it might appear very evident to him,

that the spirit is organic, or an organized substance: wherefore he confessed his error, and wondered that he had been so infatuated.

445. It was further remarked, that the learned are entirely in this belief, that the soul, which is to live after death, or the spirit, is an abstracted thinking principle: which belief appears plainly from this circumstance, that they are unwilling to admit any expression, which has reference to what is extended, as applicable to the soul, by reason that a thinking principle abstracted from its subject is not extended, but the subject of the thinking principle, and the objects of it are extended; and such objects as are not extended, men limit by terms, and make them extended, in order that they may apprehend them: hence it plainly appears, that the learned have no idea of the soul, or spirit, but as of a thinking principle; and thus they must needs believe, that when they die, it will vanish.

446. I have discoursed with spirits concerning the common opinion of mankind at this day, that the existence of the spirit is not to be believed, because they do not see it with their eyes, nor comprehend it by the sciences, and that thus they not only deny the extension of the spirit, but also its substantiality, inasmuch as they dispute concerning the nature of substance; and whereas they deny the extension of the spirit, and dispute about substance, they deny also that the spirit exists in any place, and consequently in the human body; when yet the most simple person might know that his soul or spirit is in his body. The more simple spirits were much astonished at this account, that mankind at this day are so foolish; and when they were told of some expressions, which give occasion to dispute, as parts without parts, and the like, they called such things absurd, ridiculous, and farcical, which were never designed to have any place in the mind, because they obstruct the way to intelligence.

447. A certain spirit, soon after his decease, on hearing me speak concerning the spirit, said, What is a spirit? supposing himself to be a man: and when I told him that there is a spirit in every man, and that every man, in respect to life, is a spirit, and that the body only serves him to live on the earth, and that bone and flesh, or the body, do in nowise live and think; and when he hesitated, I asked him, whether he had ever heard respecting the soul? He replied, What is the soul? I know not what it is. It was then given me to acquaint him, that he was now a soul, or spirit, as he might know from this, that he was over my head, and did not stand on the earth, whether or not he could perceive this; then he fled away in terror, exclaiming, "I am a spirit, I am a spirit." A certain Jew fully supposed himself to be still living in the body, so that it was with difficulty he was persuaded otherwise; and when it was shown him that he was a spirit, he still persisted in declaring that he was a man, because he saw and heard. Such

are they who during their abode in the world, were corporeal. Many other cases might be adduced ; but these are merely to confirm the truth, that it is the spirit in man which has sensation, and not the body.

448. I have conversed with many after their decease, with whom I was acquainted during their life in the body ; and such conversation has been of long continuance, sometimes for months, sometimes for a whole year ; and with as clear and distinct a voice, but internal, as with friends in the world. The subject of our discourse has sometimes turned on the state of man after death ; and they have greatly wondered that no one in the life of the body, knows, or believes, that he is to live in such a manner after the life of the body ; when nevertheless it is a continuation of life, and that of such a nature, that the deceased passes from an obscure life into a clear and distinct one ; and they who are in faith towards the Lord, into a life more and more clear and distinct. They have desired me to acquaint their friends on earth that they were alive, and to write to them an account of their states, as I have often told them many things respecting their friends : but my reply was, that if I should speak to them or write to them, they would not believe, but would call my information mere fancy, and would ridicule it, asking for signs or miracles before they should believe ; and thus I should be exposed to their derision : and that the things here declared are true, few perhaps will believe, for men deny in their hearts the existence of spirits ; and they who do not deny such existence, are yet very unwilling to hear that any one can converse with spirits. Such a faith respecting spirits did not at all prevail in ancient times, but at this day, when men wish by reasoning of the brain to explore what spirits are, whom, by definitions and suppositions, they deprive of every sense ; and the more learned they wish to be, the more they do this.

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## CHAPTER FIFTH.

### CONCERNING HEAVEN AND HEAVENLY JOY.

449. WHAT heaven is, and heavenly joy, no one has heretofore known : they who have thought on the subject have conceived so general and gross an idea concerning it, that it can scarce be called an idea. I had an opportunity of being perfectly well acquainted, from spirits recently come from the world into another life, what notions they had conceived respecting heaven and heavenly joy, for when left to themselves they think in like manner as if they were still in the world : it is permitted me to mention a few examples.

450. Some, who, during their abode in the world, seemed to be

particularly enlightened in respect to the Word, had conceived so false an idea of heaven, that they supposed themselves to be in heaven, when they were mounted aloft, and that they could thence govern all things beneath, and thus be in self-glory and pre-eminence : to convince them of the false ground of such an imagination, they were taken up aloft, and were permitted to rule somewhat over things below ; but they presently observed with confusion of face that this was but a fanciful heaven, and that heaven did not consist in being raised aloft, but is every where with him who is in love and charity, or in whom the kingdom of the Lord is, and not the wish to be pre-eminent ; for to wish to be greater than others is not heaven, but hell.

451. A certain spirit, who, during his life in the body, had been in authority above others, retained his desire to command when he came into another life ; but it was then given him to understand that he was in another kingdom, which was eternal, and that his state of authority on earth was now no more ; and that every one was estimated in the spiritual world according to good and truth, and according to the mercy of the Lord in which he was principled ; and further, that the kingdom of heaven was like the kingdoms of the world, where all are estimated according to their wealth and their favor with the sovereign ; wealth here is good and truth, and the favor of the sovereign is the mercy of the Lord : if therefore he was desirous of bearing rule from any other principles, he was a rebel, inasmuch as he was a stranger to the kingdom. On receiving this information he was much ashamed.

452. I have discoursed with spirits who conceived that heaven and heavenly joy consisted in their being greatest ; but it was given them to understand, that in heaven he is the greatest of all who is least of all ; for whosoever wishes to be least, has the greatest happiness, and in consequence thereof is the greatest ; for what is it to be greatest except to be most happy ? It is this happiness which the powerful seek in power, and the rich in riches : they were further informed, that heaven does not consist in desiring to be least with a view to being the greatest, for in such desire there lurks a lust of preeminence, but it consists in this, that every one should from his heart wish better to others than to himself, and that he should serve others with a view to their happiness, that is, from a principle of love, without any regard to selfish ends.

453. Some entertain so gross an idea of heaven, as to suppose it to consist in the mere ceremony of admission ; and that it is like a large room, into which they are admitted through a door, which is opened for that purpose, and that they are let in by a sort of door-keepers.

454. Some conceive heaven to consist in leading an indolent life, and being served by others ; but they are informed, that happiness can by no means consist in a state of idleness and rest, for

in such case every one would wish to have the happiness of others for himself alone, and thus none would possess it: such a life would not be active, but idle, in which the spirit would become torpid, when yet it must be obvious to every one, that without activity of life there can be no happiness: the angelic life consists in use, and in doing good works of charity; for nothing is more delightful to the angels than to instruct and teach spirits at their first coming from the world, and also to serve mankind, by inspiring them with what is good, and by restraining the evil spirits attendant on them from passing their proper bounds; it is likewise their happiness to raise up the dead to the life of eternity, and afterwards, if it be possible, and there be a capacity in the soul, to introduce it into heaven: from these offices they receive a delight which cannot be described: thus they are images of the Lord; thus they love their neighbor more than themselves; and thus heaven is heaven to them; wherefore angelic happiness is in use, and from use, and according to use, that is, according to the good offices of love and charity. They who had entertained such an idea, that heavenly joy consisted in being idle, and in a continual respiration of eternal delight in idleness, these things being told them, were ashamed; and it was given them to perceive the nature and quality of such an indolent life, whereby they were convinced that it is most sorrowful, and that being destructive of all joy it must needs soon become irksome and nauseous.

455. A certain spirit, who, during his life in the body, had been particularly distinguished for his knowledge respecting the Word, had conceived an idea of heavenly joy, as consisting in a light of glory, like the light when the rays of the sun appear of a golden hue; thus also in an idle life: in order to convince him that his idea was false, it was given him to see such a light and to dwell in the midst thereof, at which he was so delighted, that he fancied himself immediately to be in heaven; but he could not long continue therein, for by degrees it grew tiresome to him, and lost its power of pleasing.

456. They who were deemed the best informed on the subject declared, that heavenly joy consisted in a life separated from good offices of charity, and employed merely in praising and celebrating the Lord, and that this was an active life; but they were informed that to praise and celebrate the Lord is not such an active life, but an effect of that life, for the Lord has no need of praises, but is desirous that all should do good offices of charity, according to which they receive happiness from the Lord. Still these spirits, who seemed to be best informed, could not have any idea of joy, but rather of slavery, in doing such good offices of charity; nevertheless the angels testified that such offices were consistent with the most perfect freedom, and were attended with inexpressible felicity.

457. Almost all who come from the world into the other life, suppose that hell is the same for every one, and heaven also the same for every one; when nevertheless there are infinite diversities and varieties of each, and no two people ever dwell in exactly a similar hell, or heaven, just as no two men, spirits or angels are exactly alike: the spirits in the world of spirits, and the angels in heaven expressed horror when I barely conceived that any two were exactly alike, or equal: saying, that the oneness of every thing (*omne unum*) is formed from the harmony of many things united, and that according to the harmony such is the oneness; and that it is impossible for any absolute oneness to subsist, but only a oneness resulting from the harmony of variety: thus every society in the heaven forms a One; and all the societies taken collectively, or the universal heaven, form a One; and this is from the Lord alone by means of love. A certain angel, in recounting only the most universal genera of the joys of spirits, or of the first heaven, reckoned them up to about four hundred and seventy eight in number; hence it may be concluded how innumerable are the less universal genera, and how innumerable are the species belonging to each genus; and if this be the case in the first heaven, what are we to suppose concerning the indefinite genera of felicities in the heaven of angelic spirits, and especially in the heaven of angels!

458. Evil spirits have sometimes supposed, that there existed some other heaven than the Lord's, and they were permitted to seek in all places whether they could find one; but to their great confusion they always sought in vain: the evil spirits rush into such wild imaginations, and seize upon such phantasies, as well from hatred towards the Lord, as from the infernal pain they endure.

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

The continuation will be given at the end of this chapter.

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## CHAPTER V.

1. This is the book of the nativities of Man, in the day that God created Man; into the likeness of God made he him,

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

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

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

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

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

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

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

9. And Enos lived ninety years and begat Cainan.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

25. And Methusaleh lived an hundred eighty and seven years and begat Lamech.

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

27. And all the days of Methusaleh were nine hundred sixty and nine years, and he died.

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



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

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

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

32. And Noah was a son of five hundred years ; and Noah begat Shem, Ham, and Japhet.

## THE CONTENTS.

460. This chapter treats in particular concerning the propagation of the Most Ancient Church, through successive generations, almost to the flood.

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

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

463. A third church was called Enos, verse 6. A fourth church Cainan, verse 9. A fifth church Mahalaleel, verse 12. A sixth church Jared, verse 15. A seventh church Enoch, verse 18. An eighth church Methusaleh, verse 21.

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

465. A ninth church was called Lamech, verse 25.

466. A tenth, the parent of three churches after the flood, was called Noah, which church is to be called the Ancient Church, verses 28, 29.

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

## THE INTERNAL SENSE.

468. From what has been said and shown in the foregoing chapter, it appears, that by the names are signified heresies and doctrines ; hence it may appear also, that by the names in this

chapter are not signified persons, but things, and in the present case doctrines, or churches, which were preserved, however changed they might be, from the Most Ancient Church, until Noah. But the case with every church is, that in process of time it decreases, and at last remains amongst few; these few, with whom it remained at the time of the flood, were called Noah. That the true church decreases and remains with a few, may appear from other churches, which in like manner have decreased; they who remain are in the Word called remains, and a remnant, and are said to be left in the midst, or middle of the land: the case is in the universal as in the particular, or as in the church, so in single men; unless remains were preserved by the Lord in every one, he must needs perish in eternal death, inasmuch as spiritual and celestial life is in those remains. In like manner in a general or universal sense, unless there were always some, with whom the true church, or a true faith, remained, mankind must perish; for, as is known, the city is saved because of a few, nay sometimes a whole kingdom. These things are as the heart in man; as long as the heart is sound, life is extended to the neighboring viscera, but when the heart languishes the disease seizes upon all, and the man dies. The last remains are those which are signified by Noah; for it appears from verse 12 of the following chapter, and also from other places, that the whole earth was become corrupt. Concerning these remains in every man, and in the church in general, much is said in the prophets; as in Isaiah: "He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy to Him, every one that is written to lives in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the bloods of Jerusalem from the midst thereof," iv. 3, 4; where holiness is predicated of them that remain, by which are signified the remains of the church, also of every man of the church; for they that remained in Zion and Jerusalem could not be holy, merely because they remained. So again: "It shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon Jehovah the Holy One of Israel in truth; the remnant shall return, the remnant of Jacob, unto the mighty God," x. 20, 21, 22. So in Jeremiah: "In those days, and in that time, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah,

and they shall not be found; for I will pardon them whom I make a remnant," l. 20. And in Micah: "The remnant of Jacob shall be in the midst of many people, as the dew from Jehovah, as the showers upon the grass," v. 7. The remnant, or remains, of man or the church, were also represented by the tithes, which were holy; hence also the number ten was holy, wherefore ten is predicated of remains; as in Isaiah: "The Lord shall remove man, and many things shall be left in the midst of the land; and yet in it shall be a tenth part, and it shall return, and shall be to exterminate, as a teil-tree, and as an oak, when a stem is cast forth from them; the seed of holiness is the stem thereof," vi. 12, 13; where the remnant is called a stem of holiness. In Amos: "Thus saith the Lord Jehovih, The city that went out a thousand shall leave a hundred, and that which went forth a hundred shall leave ten to the house of Israel," v. 3. In these, and many other passages, in the internal sense are signified the remains of which we have been speaking. That a city or state is preserved because of the remains of the church, is evident from what was said to Abraham concerning Sodom; "Abraham said, Peradventure ten shall be found there: and He said, I will not destroy it for the sake of ten," Gen. xviii. 32.

469. Verse 1. *This is the book of the nativities of Man. In the day that God created man, into the likeness of God made he him.* The book of nativities is an account of those who were of the Most Ancient Church. In the day that God created man, is that he was made spiritual: into the likeness of God made he him, is that he was made celestial: thus it is a description of the Most Ancient Church.

470. That the book of nativities is an account of those who were of the Most Ancient Church, is very evident from what follows; for from this to the eleventh chapter, or to Eber, names never signify persons, but things. In the most ancient time mankind were distinguished into houses, families, and tribes: a house consisted of the husband and wife with their children, and also of some from the family of those who served: a family consisted of a larger or smaller number of houses, which dwelt not far one from another, but still not together: a tribe consisted of a larger or smaller number of families.

471. The cause that they thus dwelt, viz. apart one among another, distinguished only into houses, families, and tribes, was that the church might thus be preserved entire, and that all the

houses, and families, might be dependent on the parent, and might thereby remain in love and in true worship. Besides also, that every house had a peculiar genius, distinct from every other : for it is known that children, and even remote descendants, derive from their parents a genius, and such characteristic marks that they can be known by their faces, and by many other things : to prevent therefore a confusion of tempers and dispositions, and to preserve the distinction accurate, it pleased the Lord that they should thus dwell : thus the church represented to the life the kingdom of the Lord ; for in the Lord's kingdom there are innumerable societies, each distinguished from another, according to the differences of love and faith : this it is, as was said, to live alone ; and this, as was also said, is to dwell in tents : it was for this cause also that it pleased the Lord that the Jewish church should be distinguished into houses, families, and tribes, and that they should contract marriages within their families : concerning which things, by the Divine Mercy of the Lord, in what follows.

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

473. That a likeness of God is a celestial man, and an image of God a spiritual man, was also shown above : for an image is preparatory to a likeness, and a likeness is an effigy, inasmuch as a celestial man is altogether governed by the Lord as His likeness.

474. Since therefore the subject here treated of is concerning the nativity or propagation of the Most Ancient Church, it is first described as coming from a spiritual to a celestial state, for the propagations follow from that state.

475. Verse 2. *Male and female created He them, and blessed them, and called their name man, in the day that they were cre-*

*ated.* By male and female is signified the marriage between faith and love: by calling their name man, is signified, that they were the church, which is in an especial sense called man.

476. That by male and female is signified the marriage between faith and love, was declared and proved above, where it was shown that the male or man [vir], signifies understanding, and the things which are of the understanding, consequently the things which are of faith; and that the female signifies will, or the things which are of the will, thus which are of love; wherefore she was also called Eve, from life, which is of love solely: by female therefore is also signified the church, as was likewise shown above, and by male a man [vir] of the church: the subject here treated of is the state of the church when it was spiritual, and which presently was made celestial, wherefore male precedes, in like manner as in chap. i. 26, 27. The word *create* also has respect to the spiritual man: but soon after, when a marriage was effected, or the church was made celestial, then it is not said male or female, but man, which by reason of their marriage signifies both; wherefore it presently follows, “*And He called their name Man,*” by which is signified the church.

477. That Man is the Most Ancient Church, has been often said and shown above; for in a supreme sense the Lord Himself alone is Man; hence the celestial church is called Man, because it is a likeness, and hence too the spiritual church, because it is an image: but in a general sense every one is called man who has human understanding; for, by virtue of the understanding, man is man, and one person is more man than another, although the distinction of man from man would be according to faith as grounded in love to the Lord. That the Most Ancient Church, and every true church, and hence they who are of the church, or they who are principled in love and faith towards the Lord, are especially called man, is evident from the Word; as in Ezekiel: “I will cause man to multiply upon you, all the house of Israel, all of it; I will cause to multiply upon you, man and beast, that they may be multiplied and bear fruit; and I will cause you to dwell according to your ancient times; and I will do better unto you than at your beginnings, and I will cause man, my people Israel, to walk upon you,” xxxvi. 10, 11, 12; where by ancient times is signified the Most Ancient Church; by beginnings the Ancient Churches; by the house of Israel and people Israel, the primitive church, or church of the Gentiles; all which churches are called man. In Moses:

“Remember the days of eternity, consider the years of generation and generation: when the Most High divided to the nations an inheritance, when He separated the sons of man, He set the bounds of the people according to the number of the children of Israel,” Deut. xxxiii. 7, 8; where by the days of eternity is meant the Most Ancient Church; by generation and generation the ancient churches: the sons of man are those who were in faith towards the Lord, which faith is the number of the sons of Israel. That a regenerate person is called man, appears in Jeremiah: “I beheld the earth, and lo a void and emptiness; and the heavens, and they had no light; I beheld, and lo, no man, and all the birds of the heavens were fled,” iv. 23, 25; where earth signifies the external man, heaven the internal; man the love of good; the birds of heaven the understanding of truth. Again: “Behold the days come, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast,” xxxi. 27; where man signifies the internal man, beast the external. In Isaiah: “Cease ye from man in whose nostrils is breath, for wherein is he to be accounted of,” ii. 22; where by man is signified a man of the church. Again: “Jehovah shall remove man far away, and many things that were left in the midst of the land,” vi. 12; where concerning the vastation of man, that there should no longer exist either good or truth. Again: “The inhabitants of the earth shall be burned, and man shall be left very few,” xxiv. 6; where man is put for those who have faith. Again: “The highways lie waste, the wayfaring man ceaseth, he hath broken the covenant, he hath despised the cities, he hath not regarded man, the earth mourneth and languisheth,” xxxiii. 5, 9. The term for man, in the two last passages, in the Hebrew, is *Enos* [not *Adam*]. Again: “I will make a man more precious than fine gold, and a man than the gold of Ophir; therefore I will shake the heavens, and the earth shall be moved out of her place,” xiii. 12, 13; where man is named (in the original) in the first place *Enos*, in the second, *Adam*.

478. The reason why he is called *Adam* is, because the Hebrew word *Adam* signifies man; but that he is never by name properly called *Adam*, but *man*, is very evident both from this and former passages, in that it is said, not in the singular, but in the plural, or that it is predicated of both, as well of the man [*vir*] as the woman, and both together are called *man*; that it is predicated of both, every one may see from the words, for it

is said, “ He called their name man in the day that they were created ;” in like manner it is said in the first chapter : “ Let us make man into our own image, and let them have dominion over the fish of the sea,” &c. 27, 28. Hence also it may appear, that the subject treated of is not the creation of some one man who was the first of mankind, but concerning the Most Ancient Church.

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

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

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

482. What the years, and numbers of years, which occur in this chapter, signify in the internal sense, has not heretofore been known to any one : they who abide in the literal sense suppose them to be secular years ; whereas from this to the twelfth chapter there is nothing historical contained, as it appears in the literal sense, but all and every thing contains somewhat different from such appearance ; and as this is the case with the names, so is it also with the numbers. In the Word, there frequently occurs the number three, and also the number seven, and every where they signify somewhat holy, or particularly sacred, as to the states, which the times or other things imply or represent : they have a like signification in the least intervals and in the greatest, for as parts have relation to the whole, so the least have relation to the greatest ; for there will be such a similarity, in order that the whole may exist harmoniously from its parts, or

the greatest from the least. As in Isaiah : " Now hath Jehovah spoken, saying, Within three years, as the years of a hireling, and the glory of Moab shall be contemned," xvi. 14. Again : " Thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail," xxi. 16 ; where are signified both the least and greatest intervals. In Habakkuk : " Jehovah, I have heard thy report, and was afraid ; O Jehovah, revive thy work in the midst of the years, in the midst of the years make known," iii. 2 ; where the midst of the years signifies the Lord's coming. Also in lesser intervals it signifies every coming of the Lord, as when man is regenerated ; in greater, when the Church of the Lord arises anew : it is likewise called the year of the redeemed, as in Isaiah : " The day of vengeance is in my heart, the year of my redeemed is come," lxiii. 4. So also the thousand years in which Satan was bound, Rev. xx. 2, 7 ; and the thousand years of the first resurrection, Rev. xx. 4, 5, 6, do not signify a thousand years, but their states ; for as days are used to express states, according to what was shown above, so also are years, and states are described by the number of years. Hence it may appear, that times in this chapter also imply states ; for every particular church was in a different state of perception from the rest, according to the differences of genius, or temper, hereditary and acquired.

483. By the names which follow, as by Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh, Lamech, Noah, are signified so many churches, the first and principal whereof was that which was called Man. Of these churches the principal character or distinction was perception, wherefore the differences of the churches of that time were especially the differences of perceptions. It is permitted me here to relate concerning perception, that in the universal heaven there prevails only a perception of good and truth, which is such as cannot be described, with innumerable differences, so that no two societies enjoy similar perception : the perceptions there prevalent are distinguished into genera and species, whereof the genera are innumerable, and the species of each genus also innumerable ; but of these, by the Divine Mercy of the Lord, more hereafter. Since the genera of perceptions are innumerable, and the species also of each genus, and the particulars likewise of each species, it may appear how little, how nearly nothing, the world at this day knows concerning things celestial and spiritual, since



men do not even know what perception is, and if they are told, they do not believe that any such thing exists; and so also in other things. The Most Ancient Church represented the celestial kingdom of the Lord, even as to the generic and specific differences of perceptions: but whereas the nature of perception, even in its most general idea, is at this day utterly unknown, a description of the genera and species of the perceptions of these churches, must appear no otherwise than dark and strange: they were distinguished into houses, families, and tribes, and contracted marriages within houses and families, for the end, that the genera and species of perceptions might exist, and might be derived in no other manner than according to the propagations of temper and dispositions from the parents; wherefore they who were of the Most Ancient Church dwell together in heaven.

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

485. That a different church is here meant by Seth from what was described above, ch. iv. 25, may there be seen, n. 435. That churches of different doctrines were called by similar names, appears from the churches which in the foregoing chapter, verses 17 and 18, were called Enoch and Lamech, while here others were likewise called Enoch and Lamech, verses 21, 30.

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

487. That by days are signified times and states in general, was shown in the first chapter, where the days of creation signify nothing else. In the Word it is very usual to call all time

days, as manifestly in the present verse, and in those which follow, 5, 8, 11, 14, 17, 20, 23, 27, 31 ; wherefore also states of time in general are likewise signified by days ; and when years are added, then by the numbers of the years are signified the qualities of states, consequently states in particular. The most ancient people had their numbers, by which they expressed various things of the church, as by the numbers three, seven, ten, twelve, and several more compounded of these and others, whereby they comprehended states of the church ; wherefore these numbers contain arcana, which would require much time to explain : they formed a computation of the states of the church, which occurs likewise in many parts of the Word, particularly the prophetic. So also in the rites of the Jewish Church, numbers are applied both to times and measures ; as in relation to sacrifices, meat-offerings, oblations, and other things, which in their respective application signify what is holy ; wherefore the things particularly implied by eight hundred, and in the following verse by nine hundred and thirty, and by the several numbers of years in the subsequent verses, are too many to be enumerated, namely, the changes of states in the Church with reference to their general state : in what follows, by the Divine Mercy of the Lord, it is to be told what the simple numbers up to twelve signify, for until the signification of these is known, it will be impossible to conceive the signification of the compound numbers.

488. That days signify states in general, and years states in particular, may appear from the Word ; as in Ezekiel : “Thou hast caused thy days to draw near, and art come even to thy years,” xxii. 4 ; concerning those who commit abominations, and fill up the measure of their sins, of whose state in general are predicated days, and in particular, years. In David : “Thou shalt add days to the days of the king, and his years as of generation and generation,” Psalm lxi. 6, concerning the Lord and His kingdom, where also days and years are put for the state of His kingdom. So again : “I have considered the days of old, the years of ancient times,” Psalm lxxvii. 5 ; where days of old are the states of the Most Ancient Church, and years of ancient times, states of the Ancient Church. In Isaiah : “The day of vengeance is in my heart, and the year of my redeemed is come,” lxiii. 4 ; for the last times, where the day of vengeance signifies a state of damnation, and the year of the redeemed a state of blessedness. Again in like manner : “To proclaim the

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

489. That by sons and daughters are signified truths and goods, which they had a perception of, and that by sons truths,

and by daughters goods, may appear from many passages in the prophets ; for the conceptions and births of the Church, in the Word, as in old time, are called sons and daughters ; as in Isaiah : “ The Gentiles shall walk to thy light, and kings to the brightness of thy rising ; lift up thine eyes round about and see ; all gather themselves together and come to thee ; thy sons shall come from far, and thy daughters shall be nursed at thy side ; then thou shalt see and flow together, and thine heart shall be amazed, and shall be enlarged,” lx. 3, 4, 5 ; in which passage sons signify truths, and daughters goods. In David : “ Rid me and deliver me from the hand of the sons of the stranger, whose mouth speaketh vanity ; that our sons may be as plantations grown up in their youth, that our daughters may be as corners cut out in the form of a temple,” Psalm cxliv. 11, 12 : the sons of the stranger signify spurious truths, or falses ; our sons signify the doctrinals of truth ; our daughters the doctrinals of good. In Isaiah : “ I will say to the north, Give up, and to the south, Keep not back ; bring my sons from far, and my daughters from the ends of the earth ; bring forth the blind people, and they shall have eyes, the deaf, and they shall have ears,” xliii. 6, 8 ; in which passage sons signify truths, daughters goods, the blind those who would see truths, and the deaf those who would obey them. In Jeremiah : “ Shame hath devoured the labor of our fathers from our youth, their cattle and their herds, their sons and their daughters,” iii. 24 ; where sons and daughters are put for truths and goodnesses. That children and sons signify truths, appears in Isaiah : “ Jacob shall not now be ashamed, neither shall his face now wax pale : for when he shall see his children the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel ; they also that erred in spirit shall come to understanding,” xxix. 22, 23, 24 : the Holy One of Jacob, the God of Israel, signifies the Lord ; children signify the regenerate, who have the understanding of good and truth, according to what follows. So again : “ Sing, O barren, thou that didst not bear : because more are the sons of the desolate, than the sons of the married wife,” liv. 1 : the sons of the desolate signify the truths of the primitive Church, or of the Gentiles ; the sons of the married wife signify the truths of the Jewish Church. So in Jeremiah : “ My tabernacle is spoiled, and all my cords are broken ; my sons are gone forth of me, and are not,” x. 20 ; where sons signify truths. Again : “ His sons also shall be as

afore-time, and their congregation shall be established before me," xxx. 20; signifying the truths of the Ancient Church. In Zechariah: "I will raise up thy sons, O Zion, with thy sons, O Javan, and make thee as the sword of a mighty man," ix. 13; signifying the truths of love grounded in faith.

490. That daughters are put for goods, is often the case in the Word; as in David: "Kings' daughters were among thy precious ones: upon thy right hand did stand the queen in the perfect gold of Ophir; the daughter of Tyre with a gift; the king's daughter is all glorious within; her clothing is of wrought gold; instead of thy fathers shall be thy sons," Psalm xlv. 9 to 17: where the good and beautiful of love and faith are described by daughter: hence churches are called daughters by virtue of goods, as the daughter of Zion and the daughter of Jerusalem, Isaiah xxxvii. 22; and in many other places: they are also called daughters of the people, Isaiah xxii. 4; and the daughter of Tarshish, Isaiah xxiii. 10; and the daughter of Sidon, verse 12 of the same chapter; and daughters in the field, Ezek. xxvi. 6, 8.

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

492. Verse 5. *And all the days that man lived were nine hundred and thirty years, and he died.* By days and years are here signified times and states, as before: that he died, signifies that such perception no longer existed.

493. That by days and years are signified times and states, needs no further explication: it is only to be mentioned, that in the world there must needs exist times and measures, to which numbers are applicable, as being in the ultimates of nature; but whenever they are applied in the Word, by numbers of days and years, and also by numbers of measures, is signified somewhat abstracted from times and measures, according to the signification of the number; as that there are six days of labor, and that the seventh is holy, concerning which above; that the jubilee should be proclaimed every forty-ninth year, and should be celebrated on the fiftieth; that the tribes of Israel were twelve, and the apostles of the Lord the same number; that there were

seventy elders, and as many disciples of the Lord; and many other cases, where the numbers signify somewhat peculiar abstracted from the things to which they are applied; and in such abstracted sense, states are what are signified by numbers.

494. That by the man's dying is signified, that such perception no longer existed, appears from the signification of the word *die*, which signifies every thing which ceases to be such as it was; as in John: "Unto the angel of the Church in Sardis, write; these things saith He that hath the seven spirits of God, and the seven stars; I know thy works, that thou art said to live, but thou art dead; be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God," Rev. iii. 1, 2. In Jeremiah: "I will cast out thy mother that bare thee into another country where ye were not born, and there shall ye die," xxii. 26; where mother signifies the Church. For the case with the Church is, as was said, that it decreases and degenerates, and that its first integrity decays, chiefly from the cause that hereditary evil increases; for every parent adds some new evil to what was hereditary. Every actual evil in parents assumes an appearance of nature, and when it often recurs, it becomes natural, and is added to what was hereditary, and is transplanted into their children, and thus into their posterity, so that there is an immense increase of hereditary evil in succeeding generations; and this every one may know from the evil dispositions of children being like their parents, and forefathers. It is a most false idea to suppose with some, that there is no hereditary evil but what was implanted, as they say, by Adam, see n. 313; when yet every particular person, by his own actual sins, causes hereditary evil, and makes an addition to what he received from his parents, and thus accumulates what remains in all his posterity; nor does this suffer any check, except in those who are regenerated by the Lord. This is the primary cause that every church degenerates; so also with the Most Ancient Church.

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

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

497. That Seth is another church less celestial than the Most Ancient parent, yet still one of the Most Ancient Churches, appears from what was said above concerning Seth, at verse 3. The case with churches, as was also said, is this, that by degrees, and in process of time, they decreased as to essentials, chiefly from the cause above-mentioned.

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

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

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

501. The case of the churches, succeeding each other in the lapse of time, and of which it is said that one was born from another, was as that of fruits or their seeds, that in the midst or inmost parts thereof are contained, as it were fruits of fruits, or seeds of seeds, from which live the parts that succeed each other as it were in order; for the more remote from that centre towards the circumference, the less of the essence of the fruit or seed, till at length it becomes a mere skin or covering, wherein the fruits or seeds have their termination. Or as in the brain, in the inmost parts whereof are subtile organical forms called the cortical substances, from which, and by which the operations of the soul proceed; to those substances others succeed in order, the purer coverings, then the denser, afterwards the common coats called meninges, which are terminated in coverings still more common, and at last in the most common of all, which is the skull.

502. These three churches, Man, Seth, and Enos, constitute the Most Ancient Church, but still with a difference of perfection as to perceptions : the perceptive faculty of the first church was constantly diminishing in the succeeding churches, and becoming more common, as was observed concerning fruit or its seed, and concerning the brain : perfection consists in the faculty of perceiving distinctly, which is diminished when the perception is less distinct and more common ; then an obscurer perception succeeds in the place of a clearer, and thus it begins to vanish.

503. The perceptive faculty of the Most Ancient Church not only consisted in a perception of what was good and true, but also in the happiness and delight of well-doing ; without the happiness and delight of doing good, the perceptive faculty has no life, but thence it lives. The life of love, and of faith grounded in love, such as the Most Ancient Church enjoyed, is life while in use, or in the good and truth of use : from use, by use, and according to use, life is given from the Lord ; there can be no life in what is useless, for whatever is useless is rejected : herein the most ancient people were likenesses of the Lord, wherefore also in perceptive they became images : the perceptive is to know what is good and true, consequently what is of faith : he who is in love, is not delighted in knowing, but in doing what is good and true, that is, in being useful.

504. Verses 10, 11. *And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters. And all the days of Enos were nine hundred and five years, and he died.* By days and numbers of years, and also by sons and daughters, and by dying, are here signified the same things as above.

505. Enos, as was said, is a third church, one of the Most Ancient Churches, but less celestial, consequently less perceptive, than the church Seth ; and this latter not so celestial and perceptive as the parent church, called Man. These three are what constitute the Most Ancient Church, which, with respect to the succeeding ones, was as the *nucleus* of fruits, or seeds, whereas the succeeding churches respectively resemble the membranaceous nature of these.

506. Verse 12. *And Cainan lived seventy years, and begat Mahalaleel.* By Cainan is signified a fourth church ; and by Mahalaleel a fifth.

507. The church called Cainan is not to be reckoned amongst those three more perfect ones, inasmuch as perception began



then to be common, which in the former churches had been distinct, and comparatively as the first and softer membranes are in respect to the nucleus of fruits or seeds ; which state indeed is not described, but still it is apparent from what follows, as from the description of the churches which were called Enoch and Noah.

508. *And Cainan lived after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters. And all the days of Cainan were nine hundred and ten years, and he died.* Days and numbers of years have the same signification here as before ; sons and daughters, here as before, signify truths and goods, whereof the members of the church had a perception, but in a degree more common ; dying signifies, in like manner, the cessation of such a state of perception.

509. It is here only to be remarked, that all things have a signification according to the state of the church.

510. Verse 15. *And Mahalaleel lived sixty and five years, and begat Jared.* By Mahalaleel is signified, as was said, a fifth church ; by Jared a sixth.

511. Whereas the perceptive faculty decreased, and was reduced from a more particular, or distinct state, to one more and more common and obscure, so also the life of love or of uses ; for as is the life of love or of uses, so is the perceptive faculty ; to know what is true by virtue of what is good, is celestial ; the life also of those, who constituted the church called Mahalaleel, was such, that they preferred the delight arising from truth to the joy arising from uses, as was given me to know by experience amongst their like in another life.

512. Verse 16, 17. *And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred ninety and five years, and he died.* The signification of these words is the same as that of the like words above.

513. Verse 18. *And Jared lived an hundred sixty and two years, and begat Enoch.* By Jared is signified, as was said, a sixth church ; by Enoch a seventh.

514. Nothing likewise is related of the church called Jared, but its nature and quality may appear from the church Mahalaleel which preceded it, and from the church Enoch which succeeded, between which churches it was intermediate.

515. Verses 19, 20. *And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters. And all*

*the days of Jared were nine hundred sixty and two years, and he died.* The signification of these words is also similar to that of the foregoing, concerning which above. That their ages were not so great, as of Jared nine hundred and sixty-two years, and of Methuselah nine hundred and sixty-nine years, may also be obvious to every one, and will be further confirmed by what will be said, through the Divine Mercy of the Lord, at verse 3 of the following chapter, where are these words, "Their days shall be an hundred and twenty years;" wherefore the number of years does not signify the age of the life of any man, but times and states of the Church.

516. *And Enoch lived sixty and five years and begat Methuselah.* By Enoch, as was said, is signified a seventh church; and by Methuselah an eighth church.

517. The quality of the church Enoch is described in what immediately follows.

518. Verse 22. *And Enoch walked with God after he begat Methuselah, three hundred years, and begat sons and daughters.* To walk with God signifies doctrine respecting faith; by begetting sons and daughters are signified doctrinals concerning truths and goods.

519. There were some at that time who framed doctrines out of the things that had been objects of perception in the Most Ancient and the following Churches, that such doctrine might serve as a rule whereby to know what was good and true; such persons were called Enoch. This is what is signified by the words, and Enoch walked with God; so also they called that doctrine; which is likewise signified by the name Enoch, meaning to instruct. The same is evident also from the signification of the expression to walk, and from this circumstance, that he is said to have walked with God, not with Jehovah: to walk with God is to teach and live according to the doctrine of faith, but to walk with Jehovah is to live the life of love. To walk is a customary form of speaking signifying to live, as to walk in the law, to walk in the statutes, to walk in the truth: to walk has respect properly to a way, which is of truth, consequently which is of faith, or of the doctrine of faith. What is signified in the Word by walking, may in some measure appear from these passages which follow; in Micah: "He hath showed thee, O man, what is good, and what doth Jehovah require of thee, but to do justly, and to love mercy, and to humble thyself, by walking with thy God?" vi. 8: in this passage, to walk with God signi-

fies also to live according to those things which had been pointed out : but here it is said *with* God, but respecting Enoch, another word is used, which signifies also *from with* God, so that the expression is ambiguous. In David : “ Thou hast delivered my feet from falling, that I may walk before God in the light of the living,” Psalm lvi. 13 ; where to walk before God is to walk in the truth of faith, which is the light of the living : to the same purport in Isaiah : “ The people that walked in darkness have seen a great light,” ix. 2. The Lord says by Moses : “ I will walk in the midst, and will be your God, and ye shall be my people,” Levit. xxvi. 12 ; signifying that they should live according to the doctrine of the law. In Jeremiah : “ They shall spread them before the sun, and the moon, and all the host of heaven, which they have loved, and which they have served, and after which they have walked, and which they have sought,” viii. 2 : here is a manifest distinction made between the things which are of love, and the things which are of faith ; the things which are of love are loving and serving ; the things which are of faith are walking and seeking : in the prophets expressions are accurately observed, nor is one ever adopted instead of another. But to walk with Jehovah, or before Jehovah, signifies, in the Word, to live the life of love.

520. Verses 23, 24. *And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God, and was no more, for God took him.* By all the days of Enoch being three hundred sixty and five years is signified that they were few : his walking with God is, as before, doctrine respecting faith : that he was no more, for God took him, signifies, that that doctrine was preserved for the use of posterity.

521. As to the expression, “ He was no more, for God took him,” signifying that that doctrine was preserved for the use of posterity, the case is thus respecting Enoch, that, as was said, he reduced to doctrine what had been perceptive in the Most Ancient Church ; which at that time was not permitted ; for to know from perception is entirely other than to learn from doctrine : they who know by perception have no need of the knowledge acquired in the way of systematized doctrines ; as for the sake of illustration, he who knows how to think well, has no occasion to be taught to think by any rules of art, for hereby his faculty of thinking well would perish, as with those who abide in the scholastic dust. To such as proceed by perception, it is given from the Lord to know what is good and true by an inter-

nal way ; but to such as proceed by doctrine, knowledge is given by an external way, or that of the bodily senses ; and the difference is as between light and darkness : add to this, that the perceptions of the celestial man can never be described, for they extend to the most minute and particular things, with all variety according to states and circumstances. But whereas it was foreseen that the perceptive faculty of the Most Ancient Church would perish, and that afterwards mankind would learn by doctrines what is true and good, or would come by darkness to the light, therefore it is here said that God took him, that is, preserved the doctrine for the use of posterity.

522. The quality of perception, with those who were called Enoch, was also made known to me by experience ; that it was a general obscure somewhat, without any distinctness ; for the mind in such case determines its intuition out of itself into doctrinals.

523. Verse 25. *And Methuselah lived an hundred eighty and seven years, and begat Lamech.* By Methuselah is signified an eighth church, and by Lamech a ninth.

524. Nothing is particularly mentioned concerning the quality of this church : but that its perceptive faculty was become common and obscure, is evident from the description of the church which is called Noah ; so that integrity decreased, and with integrity wisdom and intelligence.

525. Verses 26, 27. *And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters. And all the days of Methuselah were nine hundred and sixty and nine years, and he died.* The same signification is here implied as in similar words above.

526. Verse 28. *And Lamech lived an hundred eighty and two years, and begat a son.* By Lamech is here signified a ninth church, wherein the perception of truth and good was so common and obscure, that it was next to none, and thus the church was vastated : by son is signified the rise of a new church.

527. That by Lamech is signified a church, wherein the perception of truth and good was so common and obscure, as to be next to none, consequently a church vastated, may appear from what precedes, and what follows, for it is described in the verse immediately following. Lamech in the preceding chapter has nearly the same signification as in this, viz. Vastation, concerning which see verses 18, 19, 23, 24, of that chapter ; and he

who begat him is also called nearly by the same name, viz. Methusael, so that the things signified by the names were nearly alike : by Methusael and Methuselah is signified somewhat about to die ; by Lamech somewhat destroyed.

528. Verse 29. *And he called his name Noah, saying, He shall comfort us concerning our work and toil of our hands, out of the ground which Jehovah hath cursed.* By Noah is signified the Ancient Church : by comforting us concerning our work and toil of our hands out of the ground which Jehovah hath cursed, is signified doctrine, whereby what had been perverted would be restored.

529. That by Noah is signified the Ancient Church, or the parent of the three churches after the flood, will appear from the following pages, where Noah is particularly treated of.

530. By the names in this chapter, as was observed, are signified churches, or what is the same thing, doctrines ; for the church exists and has its name from doctrine ; thus by Noah is signified the Ancient Church, or the doctrine which remained from the Most Ancient Church. It has been stated before how it is with churches or doctrines, to wit, that they decrease, even till nothing of the goods and truths of faith remains, and then the church is in the Word called vastated : still however, there are always preserved remains, or some who have the good and truth of faith remaining in them, although they are few ; for unless the good and truth of faith were preserved in these few, there would be no conjunction of heaven with mankind. As to what respects remains with every particular man, the fewer they are, the less can his rationals and scientifics be illustrated ; for the light of good and truth flows in from the remains, or by the remains from the Lord : in case a man had in him no remains, he would not be a man, but much viler than a brute ; the fewer remains there are, the less he is a man, and the more remains there are, the more he is a man : remains are as a sort of heavenly star ; the less it is, the less light thence, the larger it is, so much the more light thence. The few things which remained from the Most Ancient Church, were with those, who constituted the church called Noah : but these were not remnants of perception, but of integrity, and also of doctrine derived from the perceptions of the Most Ancient Churches ; wherefore a new church was now first raised up by the Lord, which being of a different character from the Most Ancient Churches, is to be called the Ancient Church ; ancient on this account, because

it commenced at the end of the ages before the flood, and at the earliest time after the flood : of this church, by the Divine Mercy of the Lord, more will be said hereafter.

531. That by comforting us concerning our work and toil of our hands, out of the ground which Jehovah hath cursed, is signified doctrine, whereby what had been perverted would be restored, will also appear, by the Divine Mercy of the Lord, in the following pages : by work is signified, that they could not but with labor and difficulty perceive what was true ; by toil of the hands out of the ground which Jehovah hath cursed, is signified, that they could do nothing that was good : thus Lamech is described, or the church vastated. Work and toil of our hands, is, when men are impelled to inquire what is true, and to do what is good, from themselves, or from proprium ; what is thereby produced, is the ground which Jehovah hath cursed, that is, it is nothing but what is false and evil : but what it signified, that Jehovah cursed, may be seen above, n. 245. To comfort has respect to the son, or Noah, whereby is signified a new generation, that is, a new church, which is the Ancient Church ; by which, or by Noah, is therefore likewise signified rest, and comfort from rest, as concerning the Most Ancient Church, that it was the seventh day, whereon the Lord rested, see n. 84 to 88.

532. Verses 30, 31. *And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters. And all the days of Lamech were seven hundred seventy and seven years, and he died.* By Lamech is signified, as was said, the church vastated : by sons and daughters are signified the conceptions and births of such a church.

533. Inasmuch as no more is said of Lamech, than that he begat sons and daughters, which are the conceptions and births of such a church, we need dwell no longer upon this : what the births, or the sons and daughters are, may appear from the church ; for as is the church, such are its births. Both those churches, which were called Methuselah and Lamech, expired immediately before the flood.

534. Verse 32. *And Noah was a son of five hundred years ; and Noah begat Shem, Ham, and Japhet.* By Noah, is signified, as was said, the Ancient Church ; by Shem, Ham, Japhet, are signified three Ancient Churches, the parent whereof was the Ancient Church, called Noah.

535. That the Church called Noah, is not to be numbered amongst the churches which were before the flood, may appear

from verse 29, where it is said, "that it should comfort them concerning their work and toil of their hands, out of the ground which Jehovah hath cursed;" the comfort was, that it should survive and endure. But concerning Noah and his sons, by the Divine Mercy of the Lord, in what follows.

536. Having many times in the foregoing pages spoken concerning the perception of the churches before the flood, and whereas at this day perception is a thing altogether unknown, and even so unknown, that it may be supposed to be a kind of continued revelation, or to be somewhat innate in man, or a mere imaginary thing, or something else; and yet perception is the celestial itself, given by the Lord to those who are in the faith of love, and exists in the universal heaven with an indefinite variety; therefore in order that some idea of perception may be had, by the Divine Mercy of the Lord, it is permitted in the following pages to describe it as to its kinds, as it is in the heavens.

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#### A CONTINUATION CONCERNING HEAVEN AND HEAVENLY JOY.

537. A certain spirit applied himself to my left side, inquiring whether I knew how he might enter into heaven; to whom it was given to reply, that to be admitted into heaven is of the Lord alone, who alone knows the quality of every one. There are very many such, who come from the world, and seek nothing else than that they may come into heaven, not knowing at all what heaven is, and what heavenly joy, that heaven is mutual love, and that heavenly joy is the joy thence; wherefore they who do not know, are first informed what heaven is, and what heavenly joy is, even by lively experience. A certain spirit of this sort, who at his first entrance into another life, in like manner longed for heaven, in order that he might perceive the quality of heaven, had his interiors opened so as to be made somewhat sensible of heavenly joy; which being perceived, he began to cry out in great agony, praying earnestly to be delivered, and declaring that he could not live for misery; wherefore his interiors were closed towards heaven, and he was thus restored. From this instance it may appear, with what stings of conscience, and with what uneasiness, they are tortured, who are admitted into heaven only a short time, while they are not of the heavenly character.

538. Certain others also were desirous of going into heaven, who were in like manner ignorant of the nature of heaven; and it was told them, that to go into heaven, unless they were in the

faith of love, was as dangerous as to walk into a fire : still however they desired it ; but when they came to the first court of heaven, or to the inferior sphere of angelic spirits, they were so affected, that they instantly cast themselves headlong back again : hereby they were instructed how dangerous a thing it is even to approach towards heaven, before the spirit is prepared by the Lord to receive the affections of faith.

539. A certain spirit, who during his life in the body had made light of adultery, was also, because he desired it, admitted to the verge of heaven : but when he was come thither, he began to be tortured, and to smell as it were the stench of a dead body, arising from himself, even till it became intolerable : and it appeared to him that if he should go farther he should perish ; wherefore he was cast down to the earth beneath, and was enraged, that he should come into such tortures on being admitted to the verge of heaven, because he was then admitted into a sphere which was opposite to adultery : he is amongst the unhappy.

540. Almost all who come into another life are ignorant of the nature of heavenly blessedness and felicity, because they know not the nature and quality of internal joy, of which they form a judgment merely from corporeal and worldly pleasures and joys ; wherefore what they are ignorant of, they think can have no existence, when yet bodily and worldly joys, are respectively of no account, and filthy ; wherefore the upright spirits, who are unacquainted with the nature of heavenly joy, as a means of their instruction herein, are introduced first to a sight of paradisiacal scenes which exceed every idea of the imagination, concerning which, by the Divine Mercy of the Lord, more will be said in a future part of this work. As soon as they are introduced, they fancy that they are come to a celestial paradise ; but they are taught that this is not true celestial happiness ; wherefore they are let into interior states of joy, rendered perceptible to their inmosts ; afterwards they are conveyed to a state of peace, perceptible even to their inmost, in which state they confess, that what they experience is above all expression or conception : lastly they are let into a state of innocence, in like manner rendered perceptible to their inmost sense. Hereby it is given them to know what spiritual and celestial good truly is.

541. Certain spirits, who were ignorant of the nature of heavenly joy, were unexpectedly raised up into heaven, being reduced to a state which rendered them capable of such elevation, namely, a sleep being induced on them as to their corporeal things, and phantasies : hence I heard a certain one saying to me, that he now for the first time was sensible how great were the joys of heaven ; and that he had been much deceived in having any other idea, for that since he had a perception of the joys communicable in the inmost of himself, he found them indefinitely transcending the highest gratifications of the bodily life, which he called filthy.



542. They who are taken up into heaven, for the sake of knowing the nature and quality thereof, are either reduced to a state of sleep, as to their corporeal things and phantasies, inasmuch as none can enter into heaven with these things which they carry with them from this world ; or they are encompassed with a sphere of spirits, by which such things as are impure, and which occasion disagreement, are miraculously tempered : in some cases the interiors are opened : thus and otherwise, according to their lives, and the characters thence derived.

543. Certain spirits were desirous to know the nature of heavenly joy ; therefore it was permitted them to perceive the inmost of themselves, even to that degree that they could not bear any more ; still however this was not angelic joy, scarce amounting to the least of what is angelic, as was given me to perceive by a communication of their joy ; it was so slight, that it seemed like somewhat of a coldish quality, and yet they called it most heavenly, because it was inmost to them ; hence it was evident, not only that there are different degrees, but also that the inmost of one degree scarce reaches to the outermost or middle of another ; and further, that when any one receives his own inmost degree, he is in his own heavenly joy, and could not bear a still more interior degree, but would find it painful.

544. Certain spirits being admitted into the heaven of innocence in the first heaven, and discoursing with me thence, confessed, that it was a state of such joy and gladness, as could not be conceived ; yet this was only in the first heaven : for there are three heavens, and a state of innocence in each with its innumerable varieties.

545. But in order that I might know the nature and quality of heaven, and of heavenly joy, it was frequently, and for a long continuance, granted me by the Lord to perceive the delights of heavenly joys ; in consequence whereof, being convinced by lively experience, I can testify to them, but by no means describe them : but that an idea only may be had of it ; it is an affection of innumerable delights and joys, which form a common simultaneous one, in which common aggregate, or in which common affection, are the harmonies of innumerable affections, which are not perceived distinctly, but obscurely, the perception being most general ; still it is given to perceive, that there are innumerable ones within it, so arranged in order as can never be described, those innumerable things being such as flow from the order of heaven. Such an order obtains in the single and most minute things of affection, which are only presented as one most general thing, and are perceived according to the capacity of him who is their subject. In a word, every general contains indefinite particulars arranged in a most orderly form, every one of which has life, and affects the mind, and indeed the inmosts, or centre : for all heavenly joys proceed from

inmosts. It was perceived also, that this joy and delight issued, as it were from the heart, diffusing itself gently through all the inmost fibres, and from them to the compound fibres, and that with so intimate a sense of pleasure, that the fibre is as it were nothing but joy and delight, and every perceptive and sensitive thence, in like manner living from felicity, in comparison with which, gross corporeal pleasures are as thick and pungent grume, compared with the pure and gentle breeze.

546. For my better information concerning the state of those who desire to be admitted into heaven, and who are not such that they can exist there, there appeared to me when I was in a certain heavenly society, an angel as an infant, with a wreath of flowers of a bright blue color about his head, and having his breast surrounded with garlands of other colors; hereby it was given me to know that I was in a society where charity prevailed: at that instant certain upright spirits were admitted into the same society, who immediately on their entrance became much more intelligent, and conversed like angelic spirits: afterwards were introduced such as desired to be innocent from themselves, whose state was represented by an infant vomiting up milk, such is the condition of these spirits: presently there were others admitted, who thought to be intelligent of themselves, and their states were represented to me by their faces, which were sharp and sufficiently beautiful; they seemed to have hats on of a like sharp appearance, from which there issued a kind of dart; they did not look however like human faces of flesh, but rather like graven images without life: such is the state of those who think to be spiritual of themselves, or that they can attain faith of themselves. Other spirits were admitted who could not continue in the society, but, being seized with consternation and anxiety, made their escape by flight.

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## CHAPTER SIXTH.

### OF HEAVEN AND HEAVENLY JOY.

547. THE souls which come into another life are all ignorant of the nature of heaven and of heavenly joy: most suppose that it is a kind of joy to which they may be admitted, however they have lived, even those who have indulged in hatred towards the neighbor, and have passed their life in adulteries; not knowing that heaven consists in mutual and chaste love, and that heavenly joy is the happiness thence.

548. I have sometimes conversed with spirits newly come from this world, respecting their eternal state, observing to them, that it concerned them to know who was the Lord of the kingdom, what

the constitution of it, and what the form of its government ; as, if such as travelled into a foreign country in this world considered it of consequence to be acquainted with these and the like particulars relating to it, it was of greater importance in reference to this kingdom, in which they were to live for ever : and it was told them, that the Lord Alone was the king of heaven, and also the governor of the universe, for both must needs have the same ruler : that therefore they were now the Lord's subjects ; and moreover, that the laws of His kingdom were eternal truths, founded on that single law, of loving the Lord above all things, and their neighbor as themselves : nay, what was still more, that now, if they would be as the angels, they ought to love their neighbor more than themselves. On hearing this they could answer nothing ; for in this world they had heard of such a doctrine, yet gave no credit to it : and therefore wondered at such love even in heaven, nay, that it was possible for any one to love his neighbor better than himself : but they were informed, that all kinds of good increased indefinitely in the other world, and though in this life, few, such is life in the body, could go further than to love their neighbor as themselves, being here in corporeals, yet on the removal of these impediments, true love became more pure, and even angelic, which is to love the neighbor more than self. That such love is possible, might appear from the conjugal love of some, that they had preferred death to their partner's being harmed. And from the love of parents towards children, that the mother would endure hunger rather than the child should want food ; so with birds and animals : the same was apparent also from the mutual love of sincere friends, urging one to expose himself to dangers for the sake of the other ; nay, even in decent and polite company, where such love is only imitated, how common is it for people of good breeding to offer preference and the best things to others, from mere civility, and show of greater respect ; and lastly they were told, that it was of the very essence and nature of true love to do all kind offices to the objects of it, not from selfish views, but from disinterested affection. But notwithstanding the force of these arguments, they who were deep in the love of self, and had been greedy of filthy lucre in this world, could not receive such doctrine ; and the covetous least of all.

549. The angelic state is such, that each communicates his own blessedness and happiness to another : for in another life there is given a communication and most exquisite perception of affections and thoughts, in consequence whereof every individual communicates his joy to all others, and all others to every individual, so that each individual is as it were the centre of all, which is the celestial form : wherefore as the number of those who constitute the Lord's kingdom is increased, so much greater is their happiness ; and hence it is that the happiness of heaven is inexpressible. Such is

the communication of all with each individual, and of each individual with all, when one loves another better than himself: but in case any one wishes better to himself than to another, then the love of self prevails, which communicates nothing from itself to another, except the idea of self, which idea is most filthy and defiled, and, as soon as it is perceived, is instantly separated and rejected.

550. As in the human body all and each particular part concur to the general and particular uses of all, so it is in the kingdom of the Lord, which is as a single man, and is also called the GRAND MAX: herein each particular member concurs more nearly or more remotely by manifold methods to the general and particular uses of all, consequently to the happiness of every one, and this according to an order instituted and constantly maintained by the Lord.

551. That the universal heaven has relation to the Lord alone, and that all and every one therein have the same relation, both in general and in the most particular cases, has been often proved to me by much experience; this relationship is the true cause and ground of order, of union, of mutual love and happiness; for by virtue thereof each individual regards the well-being and happiness of the whole body at large, and the body at large regards the well-being and happiness of each individual.

552. By like repeated experience I have been convinced, that all the joy and happiness known in heaven are from the Lord alone; one instance of which experience it is here permitted me to relate: I observed some angelic spirits busily employed in forming a candlestick, with its sconces and decorations, all after a most exquisite taste, in honor of the Lord. It was given me to attend to them for an hour or two, during which time I was witness to the pains they took, in order that the whole and every part might be beautiful and representative; they supposing that what they did was done independently and from themselves; but it was given me to perceive clearly, that it was not in their power to devise or invent any thing of themselves: at length after some hours they said, that they had constructed a most beautiful representative candlestick in honor of the Lord, whereat they rejoiced from the inmost ground of their hearts; but I told them, that they had neither devised nor constructed any part of the workmanship of themselves, but that the Lord alone had done it for them: at first they would scarce believe what I said, but being angelic spirits, they received illustration, and confessed that it was really so. The same is true with respect to all other representatives, and with all and every thing belonging to affection and thought, and consequently with all heavenly joys and happinesses, that even the smallest of them all is from the Lord alone.

553. Such as are in mutual love, are continually advancing in heaven to the spring-time of their youth; and the more thousands of years they pass, they attain to a more joyous and delightful

spring, and so on to eternity, with fresh increases, according to their proficiencies and degrees of mutual love, charity, and faith. Those of the female sex, who had died broken with the infirmities of old age, but after having lived in faith towards the Lord, in charity towards their neighbor, and in conjugal love with their husbands, after a succession of years appear to advance towards the bloom of youth, and to a beauty surpassing every form of beauty ever perceptible to the sight; for goodness and charity form their own image in such persons, and express their delights and beauties in every feature of their faces, insomuch that they become real forms of charity; certain spirits that beheld them were astonished at the sight. Such is the form of charity, which in heaven is represented to the life; for it is charity that portrays it, and is portrayed in it, and that in such a manner, that the whole angel, more particularly as to the face, appears as charity itself, in a personal form of exquisite beauty, affecting the soul of the spectator with something of the same grace: by the beauty of that form, the truths of faith are exhibited in an image, and are also thereby rendered perceptible. Such as have lived in faith towards the Lord, that is in a faith grounded in charity, become such forms, or such beauties, in another life; all the angels are such forms with an infinite variety; and of such is heaven composed.

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## CHAPTER VI.

1. And it came to pass, that man began to multiply himself on the faces of the ground, and daughters were born unto them.

2. And the sons of God saw the daughters of man that they were good; and they took to themselves wives of all that they chose.

3. And JEHOVAH said, My spirit shall not always reprove man, for that he is flesh; and his days shall be a hundred and twenty years.

4. There were Nephilim in the earth in those days; and especially after the sons of God came in unto the daughters of man, and they bare to them; the same became mighty men, which were of old, men of a name.

5. And JEHOVAH saw that the wickedness of man was multiplied on the earth, and that the fashion of the thoughts of his heart was only evil every day.

6. And it repented JEHOVAH that He had made man on the earth, and it grieved Him at His heart.

7. And JEHOVAH said, I will destroy man whom I have created, from off the faces of the ground, from man unto beast, and the

creeping thing and the fowl of the heavens, for it repenteth me that I have made them.

8. And Noah found grace in the eyes of JEHOVAH.

## THE CONTENTS.

544. The subject here treated of is the state of the people before the flood.

555. That lusts began to prevail in man, where the church was, which lusts are daughters. Also, that they joined the doctrinals of faith to their lusts, and thus confirmed themselves in evils and falses, signified by the sons of God taking to themselves wives of the daughters of man, verses, 1, 2.

556. Because there were no remains of good and truth with him, it is foretold that man should be otherwise formed, in order that he might have such remains; which are the hundred and twenty years, verse 3.

557. They who immersed the doctrinals of faith in lusts, and thence as well as from self-love, conceived dreadful persuasions of their own greatness compared with others, are signified by Nephilim, verse 4.

558. Hence there no longer remained the will or perception of good and truth, verse 5.

559. The mercy of the Lord is described by repenting and grieving at heart, verse 6; because men were reduced to such a state, that their lusts and persuasions must needs prove fatal to them, verse 7; wherefore that mankind might be saved, it is foretold that a new church should exist, which is Noah, verse 8.

## THE INTERNAL SENSE.

560. Before we proceed further, it is expedient to state how it was with the church before the flood. In general it resembled succeeding churches, as the Jewish church before the Lord's coming, and the Christian church after his coming, in that its members had depraved and adulterated the knowledges of true faith. In particular as to the man of the antediluvian church, he in process of time conceived dreadful persuasions, and immersed the goods and truths of faith in filthy lusts, to such a degree, that there were scarce any remains left; and when they were reduced to this state, they were as it were suf-

focated of themselves, for man cannot live without remains ; since it is remains, as was before said, which give man the capacity of receiving life above brutes ; from remains, or by remains from the Lord, man has a capacity to be as man, to know what is good and true, to reflect upon each, consequently to think and reason ; for remains alone are receptive of spiritual and celestial life.

561. But in order that it may be known what remains are, they are not only the goods and truths which a man has learnt from his infancy out of the Lord's Word, and which are thus impressed on his memory, but they are likewise all states thence derived ; as states of innocence from infancy ; states of love towards parents, brothers, teachers, and friends ; states of charity towards the neighbor, and also of mercy towards the poor and needy ; in a word, all states of good and truth. These states, with their goods and truths, impressed on the memory, are called remains ; which remains are preserved in man by the Lord, and are stored up in his internal man, whilst he is altogether ignorant thereof, and are carefully separated from the things which are proper to man, that is, evils and falses : all these states are so preserved in man by the Lord, that there is not the smallest of them lost ; as it was given me to know by this, that every state of man, from infancy even to extreme old age, not only remains in another life, but also returns, and that exactly such as they were during man's abode in this world ; thus not only the goods and truths in the memory, but likewise all states of innocence and charity ; and when states of evil and of the false, or of wickedness and phantasy recur, which also, all and each, even to every smallest circumstance, remain and return, then of the Lord these latter states are tempered by the former ; whence it may be evident, that unless man had some remains, he could not possibly be otherwise than in eternal condemnation. See what was said above, n. 468.

562. The case with the people before the flood was this, that at length they were left almost destitute of remains, by reason of their being of such a genius, that they were infected with dire and abominable persuasions respecting all things whatsoever which occurred and fell into their thoughts, so that they were not at all willing to recede from them : and this was chiefly owing to self-love, in consequence whereof they supposed themselves to be as Gods, and that whatever they thought, was divine ; this kind of persuasion never existed either before or

since in any other people, inasmuch as it is of a fatal and suffocating quality ; wherefore in another life they cannot associate with other spirits, for when they present themselves they deprive others of all power of thinking, by the influx of their most stubborn persuasions : besides other things, concerning which, by the Divine Mercy of the Lord, in a future part of this work.

563. When man is possessed by such persuasion, he then becomes like some glutinous substance, to which goods and truths stick fast, so that what were intended for remains cannot be stored up, or if stored up cannot be of any use ; wherefore when the people before the flood arrived at the summit of such persuasion, they became extinct of themselves, and were suffocated as with an inundation not unlike a flood ; therefore their extinction is compared to a flood, and also, according to the custom of the most ancient people, is described as a flood.

564. Verse 1. *And it came to pass that man began to multiply on the faces of the ground, and daughters were born unto them.* By man is here signified the human race at that time : by the faces of the ground is signified all that tract where the church was planted : by daughters are here signified the things appertaining to the will of that man, consequently lusts.

565. That by man is here signified mankind at that time, and indeed a race which was evil or corrupt, may appear from the following passages : “ My spirit shall not always reprove man, for that he is flesh,” verse 3. “ The wickedness of man was multiplied on the earth, and the fashion of the thoughts of his heart was only evil,” verse 5. “ I will destroy man whom I have created,” verse 7 : and in the following chapter, verse 21, 22 : “ All flesh died that crept upon the earth, and every man, in whose nostrils was the breath of the spirit of lives.” It was above said respecting man, that the Lord Alone is Man, and that from Him every celestial man, or celestial church, is called man ; hence all others are called men, without regard to their faith, to distinguish them from brutes ; nevertheless man is not man, and distinct from the brutes, except by virtue of remains, as was stated, which are of the Lord ; hence also man is called man, and because by reason of remains, thus also from the Lord he has the name of man, be he ever so wicked ; for man is not man, but the vilest of brutes, unless he has remains.

566. That by the faces of the ground is signified all that tract where the church was, is evident from the signification of ground : for in the Word there is an accurate distinction made



between ground and earth ; by ground is every where signified the church, or somewhat of the church ; hence also is derived the name of man, or Adam, which is ground ; by earth is meant where the church is not, or where there is nothing relating to the church, as in the first chapter earth only is named, because as yet there was no church, or regenerate man ; in the second chapter mention is first made of ground, because then there was a church ; in like manner it is said in this and the following chapter, that every substance should “ be destroyed from off the faces of the ground,” verse 4, 23, by which is signified the tract where the church was ; and in the same chapter it is said, “ to make seed alive on the faces of the earth,” verse 3, speaking of a church about to be created. In like manner every where in the Word, as in Isaiah : “ Jehovah will have mercy on Jacob, and will yet choose Israel, and will set them in their ground, and the people shall take them, and shall bring them to their place, and the house of Israel shall inherit them on the ground of Jehovah,” xiv. 1, 2 ; where concerning the church made and established ; whereas where there is no church it is called earth in the same chapter, verses 9, 12, 16, 20, 21, 25, 26. Again in the same prophet : “ And the ground of Judah shall be a terror unto Egypt ; in that day there shall be five cities in the earth of Egypt speaking with the lip of Canaan,” xix. 17, 18 ; in which passage, ground signifies where there is a church, and earth where there is no church. Again in the same prophet : “ The earth shall reel to and fro like a drunkard ; Jehovah shall visit upon the host of the height in the height, and upon the kings of the ground on the ground,” xxiv. 20, 21, in like manner. In Jeremiah : “ Because the ground is chapt, by reason that there is no rain on the earth, the husbandmen were ashamed, they covered their heads, yea, the hind also calved in the field,” xiv. 4, 5 ; in which passage, earth signifies that wherein the ground is contained, and ground signifies that wherein the field is contained. So in the same prophet : “ He brought the seed of the house of Israel from the northern earth, from all earths whither I have driven them, and they shall dwell on their own ground,” xxiii. 8 : earth and earths signify that no churches existed therein ; ground signifies the existence of a church or of true worship. Again in the same prophet : “ I will give the remains of Jerusalem, them that are left in this earth, and them that dwell in the earth of Egypt, and I will deliver them to commotion, for evil to all the kings of the earth, and I will send

the sword, the famine and pestilence among them, till they be consumed from off the ground which I gave to them and to their fathers," xxiv. 8, 9, 10; where ground signifies doctrine and worship thence derived: see also in the same prophet, xxv. 5. And in Ezekiel: "I will gather you out of the earths wherein you have been scattered, and ye shall know that I am Jehovah when I shall bring you into the ground of Israel, into the earth for the which I lifted up mine hand to give it to your fathers," xx. 41, 42: ground signifies internal worship; it is called earth whilst the worship is not internal. So in Malachi: "I will rebuke the devourer for your sakes, and he shall not corrupt the fruits of the ground, nor shall the vine cast her fruits before the time in the field; and all nations shall call you blessed, because ye shall be a delightsome earth," iii. 11, 12; in which passage, earth evidently signifies that which contains the ground, consequently it signifies man, who is called earth, where ground signifies the church or doctrine. In Moses: "Sing, O ye nations, His people, for He will expiate His ground, His people," Deut. xxxii. 43; evidently signifying the church of the Gentiles, which is called ground. In Isaiah: "Before the child shall know to refuse the evil and choose the good, the ground shall be forsaken, which thou abhorrest, before both her kings," vii. 16; concerning the coming of the Lord; where by the ground being forsaken is signified the church, or the true doctrine of faith. That ground and field are so called from being sown with seed, is evident; as in Isaiah: "Then shall he give rain of thy seed that thou shalt sow the ground withal; the oxen also and the young asses that labor on the ground," xx. 23, 24. And in Joel: "The field is wasted, and the ground mourneth, because the corn is wasted," i. 10. Hence then it is evident, that man, who in the Hebrew tongue is called Adam, from ground, signifies the church.

567. All that region is called the tract of the church, where those are, who are instructed in the doctrine of the true faith; as the land of Canaan, when the Jewish Church was planted therein, and as Europe, where the Christian Church is at present; the lands and countries, which are without, are not tracts of the church, or faces of the ground. Where the tract of the church was before the flood, may also appear from the lands, which the rivers encompassed that came forth from the garden of Eden, by which in all parts of the Word are likewise described the boundaries of the land of Canaan; it is evident

also from what follows, as from the Nephilim in the land ; that these Nephilim, dwelt in the land of Canaan, is plain from what is said of the sons of Anak, that they were of the Nephilim, Numb. xiii. 33.

568. That daughters signify such things as respect the will of that man, consequently lusts, is evident from what was said and shown concerning sons and daughters in the foregoing chapter, verse 4, where sons signify truths, and daughters goods : daughters or goods are of the will ; but according to man's quality, such is his understanding, and such his will, consequently, such are sons and daughters : the present passage treats of man in a corrupt state, who has no will, but mere lust instead of will, which is supposed by him to be will, and is also so called ; the thing predicated is always according to the quality of the thing whereof it is predicated : that man means here man in a corrupt state, was shown above, of which man the daughters are predicated. The cause that daughters signify things that are of the will, and, where there is no will, signify lusts, and why sons signify things that are of the understanding, and, where there is no understanding of truth, signify phantasies, is, because the female sex is such, and so formed, that will or desire prevails therein more than understanding ; such is the entire disposition of their fibres, and such is their nature : whereas the male sex is such, and so formed, that understanding or reason is prevalent therein, such also is the disposition of their fibres, and such is their nature ; hence the marriage of the two is as of the will and understanding in every particular man : and whereas at this day there is no will of good, but lust, and still somewhat intellectual, or rational, is capable of being formed, this was the ground why so many laws were enacted in the Jewish Church concerning the prerogative of the man [vir], and the obedience of the wife.

569. Verse 2. *And the sons of God saw the daughters of man that they were good, and they took to themselves wives of all that they chose.* By the sons of God are signified doctrinals of faith : by daughters, here as before, lusts : by the sons of God seeing the daughters of man that they were good, and taking to themselves wives of all that they chose, is signified, that they conjoined the doctrinals of faith with lusts, and that promiscuously.

570. That by the sons of God are signified doctrinals of faith, is plain from the signification of sons just now spoken of, and re-

marked also in the foregoing chapter, verse 4, where sons signified the truths of the church: the truths of the church are doctrinals, which being derived in the present case from the most ancient people, were real truths in their inmost ground, and therefore they are called sons of God; this name is also given them respectively, because lusts are called the daughters of man. The quality of the members of this church is here described, viz. that they immersed the truths of the church, which were holy, in their lusts, and thereby defiled them; hence also they confirmed their principles already most deeply rooted in the ground of persuasion. The nature and manner of such confirmation may be easily conceived by any one, from what passes in himself and others: they who persuade themselves in regard to any subject, confirm themselves by every thing which they imagine to be true, even by what is in the Word of the Lord; for whilst they adhere to principles and persuasions which they have received, they force every thing to favor and assent to those principles, and the more any one is under the influence of self-love, the more he confirms himself. Such was this people, of whom, by the Divine Mercy of the Lord, more will be said in the following pages, where also concerning their dreadful persuasions, which are of such an extraordinary nature, that it is never permitted them to enter by an influx from their reasonings, because in that case they would destroy the rational of the spirits present, but only to enter by an influx from their lusts. Hence it appears what is signified by the sons of God seeing the daughters of man that they were good, and taking to themselves wives of all that they chose, viz. that the doctrinals of faith joined themselves with lusts, and indeed promiscuously.

571. When man becomes such, as to immerse the truths of faith in his own wild lusts, he then profanes truths, and deprives himself of remains, which cannot be brought forth, even supposing they were preserved; for the very instant they are brought forth, they are again profaned by the things which are profane, for profanations of the Word create, as it were, a callous substance, which opposes and absorbs the goods and truths of remains; wherefore let man guard himself from profanation of the Word of the Lord, which contains in it eternal truths, in which is life, however it may be supposed, by such as are principled in what is false, that no such truths are contained therein.

572. *And Jehovah said, My spirit shall not always reprove man, for that he is flesh; and his days shall be a hundred and*

*twenty years.* By Jehovah's saying, My spirit shall not always reprove man, is signified, that man would not be so led any longer: for that he is flesh, signifies, because he was become corporeal: and his days shall be a hundred and twenty years, signifies, that he ought to have remains of faith; it is also a prediction concerning a future church.

573. That by Jehovah's saying, My spirit shall not always reprove man, is signified, that man would not be so led any longer, appears from what goes before and what follows; from what goes before, in that they had become such by the immersion of the doctrinals or truths of faith into their lusts, that they could no longer be reprov'd, or know what evil was; every perceptive of truth and good, was extinguished by persuasions, they thinking that alone to be true, which was agreeable to their persuasions: the same appears also from what follows, in that the man of the church after the flood was differently formed, being gifted with conscience instead of perception, by means whereof he was capable of being reprov'd; wherefore by reproof, from the spirit of Jehovah, is signified an internal dictate, perception, or conscience; and by the spirit of Jehovah is signified the influx of truth and good; as appears also from Isaiah: "I will not contend for ever, neither will I be always wroth, for the spirit would fail before me and the souls which I have made," lvii. 16.

574. That by flesh is signified, that man was become corporeal, appears from the signification of flesh as used in the Word, where it is applied to signify both every man in general, and the corporeal man in particular. It is applied to signify every man in general in Joel: "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy," ii. 28; where flesh signifies man, and spirit the influx of truth and good from the Lord. So in David, "Thou that hearest prayer, unto thee shall all flesh come," Psalm lxxv. 2; where flesh signifies every man. In Jeremiah: "Cursed is the man that trusteth in man, and maketh flesh his arm," xvii. 5; where flesh signifies man, and arm signifies power. In Ezekiel: "That all flesh may know," xxi. 4, 5; and in Zechariah: "Be silent, O all flesh, before Jehovah," ii. 13; in which passages flesh signifies every man. That it signifies the corporeal man in particular, appears in Isaiah: "The Egyptian is man and not God, and his horses are flesh and not spirit," xxxi. 3; signifying that their scientific is corporeal; horses in this and in other parts of

the Word denoting the rational. Again in the same prophet : " He shall recede to the right hand ; and shall be hungry, and he shall eat on the left hand, and they shall not be satisfied ; they shall eat every one the flesh of his own arm ;" ix. 20, signifying such things as belong to man's proprium, which are all corporeal. Again in the same prophet : " He shall consume from the soul, and even to the flesh," x. 18 ; where flesh signifies corporeal things. Again in the same prophet : " The glory of Jehovah shall be revealed, and all flesh shall see it together : the voice said, Cry ; and he said, what shall I cry ? All flesh is grass," xl. 5, 6 : flesh here signifies every man who is corporeal. In the same prophet : " By fire and by His sword will Jehovah plead with all flesh, and the slain of Jehovah shall be multiplied," lxvi. 16 ; where fire signifies the punishment of lusts, the sword the punishments of falsities, and flesh the corporeal parts of man. In David : " God remembered that they were flesh, a breath that passeth away and cometh not again," lxxviii. 39 ; concerning the people in the wilderness desiring flesh, that they were become corporeal ; by their desiring flesh was represented that they lusted only after things corporeal, Numb. xi. 32, 33, 34.

575. That by the days of man being a hundred and twenty years, is signified that he ought to have remains of faith, appears from what was said in the foregoing chapter, verses 3, and 4, that days and years signify times and states ; and also from this circumstance, that the most ancient people, by numbers variously combined, denoted states, and changes of states, in the church ; but the character of their computation of ecclesiastical things is now totally lost. Here in like manner numbers of years are mentioned, whose signification it is impossible for any one to know, unless he be first acquainted with the latent meaning of each particular number from 1 to 12, and so on. It evidently appears that something else, and an arcanum is here implied, inasmuch as the living an hundred and twenty years does not cohere with the foregoing part of the verse ; nor did they live afterwards one hundred and twenty years, as is plain from the people after the flood, chap. xi. where it is said of Shem, that he lived after he begat Arphaxad five hundred years ; Arphaxad after he begat Selah four hundred and three years ; Selah after he begat Eber in like manner four hundred and three years ; Eber after he begat Peleg four hundred and thirty years ; Noah after the flood three hundred and fifty years, chap. ix. 28, and

so forth. But what is implied in the number one hundred and twenty, appears only from the meaning of ten and twelve, of which multiplied it is composed, namely, that it signifies the remains of faith: the number ten in the Word, as also tenths, signifies and represents remains, which are preserved by the Lord in the internal man, and which are holy, being of the Lord alone: the number twelve signifies faith, or all things of faith in one complex; the number therefore compounded of these two signifies the remains of faith.

576. That the number *ten*, as also *tenths*, signifies remains, may appear from the following passages. In Isaiah: "Many houses shall be a desolation, great and fair, without an inhabitant; for ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah," v. 9, 10, concerning the vastation of things spiritual and celestial: ten acres of vineyard making a bath, signifies that the remains of things spiritual were so few; and the seed of an homer yielding an ephah signifies, that there were so few remains of things celestial. In the same prophet: "And many things shall be forsaken in the midst of the land, yet in it shall be a tenth part, and it shall return, and nevertheless it shall be to extirpate," vi. 12, 13: the midst of the land signifies the internal man; a tenth part signifies the smallness of the remains. In Ezekiel: "Ye shall have balances of justice, and an ephah of justice, and a bath of justice: the ephah and the bath shall be of one measure, the bath to contain the tenth of a homer, and an ephah the tenth of a homer; the measure thereof shall be after the homer; and the ordinance of oil, a bath of oil, the tenth of a bath out of a kor, ten baths to the homer, for ten baths are a homer," xlv. 10, 11, 14; where the holy things of Jehovah are treated of by measures, whereby are signified the kinds of the holy things; by ten are here signified the remains of celestial things and the spiritual things thence: for unless such holy arcana were contained herein, what could be the intent of so many measures by numbers, as in this and the former chapters in the same prophet, where it is treated of the heavenly Jerusalem and of the New Temple, and in the other prophets, also concerning the various rites of the Jewish Church? So in Amos: "The virgin of Israel is fallen, she shall no more rise. Thus saith the Lord Jehovih, The city that went out a thousand shall make an hundred remains, and that which went out an hundred shall make ten remains to the house of Israel," v. 2, 3; where remains are named, of which the least should

abide, because only a tenth part, or remains of remains. In the same prophet: "I abhor the pride of Jacob and his palaces, and will shut up the city, and its fulness, and it shall come to pass if there remain ten men in one house, they shall die," vi. 8, 9; for remains which should with difficulty continue. In Moses: "An Ammonite or Moabite shall not come in the congregation of Jehovah, even the tenth generation of them shall not come into the congregation of Jehovah," Deut. xxiii. 3: an Ammonite and Moabite signify the profanation of the celestial and spiritual things of faith, the remains of which things are before spoken of. Hence it appears also that tenths represent remains, concerning which thus in Malachi: "Bring ye all the tithes [tenths] into the treasure-house, that there may be spoil in mine house, and prove me now herewith, if I will not open you the cataracts of heaven, and pour you out a blessing," iii. 10: that there may be spoil in mine house signifies remains in the internal man, which are compared to spoil, because they are insinuated, as it were, by theft, amongst so many evils and falses; it is by these remains that all blessing comes. That all man's charity comes by remains, which are in the internal man, was also represented in the Jewish Church by this, that when they had given all the tithes, they should give to the Levite, to the stranger, to the fatherless, and to the widow, Deut. xxvi. 12, and the following verses. Inasmuch as remains are of the Lord Alone, therefore the tenths are called the holiness of Jehovah, as it is thus written in Moses: "All the tenths of the land, of the seed of the land, of the fruit of the tree, they are Jehovah's, the holiness of Jehovah: All the tenths of the herd and of the flock, whatsoever passeth under the [pastoral] rod, the tenth shall be the holiness of Jehovah," Levit. xxvii. 30, 31. That the Decalogue consisted of ten precepts, or ten words, and that Jehovah wrote them on tables, Deut. x. 4, signifies remains, and their being written by the hand of Jehovah signifies, that remains are of the Lord Alone; their being in the internal man was represented by tables.

577. That the number twelve signifies faith, or the things which are of love and faith grounded therein in one complex, might also be confirmed by many passages from the Word, from the twelve sons of Jacob and their names, as well as from the twelve tribes of Israel, and from the Lord's twelve apostles; but of these, by the Divine Mercy of the Lord, in what follows, particularly in the explication of xxixth and xxxth chapters of Genesis.



578. From these numbers alone it may appear, what the Word of the Lord contains in its bosom and interior recess, what arcana are concealed therein, which do not at all appear to the naked eye; and as this is the case every where, so is it also with every particular expression.

579. That with the Antediluvians here spoken of, there were few, and almost no remains, will appear from what, by the Divine Mercy of the Lord, will be said hereafter; and inasmuch as no remains could be preserved amongst them, therefore it is here foretold of the new church called Noah, that it should have remains; whereof also, by the Divine Mercy of the Lord, in what follows.

580. Verse 4. *There were Nephilim in the earth in those days, and especially after that the sons of God entered unto the daughters of men, and they bare to them: the same became mighty men, which were of old, men of a name.* By Nephilim are signified those, who, through a persuasion of their own height and pre-eminence, set at nought whatever was holy and true: “And especially after that the sons of God entered unto the daughters of men, and they bare to them,” signifies, that it was when they immersed the doctrinals of faith in their lusts, and formed thereby persuasions of what was false: they are called mighty men by reason of self-love: of old, men of a name, signifies, that such also existed heretofore.

581. That by Nephilim are signified those who, through a persuasion of their own height and pre-eminence, set at nought whatever was holy and true, appears from what goes before, and from what presently follows, viz. that they immersed doctrinals in their lusts, signified by the sons of God going in unto the daughters of men, and their bearing unto them. Persuasion concerning self and its phantasies increases also according to the multitude of things that enter in, till at length it becomes an indelible persuasion; and when the doctrinals of faith are added thereto, then, by reason of principles most deeply fixed by persuasion, they set at nought whatever is holy and true, and become Nephilim. That nation, which lived before the flood, is such, as was said, that they kill and suffocate all spirits to such a degree by their most dreadful phantasies, which, as a poisoned and suffocative sphere, exhale from them, that the spirits are deprived of the power of thinking, so that they seem to themselves half dead; and unless the Lord, by his coming into the world, had freed the world of spirits from that poisonous race,

it would have been impossible for any to have existed therein, consequently mankind must have perished, who are ruled by spirits from the Lord; wherefore they are now confined in hell beneath a sort of misty and dense rock, under the heel of the left foot, whence they dare not attempt to emerge, and thus the world of spirits is free from that most pernicious error; of which crew, and its most poisonous sphere of persuasions, more will be said, by the Divine Mercy of the Lord, under a particular article by itself. These are they who are called Nephilim, and who set at nought whatever is holy and true. Further mention is also made of them in the Word, but their posterity were called Anakim, and Rephaim; that they were called Anakim appears in Moses: "There we saw Nephilim, the sons of Anak, of the Nephilim, and we were in our own eyes as grasshoppers, and so we were in their eyes," Numb. xiii. 33: that they were called Rephaim, appears also in Moses: "The Emim dwelt before in the land of Moab, a people great, and many, and tall as the Anakim, which also were accounted Rephaim as the Anakim, and the Moabites call them Emim," Deut. ii. 10, 11. Nephilim are not mentioned any more, but Rephaim, who are described by the prophets to be such as are above spoken of; as in Isaiah: "Hell from beneath is moved for thee, to meet thee at thy coming, it hath stirred up the Rephaim for thee," xiv. 9; speaking of the hell where such spirits are. In the same prophet: "The dead shall not live, the Rephaim shall not arise, because thou hast visited and destroyed them, and made all their memory to perish," xxvi. 14; where also concerning their hell, from which they shall no more rise again. Again in the same prophet: "Thy dead shall live, my corpse, they shall arise; awake and sing, ye that dwell in the dust, for the dew of herbs is thy dew; but thou shalt cast out the land of the Rephaim," xxvi. 19; the land of the Rephaim is the hell above spoken of. So in David: "Wilt thou show wonders to the dead? shall the Rephaim arise and praise thee?" Psalm lxxxviii. 10; speaking in like manner concerning their hell, and that they cannot arise, and infest the sphere of the world of spirits with the very terrible poison of their persuasions. But it is provided by the Lord that mankind should no longer be infected by so dreadful phantasies and persuasions. They who lived before the flood were of such a nature and genius as rendered them subject to such infection, for a reason heretofore utterly unknown, concerning which reason, by the Divine Mercy of the Lord, in a future part of this work.

582. That by this effect being produced after that the sons of God came in unto the daughters of men, and they bare to them, is signified, that they then became Nephilim, when they immersed the doctrinals of faith in their lusts, appears from what was said and shown above at verse 2, viz. that the sons of God signify the doctrinals of faith, and that daughters signify lusts. The births thereby produced are no other than to set at nought and profane the holy things of faith : for the lusts of man, which are of the love of self and the world, are altogether contrary to what is holy and true ; wherefore when any thing holy and true is acknowledged by a man in whom such lusts prevail, and is immersed therein, his case becomes desperate, inasmuch as his lusts cannot be extirpated and the connexion broken ; for they cohere in every single idea, and ideas are the things which are mutually communicated in another life, wherefore as soon as any idea of what is holy and true is produced, there is adjoined thereto what is profane and false, which is instantly and in a moment perceived ; wherefore such spirits must of necessity be separated, and thrust down into hell.

583. That Nephilim are called mighty men from self-love, appears also from every part of the Word, where such are called mighty ; as in Jeremiah : the mighty ones of Babel have ceased to fight, they sit in their holds, their might faileth, they are become as women," li. 30 ; where the mighty ones of Babel signify those who are intoxicated with self-love. In the same prophet : " A sword is against the liars, and they shall be insane, a sword is against her mighty ones, and they shall be dismayed," l. 36. Again in the same prophet : " I saw them dismayed, and turning away back, their mighty ones were broken in pieces, and have fled a flight, and looked not back ; fear was round about ; the swift shall not flee away, nor the mighty one escape ; come up ye horses, and rage ye chariots, and let the mighty ones come forth, the Ethiopians, the Lybians, and the Lydians," xlv. 5, 6, 9 ; speaking of persuasion grounded in reasonings. Again in the same prophet : " How say ye, We are mighty, and men of strength for war ? Moab is spoiled," xlviii. 14, 15. Again : " The city is taken, and the strong-holds are surprised, and the mighty men's hearts in Moab in that day became as the heart of a woman in her pangs," xlviii. 41 ; the same is spoken of " The heart of the mighty ones of Edom," xlix. 22. Again, in the same prophet : " Jehovah hath redeemed Jacob, and ransomed him from the hand of him that was mightier than he,"

xxxi. 11 ; where mighty is expressed by another term. That the Anakim, who were of the Nephilim, were called mighty ones, appears from Moses : "Thou passest over Jordan to-day, to go in to possess nations greater and more numerous than thyself, cities great and fenced up to heaven, a people great and tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the sons of Anak?" Deut. ix. 1, 2.

584. Verse 5. *And Jehovah saw that the wickedness of man was multiplied in the earth, and that all the fashion of the thoughts of his heart was only evil every day.* By Jehovah's seeing that the wickedness of man was multiplied on the earth, is signified, that there began to be no will of good ; by all the fashion of the thoughts of his heart being only evil every day, is signified, that there was no perception of truth and good.

585. That by the wickedness of man being multiplied in the earth, is signified, that there began to be no will of good, appears from what was said above, viz. that there no longer remained any will, but only lust. It appears also from the signification of man in the earth : earth in a literal sense is where man is ; in an internal sense it is where love is ; and inasmuch as love is of the will, or lust, earth is taken for man's will itself : for man is man by virtue of willing, and not so much by virtue of knowing and understanding, because to know and to understand flow from his will, and whatever does not flow from his will, he does not desire to know or understand ; nay, when he speaks and acts differently from what he wills, still there is somewhat of will more remote from speech and action, which rules him. That the land [earth] of Canaan,\* or the holy land, is taken for love, and thus for the will of the celestial man, might be proved by many passages from the Word ; in like manner, that the lands [earths] of the different nations are used to signify the loves of the inhabitants, which in general are self-love and the love of the world ; but as such passages occur so very frequently, it would be tedious to transcribe. Hence it appears that by the wickedness of man on the earth is signified his natural evil, which is of the will, and which is said to be multiplied, because it was not so depraved in all, but that they wished good to others, yet for the sake of themselves : but what was

\* Wheresoever mention is made of the *land* of Canaan in the following translation, the reader is requested to remember that, in the original, *earth* and *land* are expressed by the same word [*Terra*.]

rendered altogether perverse, is the fashion of the thoughts of the heart.

586. The fashion of the thoughts of the heart being only evil every day, signifies, that there was no perception of good and truth, by reason, as was said and shown, that they immersed the doctrinals of faith in their filthy lusts, and when this was done, all perception was lost, and in place of perception a dreadful persuasion succeeded, or a most deep-rooted and deadly phantasy, which was also the cause of their extinction and suffocation. Such deadly persuasion is here signified by the fashion [fiction] of the thoughts of the heart; but by the fashion of the heart, without the addition of thoughts, is signified the evil of self-love, or of lusts, as in the following chapter, where Jehovah said, after Noah had offered a burnt-offering, "I will not again curse the ground for man's sake, because the fashion of the heart of man is evil from his childhood," viii. 21. A fashion is that which man fashions to himself, and of which he is self-persuaded, as in Habakkuk: "What profiteth a graven image, that the fashioner thereof hath graven it? the molten image and teacher of lies, that the fashioner trusteth to his fashion, to make dumb idols," ii. 18; a graven image signifies false persuasions originating in principles self-conceived and brought forth: the fashioner is one who is thus self-persuaded, of whom the fashion is predicated. So in Isaiah: "Shall the potter be reputed as the clay, that the work should say to him that made it, He made me not; and the thing fashioned say to him that fashioned it, He had no understanding?" xxix. 16: the thing fashioned in this passage signifies thought originating in proprium, and the persuasion thence of what is false. A thing fashioned, in general, is what a man fashions from the heart or will, and also what he fashions from the thought or persuasion; as in David: "Jehovah knoweth our fashioning, He remembereth that we are dust," Psalm ciii. 14. And in Moses: "I know his fashioning, what he is doing to-day: before I introduce him into the land." Deut. xxxi. 21.\*

586. Verse 6. *And it repented Jehovah that he made man on the earth, and grieved Him at His heart.* That He repented signifies mercy: that he grieved at the heart, has a like sig-

\* In all the above passages, the Latin word translated *fashion* or *fiction*, a *thing fashioned*, or *fashioning*, is *figmentum*, which properly signifies a *thing contrived and made*, and generally denotes something that exhibits a false appearance imitative of the true: hence our word *figment*, which, however, only answers to *figmentum* in one of its senses.

nification : to repent respects wisdom ; to grieve at the heart respects love.

587. That by Jehovah's repenting that he made man upon the earth is signified mercy, and that his grieving at heart has a like signification, is evident from this, that Jehovah never repents, because He foresees all and every thing from eternity ; and when he made man, that is, created him anew, and perfected him till he became celestial, he also foresaw, that in process of time he would be reduced to the state here described ; and therefore he could not repent : this appears, very plain from what Samuel said, "The invincible One of Israel doth not lie, nor repent, for He is not a man that he should repent," 1 Sam. xv. 29. And in Moses : "God is not a man that He should lie, or the son of man that he should repent ; hath He said, and shall He not do ; or hath He spoken, and shall He not make it good ?" Numb. xxiii. 19. But to repent signifies to be merciful. The mercy of Jehovah, or of the Lord, implies all and every thing done by the Lord towards mankind, who are in such a state, that the Lord pities them, and each one according to his state ; thus He pities the state of him whom He permits to be punished, and of him also to whom he grants to enjoy good : it is of mercy to be punished, because mercy turns all the evil of punishment into good ; and it is of mercy to grant the enjoyment of good, because no one merits any thing of good ; for all mankind are evil, and of himself every one would rush into hell, wherefore it is a mercy that he is delivered thence ; nor is it any thing but mercy, inasmuch as the Lord has no need of any man. Mercy has its name from this circumstance, of its delivering man from miseries and from hell ; thus it is called mercy in respect to mankind, as being in such a state of misery, and is the effect of love towards all, because they are in such a state.

588. But repentance and grief of heart are predicated of the Lord, inasmuch as such affections appear to be in all human mercy, wherefore it is here spoken according to appearance, as is the case in various other passages in the Word. What the mercy of the Lord is, none can know, because it infinitely transcends all understanding of man ; but what the mercy of man is, man knows, that it is to repent and grieve ; and unless man form his idea of mercy from some other affection, of which he knows the quality, he cannot think, thus cannot be instructed concerning them ; and this is the reason why human properties

are often predicated concerning the attributes of Jehovah, or the Lord, as that Jehovah or the Lord punishes, leads into temptation, destroys, is angry, when yet He never punishes any one, never leads any into temptation, never destroys any, and is never angry ; wherefore since even such things are predicated of the Lord, it follows, that repentance also and grief must be predicated of Him, for the predication of the one is a consequence of the predication of the other, as plainly appears from these passages in the Word. In Ezekiel : " Mine anger shall be accomplished, I will cause my wrath to rest, and it shall repent me," v. 13 ; where because anger and wrath are predicated of Jehovah, repentance is also predicated. In Zechariah : " When I thought to do evil, when your fathers provoked me to wrath, said Jehovah of Hosts, and I repented not, so again in these days will I think to do good to Jerusalem, and to the house of Judah," viii. 14, 15 ; where it is said that Jehovah thought to do evil, when yet he never thinks to do evil to any one, but good to all and every one. In Moses, when he besought the faces of Jehovah : " Return from the wrath of thine anger and repent of this evil against thy people ; and Jehovah repented of the evil which he spake to do unto his people," Exod. xxii. 12, 14 : in this passage also, wrath of anger is attributed to Jehovah, and consequently repentance : so the king of Nineveh says in Jonah, " Who can tell if God will turn and repent, and turn away from the wrath of his anger, that we perish not ? " where in like manner repentance is predicated because anger is predicated. In Hosea : " My heart is turned upon me, my repentings are kindled at the same time, I will not execute the wrath of mine anger," xi. 8, 9 ; where in like manner it is said of the heart, that repentings were kindled, as here, that He grieved at heart ; repentings evidently signify much mercy. To the same purport in Joel : " Turn ye to Jehovah your God, for He is gracious and merciful, long-suffering, and abundant in mercy, and repenteth him of the evil," ii. 13 ; where also it is very evident, that to repent signifies mercy. In Jeremiah : " If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil," xvi. 3 ; where to repent signifies to be merciful. Again in the same prophet : " If that nation turn from their evil, I will repent of the evil," xviii. 8 ; where also to repent signifies to be merciful, in case they would turn themselves ; for it is man who turns away from himself the mercy of the Lord, and never the Lord who turns away from man.

589. From these and very many other passages of the Word it may be manifest, that it is spoken according to appearances with man, wherefore whoever is disposed to confirm false principles by the appearances according to which the Word is written, may do so from things innumerable; but there is a difference between confirming false principles by passages from the Word, and believing in simplicity what is spoken in the Word. He who confirms false principles, first assumes some principle of his own, from which he will not depart, nor in the least remit, but collects and accumulates corroborating proofs from every quarter, thus also from the Word, till he is so thoroughly self-persuaded that he can no longer see the truth. But whosoever in simplicity, or out of a simple heart, believes, does not first assume principles, but thinks what is spoken to be true, because the Lord spake it; and if he is instructed in the right understanding thereof, by other sayings of the Word, he then acquiesces, and in his heart rejoices. Even he who through simplicity believes that the Lord is wrathful, that he punishes, repents, and grieves, whereby he is restrained from evil, and led to do good, is not at all hurt thereby, for he thus believes also that the Lord sees all and every thing, and when he is in such faith, he is afterwards enlightened in other things, in another life, if not before: it is different with those who are self-persuaded in consequence of principles assumed, the foul love of self and of the world conspiring.

590. That to repent has respect to wisdom, and to grieve at heart has respect to love, cannot be explained to human apprehension, only according to things which are in man, thus by appearances: in every idea of human thought there is somewhat from the understanding and from the will, or from his thought and from his love; whatsoever idea does not derive somewhat from man's will, or his love, is not an idea, for it is impossible otherwise for man to think at all; there is a perpetual and inseparable kind of marriage between thought and will, consequently there inhere in, or adhere to the ideas of thought, things which are of his will, or of his love: from this in man it may be known, or rather seems possible to be apprehended under some kind of idea, what is in the Lord's mercy, viz. wisdom and love. Thus in the prophets, especially in Isaiah, there are almost always two expressions applied for every thing, one to denote what is spiritual, the other what is celestial; the spiritual of the Lord's mercy is wisdom, the celestial is love.

591. Verse 7. *And Jehovah said, I will destroy man whom*



*I have created from off the faces of the ground, from man even to beast, and the creeping thing and the fowl of the air, because it repenteth me that I have made them.* By Jehovah's saying, I will destroy man, is signified, that man would extinguish himself: whom I have created from off the faces of the ground, signifies, man belonging to the posterity of the Most Ancient Church: from man even to beast, and the creeping thing, signifies, that whatever is of the will would extinguish him: and the fowl of the air, signifies, whatever is of the understanding or thought: because it repents me that I have made them, signifies, as before, compassion.

592. That by Jehovah's saying, I will destroy man, is signified, that man would extinguish himself, is evident from what was said above, viz. that it is predicated of Jehovah, or the Lord, that He punishes, that He tempts, that He does evil, that He destroys or kills, and that He curses; as that Jehovah slew Er, the first begotten of Judah, and Onan, another son of Judah, Gen. xxxviii. 7, 10; that Jehovah slew all the first born of Egypt, Exod. xii. 12, 29; and as it is written in Jeremiah: "Whom I have smitten in mine anger, and in my wrath," xxxiii. 5. In David: "He cast upon them the wrath of his anger, vehement anger, and fury, and straitness, the sending-in of evil angels," Psalm lxxviii. 49. In Amos: "Shall there be evil in a city, and Jehovah hath not done it," iii. 6. In John: "Seven golden phials full of the wrath of God who liveth for ages of ages," Rev. xv. 1, 7, xvi. 1. All which things are predicated of Jehovah, although in truth it is altogether otherwise. The reason why they are predicated, is that mentioned above, as also, that some very general idea may thereby be formed, at first, how the Lord rules and orders all things both in general and particular; and afterwards, how that nothing of evil comes from the Lord, much less that he kills, but that it is man who brings evil on himself, and kills and destroys himself; and yet it is not man, but evil spirits, who excite and lead him; still man is the agent, inasmuch as he believes himself to be so. Thus then it is, that it is here predicated of Jehovah that He would destroy man, when yet it was man himself who destroyed and extinguished himself. How the case is, may especially appear from those in another life, who are in torment and hell, in that they are continually lamenting, and attributing all the evil of punishment to the Lord: the case is similar with evil spirits in the world of evil spirits, who place their delight, yea, their greatest delight,

in this, that they may hurt and punish others ; they who are hurt and punished suppose that their sufferings come from the Lord, but they are told and convinced, that not the least portion of evil comes from the Lord, but that they bring evil upon themselves : for such is the state, and such the equilibrium of all things in another life, that evil returns upon him who does it, and becomes the evil of punishment, and that it is inevitable : this is called its permission, for the sake of the amendment of evil : still however the Lord turns all the evil of punishment into good, so that nothing but good is from the Lord. But what permission is, no one has hitherto known ; what is permitted, is supposed to be done by him who permits it, by reason of his permission ; but the case is altogether otherwise, concerning which, by the Divine Mercy of the Lord, in a future part of this work.

593. That by the expression, “ Whom I created from off the faces of the ground,” is signified man belonging to the posterity of the Most Ancient Church, appears not only from this circumstance, that he is called man whom He created, that is, whom He regenerated, and afterwards, whom He made, that is whom He perfected, or regenerated until he became celestial, but also from this, that it is said from off the faces of the ground, where ground signifies the church, as was shown above ; it is further apparent from this, that it is treated of those who immersed the doctrinals of faith in their lusts, and they who had not the doctrine of faith, could not do so ; such as are out of the church, are in ignorance respecting truth and good : they who are in ignorance may be in a certain species of innocence, while they speak and act in some respects contrary to the truths and goods of faith, for they may be influenced by a kind of zeal for the worship with which they were imbued from infancy, and which therefore they suppose to be true and good ; but the case is altogether different with those who have with them the doctrine of faith, for they may mix what is true with what is false, and what is holy with what is profane ; hence their condition in another life is much worse than that of those who are called Gentiles, concerning which, by the Divine Mercy of the Lord, in the following pages.

594. That from man to beast, and even to the creeping thing, signifies, that whatever is of the will would extinguish him, appears from the signification of man, of beast, and of creeping thing. Man is man only by virtue of will and understanding,

whereby he is distinguished from the brutes, being in other respects like unto them. With the people here spoken of, all will of good, and all understanding of truth, were lost, and in the place of the will of good, wild lusts succeeded, and in the place of the understanding of truth, wild phantasies, the latter being mixed together with the former ; wherefore when they had thus, as it were, destroyed remains, they could not otherwise than become extinct. That whatever has relation to will is called beast and creeping thing, appears from what was shown above concerning beasts and creeping things : but here, by reason of the quality of the people spoken of, beasts do not signify good affections, but evil, consequently lusts ; and by creeping things are signified pleasures, as well corporeal as sensual : that beast, and creeping things have such a signification, needs no further proof from the Word, enough having been already said on the subject, n. 45, 46, 142, 143, which see.

595. That the fowl of the air signifies whatever is of the understanding or of thought, may be also seen above, n. 40.

596. Verse 8. *And Noah found grace in the eyes of Jehovah.* By Noah is signified a new church ; by finding grace in the eyes of Jehovah is signified, that the Lord foresaw that thus mankind might be saved.

597. By Noah is signified a new church, which is to be called the Ancient Church, in order to distinguish between the Most Ancient Church which was before the flood, and that which existed after the flood. The states of those churches were altogether different ; that of the Most Ancient Church consisted in their having from the Lord a perception of good, and thence of truth ; the state of the Ancient Church, or Noah, was that they possessed a conscience of what is good and true ; such as the difference is between having perception and having conscience, such also was the difference between the state of the Most Ancient Church, and the state of the Ancient Church : perception is not conscience ; the celestial have perception, the spiritual have conscience ; the Most Ancient Church was celestial, but the Ancient was spiritual. The Most Ancient Church enjoyed immediate revelation by fellowship with spirits and angels, and also by visions and dreams, from the Lord, by which it was given them to know in general what was good and true, and when they had attained such general knowledge, then by means of perceptions they confirmed those general principles, as it were, in innumerable instances, which innumerable instances

were the particulars, or singulars, of the generals to which they had relation ; thus generals as principles were every day strengthened and confirmed : whatsoever was not in agreement with those generals, that they perceived was not true, and whatsoever was in agreement, that they perceived to be true : such is the state also of the celestial angels. In the Most Ancient Church these general principles were celestial and eternal truths ; as that the Lord rules the universe ; that all good and truth are from the Lord ; that all life is from the Lord ; that man's proprium is nothing but evil ; and that in itself it is dead ; besides others of a like nature ; in all which they received a perception from the Lord of innumerable confirming and consenting things. Love with them was the principal of faith ; by means of love it was given them of the Lord to perceive whatever was of faith, in consequence whereof faith with them was love, as was said above. But the Ancient Church became altogether different, of which, by the Divine Mercy of the Lord, in what follows.

598. That he found grace in the eyes of Jehovah, signifies that the Lord foresaw that thus mankind might be saved. The mercy of the Lord involves in it, and regards the salvation of the whole human race, and so also does grace, wherefore the salvation of mankind is signified. By Noah is signified, not only a New Church, but also the faith of that church, which was the faith of charity ; thus the Lord foresaw, that by the faith of charity the human race might be saved, concerning which faith hereafter. But mercy and grace are distinguished in the Word, and the distinction is according to the difference of the recipient subjects : mercy is applied to those who are celestial, but grace to those who are spiritual ; for the celestial acknowledge nothing else but mercy, the spiritual scarce any thing but grace ; the celestial know not what grace is ; the spiritual scarce know what mercy is, which they make to be one and the same thing with grace ; and this is in consequence of the difference there is between the humiliation of each ; such as are in humiliation of heart, implore the mercy of the Lord, but such as are in humiliation of thought, petition for grace, and if they implore mercy, it is only in a state of temptation, or they do it with the lips alone, and not with the heart. Inasmuch as the new church called Noah was not celestial, but spiritual, therefore it is said to have found, not mercy, but grace, in the eyes of Jehovah. That a distinction is made in the Word between mercy and grace, is evident from several passages, where Jehovah is called

merciful and gracious, as in Psalm ciii. 8 ; cxi. 4 ; cxii. 4 ; Joel ii. 13. In like manner they are distinguished in other passages, as in Jeremiah : " Thus saith Jehovah, the people left of the sword, found grace in the wilderness, even Israel, when I went to cause him to rest ; Jehovah hath appeared from afar unto me, and I have loved thee with the love of an age, therefore with mercy have I attracted thee," xxxi. 2, 3 ; where grace is predicated of the spiritual, and mercy of the celestial. In Isaiah : " Therefore will Jehovah wait to give grace unto you, and therefore will He raise Himself to have mercy upon you," xxx. 18 ; where grace in like manner has respect to what is spiritual, and mercy to what is celestial. In the following paragraph where Lot says to the angels : " Behold now thy servant hath found grace in thine eyes, and thou hast magnified thy mercy which thou hast done with me, in vivifying my soul," Gen. xix. 19 : that grace has respect to things spiritual, which are of faith or understanding, is here also evident, because Lot is said to have found grace in the angel's eyes ; but that mercy has respect to things celestial, such as are of love, or the will, appears from this, that the angel is said to have done mercy, and to have vivified the soul.

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9. These are the nativities of Noah : Noah was just and upright in his generations ; and Noah walked with God.

10. And Noah begat three sons, Shem, Ham, and Japheth.

11. And the earth was corrupt before God ; and the earth was filled with violence.

12. And God saw the earth, and behold, it was corrupt, for all flesh had corrupted his way upon the earth.

13. And God said unto Noah, the end of all flesh is come before me, because the earth is filled with violence from their faces, and behold, I will destroy them with the earth.

14. Make thee an ark of gopher wood, mansions shalt thou make the ark, and shalt pitch it within and without with pitch.

15. And thus shalt thou make it ; three hundred cubits the length of the ark, fifty cubits the breadth of it, and thirty cubits its height.

16. A window shalt thou make to the ark, and to a cubit shalt thou finish it above ; and the door of the ark shalt thou set in the side thereof ; lowest, second, and third [mansions] shalt thou make it.

17. And I, behold I, do bring a flood of waters upon the earth

to destroy all flesh, wherem is the breath of lives; from under the heavens; all that is in the earth shall expire.

18. And I will establish my covenant with thee; and thou shalt enter into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19. And of every living thing of all flesh, pairs of all, shalt thou cause to enter into the ark, to be made alive with thee; they shall be male and female.

20. Of fowl after its kind, and of beast after its kind; of every creeping thing of the ground after its kind; pairs of all shall enter in to thee to be made alive.

21. And take thou unto thee of all food that is eaten, and gather to thee, and it shall be for food for thee and for them.

22. And Noah did according to all that God commanded him, so did he.

## THE CONTENTS.

599. The subject here treated of is the state of the Church, which was called Noah, previous to regeneration.

600. The man of that Church is described, as being such, that he might be regenerated, verse 9; but that hence arose three kinds of doctrines, which are Shem, Ham, and Japheth, verse 10.

601. That the rest of mankind who were of the Most Ancient Church, could not be regenerated, by reason of their direful persuasions and filthy lusts, verses 11, 12, whereby he would utterly destroy himself, verse 13.

602. But this was not the case with the man of the church called Noah, who is described by the ark, verse 14, and the remains in him are described by the measures, verse 15, and his intellectuals by a window, door, and mansions, verse 16.

603. That he should be preserved, when the rest would perish by an inundation of evil and the false, verse 17.

604. And that the goods and truths which were with him, should be saved, ver. 18; consequently, whatever was of the understanding, and whatever was of the will, by regeneration, verses 19, 20: to receive which he was to be prepared, verse 21; and that it was so done, verse 22.

## THE INTERNAL SENSE.

605. It is now treated concerning the formation of a new church, which is named Noah, and its formation is described by

the ark, into which were received living things of every kind ; but before that new church could exist, the man of the church, as is usual, must needs endure many temptations, which are described by the elevation, fluctuation, and delay of that ark on the waters of the flood ; and at length, his becoming a true spiritual man, and being set at liberty, is described by the cessation of the waters, and other things which follow. It is impossible for any one to see these spiritual contents, who abides only in the sense of the letter, from this cause particularly, that all these things have an historical connexion, and suggest an idea as of a history of events ; but such was the style of writing at that time, which to them was most agreeable,—namely, that all things should be involved in types, and these types be reduced to an historical arrangement ; and the more perfectly they cohered in a historical series, so much the more suitable was it to their genius ; for in those ancient times they did not apply themselves so much to the sciences, as at this day, but to profound and deep thoughts, from whence such things were as an offspring : this was the wisdom of the ancients.

606. That the flood, the ark, and consequently the things described concerning the flood and the ark, signify regeneration, and also the temptations which precede it, is known in some measure to the learned at this day, by whom regeneration and temptations are likewise compared to the waters of a flood.

607. In the following pages is described the quality of the church called Noah ; for the sake however of forming some idea thereof, it is proper to give a brief description of it. The Most Ancient Church, as was said, was celestial, but this church was become spiritual : the Most Ancient Church had a perception of what was good and true ; this, or the Ancient Church had no perception, but in the place thereof a kind of dictate, which may be called conscience. But what has heretofore been unknown to the world, and will perhaps appear incredible, the man of the Most Ancient Church had internal respiration, and none external but what was tacit ; wherefore they did not so converse by expressions of speech, as afterwards and at this day, but by ideas, like the angels, which ideas they were able to express by numberless changes of the countenance and face, especially of the lips, in which there are innumerable series of muscular fibres, at this day not unfolded, by which, at that time being free and unfolded, they were able to suggest, signify, and represent their ideas in such a manner, that they could express

in a minute of time what at this day could not be expressed by articulate sounds or words under an hour; and such expression was much more full, and evident to the apprehension and understanding, than can be conveyed by language and series of combined words. This perhaps will appear incredible, but nevertheless it is true. There are also many others not from this earth, who have conversed in like manner, and who converse thus at this day, concerning whom, by the Divine Mercy of the Lord, in the following work. It is further given me to know the quality of that internal respiration, and how in process of time it was changed; and whereas they had such respiration as the angels have, who respire in like manner, therefore their minds were in deep ideas of thought, and they were in a capacity of enjoying such perception as cannot be described; and if it should be described, as to its true nature, yet because it would not be comprehended, so it would not be believed. But in their posterity that internal respiration by degrees vanished, and with those who were occupied by direful persuasions and phantasies, it was so changed, that they could no longer express visibly any idea of thought but what was most deformed, the consequence whereof was, that they could not survive, wherefore they all became extinct.

608. When internal respiration ceased, external respiration by degrees succeeded, nearly such as exists at this day; and with external respiration came the language of words, or of articulate sound, into which the ideas of thought are determined. Thus the state of man was altogether changed, and he became such that he could no longer have such perception, but instead of perception he had another kind of dictate, which may be called conscience, as being like to conscience, although it was somewhat intermediate between perception and the conscience at this day known to some. And when the ideas of thought were thus determined, viz. into verbal expressions, then mankind could no longer be instructed through the internal man, as was the case with the Most Ancient Church, but through the external: wherefore then doctrinals succeeded instead of the revelations of the Most Ancient Church, which doctrinals might first be comprehended by the external senses, and out of which material ideas of the memory might be formed, and thence ideas of thought, by which, and according to which, they were instructed. Hence it was, that this church which succeeded, had a genius altogether different from that of the Most Ancient



Church ; into which genius, or into which state, unless the Lord had reduced mankind, no man could possibly have been saved.

609. Whereas the state of the man of this church, which is called Noah, was altogether changed from the state of the man of the Most Ancient Church, therefore, as just observed, he could no longer be informed and enlightened in the same manner as the most ancient man, because the internals were closed, so that there was no longer any communication with heaven but what was unknown ; wherefore neither could he be instructed except by an external way, viz. that of the senses, or sensual, as was said. It was on this account that, of the Divine Providence of the Lord, the doctrinals of faith, with certain revelations of the Most Ancient Church, were preserved for the use of this posterity : these doctrinals were first collected by Cain, and laid up that they might not be lost, wherefore it is said of Cain, that he had a mark set upon him, lest any one should slay him, concerning which things may be seen what was said at that place, ch. iv. 15 : afterwards they were reduced into doctrine by Enoch : but as this doctrine was of no use at that time, and was intended only for posterity, therefore it is said that God took him, see chap. v. 24. These doctrinals of faith were what were preserved by the Lord for the use of this posterity or church ; for it was foreseen by the Lord that perception would perish, wherefore also it was provided, that those should remain.

610. Verse 9. *These are the nativities of Noah ; Noah was just and upright in his generations ; and Noah walked with God.* By the nativities of Noah is signified a description of the reformation or regeneration of the new church : by Noah's being just and upright in his generations is signified, that he was such, that he could be gifted with charity ; just has relation to the good of charity ; upright to the truth of charity ; generations have respect to faith : to walk with God signifies here, as above concerning Enoch, the doctrine of faith.

611. That by the nativities of Noah is signified a description of the reformation or regeneration of the new church, appears from what was said above, chap. ii. 4, v. 1.

612. That by Noah's being just and upright in his generations, is signified, that he was such that he could be gifted with charity, appears from the signification of just and upright, since just has relation to the good of charity, upright to the truth of charity : it appears also from the essential of that church, which

was charity, of which, by the Divine Mercy of the Lord, hereafter. That just has relation to the good of charity, and upright to the truth of charity, is evident from the Word : as in Isaiah : “ They shall seek me daily, and shall desire the knowledge of my ways, as a nation that doeth justice, and doth not forsake the judgment of their God ; they shall ask of me the judgments of justice ; they shall desire the approaching of God,” lviii. 2 ; in which passage judgment signifies what has relation to truth, and justice what has relation to good ; to do judgment and justice was a customary form of speech denoting what is true and good, as Isaiah lvi. 1, Jeremiah xxii. 3, 15, xxiii. 5, xxxiii. 15, Ezekiel xxxiii. 14, 16, 19. The Lord said, “ The just shall shine as the sun in the kingdom of my Father,” Matt. xiii. 43 ; signifying those who are endowed with charity : also, speaking of the consummation of the age, he said, “ The angels shall go forth, and shall sever the wicked from the midst of the just,” verse 49 ; signifying likewise those who are in the good of charity. But upright signifies what is true originating in charity ; for truth may be derived from sundry origins, but that which originates in the good of charity from the Lord, is called upright, and an upright man ; as in David : “ Who shall sojourn in thy tent ? who shall dwell in the mountain of thy holiness ? he that walketh upright, and doeth justice, and speaketh the truth in his heart,” Psalm xv. 1, 2 ; giving a description of the upright. Again : “ With the holy thou bearest thyself holy, with the upright man thou showest thyself upright,” Psalm xviii. 25 ; where an upright man is one who is such from the holy or good of charity. Again : “ Jehovah will not withhold good from them that walk in uprightness,” Psalm lxxxiv. 11. That an upright man is one who is true from good, or who speaks and does truth from charity, is evident from this, that the expressions to walk, and way, and also right, or rectitude, which are expressions relating to truth, are often applied to the upright, or to uprightness ; as in David : “ I will inform the upright in the way, when will he come unto me ? I will walk in the uprightness of my heart in the midst of my house,” Psalm ci. 2 : and, “ He that walketh in the way of the upright shall minister unto me,” verse 6, of the same Psalm : again : “ Blessed are the upright in way, who walk in the law of Jehovah,” Psalm cxix. 1 : and again : “ Uprightness and rectitude shall guard me,” Psalm xxv. 21 : and again : “ Mark the upright, and behold the right, for the end of that man is peace,” Psalm xxxvii. 37.

Hence it appears that he is called just, who does good, and upright, who thence does what is true ; which also is to do justice and judgment : holiness and justice are the celestial of faith ; uprightiness and judgment are the spiritual thence.

613. That generations have relation to faith, does not appear from the sense of the letter, which is historical ; but inasmuch as here there are internal things only, by generations are signified the things which are of faith ; it also appears from the series, that generations here are nothing else. In the Word, the same signification sometimes occurs : as in Isaiah : “ They shall build of thee the old waste places ; thou shalt raise up the foundations of generation and generation, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in,” lviii. 12 ; in which passage every expression signifies somewhat of faith ; the old waste places, the things which are of the celestials of faith ; the foundations of generation and generation, the things which are of the spirituals of faith ; which were fallen from ancient times. In the same prophet : “ They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of generation and generation,” lxi. 4 ; which are also signified in the same sense as before. Again : “ They shall not labor in vain, nor generate to perturbation, for they are the seed of the blessed of Jehovah, and their offspring with them,” lxxv. 23 : where also, to generate is predicated of the things that are of faith, to labor, of the things that are of love ; the latter are called the seed of the blessed of Jehovah, the former are called offspring.

614. That to walk with God signifies the doctrine of faith, may be seen in the explication above, concerning Enoch, chap. v. 22, 24, of whom also it is said, that he walked with God. The doctrine of faith preserved for the use of posterity was there signified ; and whereas this was the posterity, for whose use it was preserved, the phrase is now resumed.

615. The quality of the man of this church is here described in general, not what he was as yet, for his formation is treated of afterwards, but what he was capable of becoming, to wit, that by the knowledges of faith he might be gifted with charity, and thus act from charity, and from the good of charity know what was true : wherefore the good of charity, or just, precedes, and the truth of charity, or upright, follows. Charity, as was said above, is love towards the neighbor, and mercy ; and is a degree of love inferior to what prevailed in the Most Ancient

Church, which was love towards the Lord : thus then love descended, and became more external, and is to be called charity.

616. Verse 10. *And Noah begat three sons, Shem, Ham, and Japheth.* By Noah's begetting three sons is signified, that three kinds of doctrines thence sprung, which are signified by Shem, Ham, and Japheth.

617. That by Noah's begetting three sons is signified, that three kinds of doctrines thence sprung, appears from all that has been said above respecting names, as signifying nothing else but churches, or what is the same thing, doctrines : they have here also the same signification ; but here they are only mentioned for the sake of the series or connexion with what goes before ; by which it appears, that it was foreseen by the Lord, that a man of this genius and temper was capable of being gifted with charity, but still that three kinds of doctrines would thence have birth, of which doctrines more will be said, by the Divine Mercy of the Lord, when we come to treat of Shem, Ham, and Japheth.

618. It is said that Noah was just and upright, that he walked with God, and, in the passage before us, that he begat three sons, when yet these expressions relate not to what Noah then was, and did, but to what he was about to be and to do at a future time ; concerning which mode of expression it is to be observed, that the internal sense of the Word is such as to have no respect to times : and this mode of expression is usually adopted in the original language, where sometimes one and the same word is applicable to any time ; thus the interior contents appear more evidently : the original language derives such mode of expression from the internal sense, which is more manifold than any one can suppose, or believe ; hence it does not suffer itself to be bounded by times and by distinctions.

619. Verse 11. *And the earth was corrupt before God, and the earth was filled with violence.* By the earth is signified that nation spoken of above, which is said to be corrupt by reason of their direful persuasions, and to be filled with violence by reason of their filthy lusts : the term God is applied here and in the subsequent parts of this chapter, because there was now no church.

620. That by earth is signified that nation above spoken of, is plain from what was shown concerning the signification of earth and ground : earth is an expression which is very frequently used in the Word, and by it is signified the earth or

land where the true church of the Lord is, as the earth, or land of Canaan ; it is earth or land also where the church is not, as the earth or land of Egypt, and of the Gentiles, consequently earth is used to signify the nation which dwells therein ; and as it signifies a nation in general, so it signifies every one in particular, according to his nature and quality, who makes a part of the nation. Earth is so called from celestial love, as the earth or land of Canaan, and also from defiled loves, as the earth or lands of the Gentiles ; but ground is so called from faith which is sown therein ; for as was shown above, earth is the continent\* of ground, and ground is the continent of field, as love is the continent of faith, and faith is the continent of the knowledges of faith, which are sown therein : in the present case, earth is taken for the nation, in which the all of celestial love, and of the church, was lost : it is from the subject of which it is predicated, that the thing predicated is known and ascertained.

621. That the earth is called corrupt by reason of direful persuasions, and filled with violence by reason of filthy lusts, appears from the signification of the expression to corrupt, and of the expression violence. In the Word, one expression is never used for another, but that expression is constantly applied, which peculiarly gives the signification of the thing treated of, and this in such a manner, that it instantly appears from the expressions alone which are applied, what is signified in the internal sense ; thus it is in the present case with the expressions corrupt and violence : corrupt is predicated of what relates to the understanding when it is desolate ; violence of what relates to the will when it is vastated ; thus corrupt is predicated of persuasions, and violence of lusts.

622. That to corrupt is predicated of persuasions, appears in Isaiah : “ They shall not do evil, nor corrupt, in all the mountain of my holiness, because the earth shall be full of knowledge from Jehovah,” xi. 9 : and in like manner, chap. lxxv. 25 ; in which passage, to do evil has respect to the will, or lusts ; and to corrupt has respect to the understanding, or the persuasions of what is false. So in the same prophet : “ Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corruptors,” i. 4 : in this passage, as in other places, na-

\* It may be proper to inform the unlearned reader that the word *continent* is here used to signify what contains any thing, being derived from the Latin word *contineo*, signifying *to contain*.

tions, and a seed of evil doers, denote evils which are of the will, or lusts ; people, and children that are corruptors, denote the falses which are of the understanding, or persuasions. In Ezekiel : 'Thou art corrupt more than they in all thy ways,' xvi. 47 ; where to be corrupt is spoken of the things which relate to understanding, reason, or thought, for way is an expression signifying truth. In David : "They have done a corrupt and abominable work," Psalm xiv. 1 ; where corrupt denotes dreadful persuasions, and abominable denotes filthy lusts, which influence a work, or from which a work proceeds. In Daniel : "After threescore and two weeks shall Messiah be cut off, but not for himself, and the people of a leader that shall come shall corrupt the city and the sanctuary, and the end thereof shall be with a flood," ix. 26 ; where in like manner to corrupt is predicated of the persuasions of what is false, and of such persuasions a flood is predicated.

623. That the earth is said to be filled with violence by reason of filthy lusts, and particularly the lusts which originate in self-love, or insolent haughtiness of spirit, is very evident from the Word : it is called violence when violence is offered to holy things by the profanation thereof, as was the case with these antediluvians, who immersed the doctrinals of faith in all kinds of lusts. So in Ezekiel : "My faces will I turn away from them, and they shall profane my secret, for the burglars shall enter into it, and shall profane it ; make a chain, for the land is full of the judgment of bloods, and the city is full of violence," vii. 22, 23 : in this passage the violent are described, as being of the character just mentioned. So in the same prophet : "They shall eat their bread in solicitude, and drink their waters in desolation, that the land may be vastated from its fulness, because of the violence of all them that dwell therein," xii. 19 ; bread which they shall eat in solicitude signifies things celestial ; waters which they shall drink in desolation signify things spiritual, to which they had offered violence, or which they had profaned. In Isaiah : "Their webs shall not become garments, neither shall they be covered in their works ; their works are works of iniquity, and the act of violence is in their hands," lix. 6 ; where webs and garments are predicated of the things belonging to understanding or thought ; and iniquity and violence of the things belonging to the will or works. So in Jonah : "Let them turn every one from his evil way, and from the violence which is in their hands," iv. 8 ; where evil way is predi-

cated of the falses which relate to understanding ; and violence is predicated of the evils which relate to will. In Jeremiah : “ There shall come in a year a rumor and violence in the land,” li. 46 ; a rumor signifies such things as are of understanding ; violence such things as are of will. In Isaiah : “ He did no violence, neither was deceit in his mouth,” liii. 9 ; where violence denotes what relates to will, and deceit in the mouth, what relates to understanding.

624. That the subject here treated of is a state of the church’s non-existence, appears from this, that in this and the following verses of the present chapter the name God is applied, whereas in the foregoing verses the name Jehovah was applied. When the church is in a state of non-existence, the name God is used, but when the church exists, the name Jehovah is used ; as, in the first chapter of Genesis, when the church was not, mention is made of God, but in the following chapter, when there was a church, mention is made of Jehovah God : Jehovah is a name most holy, and belongs only to the church ; whereas God is not so, inasmuch as every nation had Gods, and therefore the name God was not so holy : it was not allowed any one to name the name Jehovah, but those who had the knowledge of the true faith ; whereas every one might name the name of God.

625. Verse 12. *And God saw the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth.* By God seeing the earth, is signified that God knew man : by the earth’s being corrupt is signified, that there was nothing but what was false : by all flesh corrupting his way upon the earth is signified, that the corporeal of man destroyed all understanding of truth.

626. That by God’s seeing the earth is signified, that He knew man, may appear plain to every one ; for God, who knows all and every thing from eternity, has no need to see, or look, what is the state of any thing : to see, or look, is a human act, and therefore, as was said at verse 6, it is spoken according to what appears in man ; yea, insomuch that He is even said to see with eyes.

627. That by all flesh corrupting its way on the earth, is signified, that the corporeal of man had destroyed all understanding of truth, appears from the signification of flesh spoken of above, verse 3, that it is in general every man, and in particular the corporeal man, or all that is corporeal ; and from the signification of way, that it is the understanding of truth, or truth

itself: that way is predicated of the understanding of truth, or of truth itself, may appear from a variety of passages from the Word above quoted, and further from these which follow in Moses: "Jehovah said, Arise, get thee down quickly from hence, because thy people have corrupted themselves, they have quickly turned aside out of the way which I commanded them, they have made them a molten [image]," Deut. ix. 12, 16; signifying that they had turned from the precepts which are truths. In Jeremiah: "Whose eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his works," xxxii. 19; ways signify a life according to the precepts; the fruit of works is life derived from charity; thus way is predicated of truths, which belong to precepts and commandments; as is the case also with these expressions, the son of man, and man [vir], as was shown above; see likewise, Jer. vii. 3. chap. xvii. 10. To the same purport in Hosea: "I will visit upon him his ways, and recompense to him his works," iv. 9; and in Zechariah: "Return ye from your evil ways, and your evil works; like as Jehovah of Sabaoth hath thought to do unto us according to our ways, and according to our works," i. 4, 6; where the sense is similar, though opposite to that of the foregoing passages, because here the ways are evil, and the works evil. In Jeremiah: "I will give them one heart and one way," xxxii. 39; where heart signifies goods, and way truths. So in David: "Make me to understand the way of thy commandments; remove me from the way of a lie; and grant me thy law graciously; I have chosen the way of truth: I will run the way of Thy precepts," Psalm cxix. 26, 27, 29, 30, 32, 35; where the way of commandments and precepts is called the way of truth, to which the way of a lie is contrary. Again: "Show me thy ways Jehovah, teach me thy paths; guide my way in thy truth, and teach me." Psalm xxv. 4, 5; where way in like manner evidently signifies truth. So in Isaiah: "With whom did Jehovah take counsel, and instructed him, and taught him the path of judgment, and taught him knowledge, and made him to know the way of understanding?" xl. 14; where way plainly signifies the understanding of truth. In Jeremiah: "Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, which is the good way, and walk therein," vi. 16; denoting in like manner the understanding of truth. Again, in Isaiah: "I will lead the blind in a way they have not known,



I will lead them in paths they have not known," xlii. 16 : both way, and path, and by-way, and broad-way, and street, are predicated of truths, because they lead to truth ; as also in Jeremiah : " They have caused them to stumble in their ways, the ancient by-ways, to walk in paths, a way not cast up," xviii. 15. In like manner in the book of Judges : " In the days of Jael the highways ceased, and they that walked in paths went through winding by-paths ; streets ceased in Israel," v. 6.

628. The internal sense in this passage is, that every man, whosoever was on the earth, where the church was, corrupted his way, so that he did not understand truth, because every man was become corporeal : this was the case, not only with those who are treated of in the foregoing verse, but also with those who are called Noah, and who are particularly treated of in this and in the following verse ; for such was their nature before they were regenerated. This previous description is given of them, because their regeneration is treated of in the following verses ; and whereas little of the church remained, the name God is here used, and not Jehovah. In this verse is signified that there was nothing true ; in the subsequent verse, that there was nothing good ; only in the remains which were with those who are called Noah, for without remains regeneration is impossible ; also in the doctrinals with which they were acquainted : but there was not any understanding of truth, which never exists, except where there is a will of good ; where will is not, there neither is understanding, and such as the will is, such is also the understanding. The most ancient people had the will of good, because they had love towards the Lord, and thence had the understanding of truth, but this understanding perished utterly with the will : a sort of rational truth, and natural good, remained with those who are called Noah, and therefore they were in a capacity of being regenerated.

629. Verse 13. *And God said unto Noah, The end of all flesh is come before me, because the earth is filled with violence from their faces ; and behold I will destroy them with the earth.* By God's saying, is signified, that it was so : the end of all flesh is come before me, signifies, that mankind must of necessity perish : because the earth is filled with violence, signifies, that there was no longer any will of good : behold I will destroy them with the earth, signifies, that mankind, with the church, would perish.

630. That by God's saying, is signified, that it was so, appears from this consideration, that with Jehovah, to be [esse] is all and every thing.

631. That the end of all flesh is come before me, signifies, that mankind must of necessity perish, is evident from the words themselves, and also from the signification of flesh, as denoting every man in general, and the corporeal man in particular, according to what was shown above.

632. That by the earth's being filled with violence, is signified, that there was no longer any will of good, is plain from what was said and shown above, verse 11, concerning the signification of violence: in the foregoing verse mention is made of the understanding of truth, and in this of the will of good, that both perished with the man of the church.

633. The real case is this, that there is with no man any understanding of truth, and will of good, not even with those who were of the Most Ancient Church; but when they become celestial, it appears as if the will of good, and the understanding of truth, were with them, when nevertheless they are of the Lord alone, which such celestial men know, acknowledge, and perceive: as is the case also with the angels; insomuch that whosoever does not know, acknowledge, and perceive it to be so, is totally destitute of the understanding of truth, and the will of good. With every celestial man, and with every angel, even the most celestial, his proprium is nothing but false and evil; for it is known, that the heavens are not pure before the Lord, and that all good and all truth are of the Lord alone: but in proportion as man and angel is in a capacity of being perfected, so by the divine mercy of the Lord he is perfected, and, as it were, receives the understanding of truth, and will of good: but that he possesses them is only an appearance. Every man is capable of being perfected, and consequently of receiving this gift of the Lord's mercy, according to the actualities of every one's life, appropriately to the hereditary evil implanted from his parents.

634. But it is very difficult to explain to the apprehension, what the understanding of truth and the will of good are in a proper sense, by reason that whatever a man thinks, he supposes to be of understanding, because he so terms it; and whatever he desires, he supposes to be of will, because he so terms it: and it is the more difficult to explain this point to the apprehension, because most people at this day are also ignorant

that the intellectual is distinct from the voluntary ; for when they think any thing, they say that they *will*, and when they will any thing, they say that they *think* : one cause of the difficulty arises from their using such terms to express themselves : a further cause of the difficulty here spoken of is, that mankind are immersed solely in things corporeal, or their life is in the outermosts. Owing to these causes they are also ignorant, that there is in every man an interior, and somewhat still more interior, yea, an inmost ; and that his corporeal and sensual is the outermost : lusts and things of memory are the first interiors : affections and things rational are still more interior ; and the will of good, and understanding of truth are inmost : and all these things are so distinct from each other, that nothing can be more distinct. The corporeal man makes all these things one, and confounds them, which is the reason of his believing, when his corporeal dies, that all things will die with it ; when nevertheless he then first begins to live, and to live by his interiors in an orderly succession. Unless the interiors were thus distinct, and did thus succeed each other, it would be impossible for men to become spirits in another life, or to become angelic spirits, or to become angels, who are thus distinguished according to interiors : hence the three heavens are perfectly distinct from each other. From these observations then it may in some degree appear, what the understanding of truth and the will of good are in a proper sense, and that they can only be predicated of the celestial man, or of the angels of the third heaven.

635. That in the end of the days of the antediluvian church, all understanding of truth and will of good perished, is signified by what was said in the foregoing and in the present verses. This was the case to such a degree, with the antediluvians who were infected with direful persuasions and filthy lusts, that there did not appear the smallest vestige of understanding and will : but with those who were called Noah, there was a reserve of remains, which nevertheless could not form any thing of understanding and will, but only rational truth, and natural good : for as the man is, such is the operation of remains. By remains they were in a capacity of being regenerated, nor did persuasions oppose and absorb the operation of the Lord by remains. Persuasions, or principles rooted in what is false, impede all divine operations, and unless they are first extirpated, it is impossible for man to become regenerate ; but of this, by the Divine Mercy of the Lord, more will be said presently.

636. That by destroying them with the earth is signified, that mankind, with the church, would perish, appears from this, that it is here said, with the earth: for earth in its extended sense signifies love, as was before said, thus the celestial things of the church; in the present case, since no love, nor any thing celestial remained, it signifies self-love, and what is contrary to the celestial church: still however there existed a man of the church, because he possessed the doctrinals of faith: for as was said, earth is the continent of ground, and ground the continent of field, as love is the continent of faith, and faith the continent of the knowledges of faith.

637. With respect to this signification of the words, "I will destroy them with the earth," the case is this. If the Lord's Church were to be altogether extinct on the earth, mankind could in nowise exist, but all and each of them would perish. The church is like the heart, as was before observed; so long as the heart lives, the neighboring viscera and members may live, but as soon as the heart dies, every and each part dies also. The church of the Lord on earth is as a heart, hence the whole human race, even those who are out of the church, have life. The cause hereof is utterly unknown to all; but that some idea may be formed, the whole race of mankind on earth is as the body with its parts, in which body the church is as the heart, and unless there were a church, with which, as with a sort of heart, the Lord might be united through heaven and the world of spirits, a disjunction would ensue, and when there was disjunction of the human race from the Lord, it would instantly perish. And this is the cause that since the first creation of man, there has always existed some church; and whenever any church began to decline, yet still it remained with some. This also was the cause of the Lord's coming into the world; for unless, out of his Divine Mercy, he had come, the whole race of mankind on this earth must have perished, inasmuch as the church at that time was in the extremes, and scarce any good and truth remained. The reason why mankind cannot possibly live, unless it be conjoined with the Lord through heaven and the world of spirits, is, because man, regarded in himself, is much viler than the brutes: in case he were left to himself, he would rush headlong to his own destruction and that of all others, inasmuch as he desires nothing but the ruin of himself and of all. The law of order respecting him would be, that each should love another as himself: but now he loves himself more than

others, and consequently hates all others : whereas with brute animals the case is otherwise ; their order is that according to which they live, thus they live entirely according to the order in which they exist, but man altogether contrary to order ; wherefore unless the Lord had compassion upon him, and joined him to Himself by angels, he would never be able to live a single moment : of this man is ignorant.

638. Verse 14. *Make thee an ark of gopher wood ; mansions shalt thou make the ark, and shalt pitch it within and without with pitch.* By ark is signified the man of this church : by gopher wood his concupiscences : by mansions are signified the two parts of man which are of the will and understanding : by pitching it within and without, is signified preservation from the overflowing of lusts.

639. That by the ark is signified the man of this church, or the church called Noah, may appear sufficiently plain from its description in the following verses ; and also from this, that the Word of the Lord in every part involves spiritual and celestial things, that is, that the Word of the Lord is spiritual and celestial. If the ark, with its pitching, dimensions, and construction, as also the flood, had no other signification than what the letter presents, it would be nothing at all spiritual and celestial, but only a kind of historical account, which would be of no more use to mankind than a similar thing described by profane writers : but because the Word of the Lord, in its bosom, or recess, every where contains and involves things spiritual and celestial, it is most evident, that by the ark, and by all things which are said concerning it, are signified arcana not yet discovered. The like is true in other instances, as in that of the little ark, wherein Moses was hid, and which was placed in the flags near the banks of the river, Exod. ii. 3 ; and still more eminently in respect to the holy ark in the wilderness, which was constructed according to the type shown to Moses on mount Sinai ; in which, unless all and every thing had been representative of the Lord and of His kingdom, it would have been nothing else but a kind of idol, and idolatrous worship : the same is true of the temple of Solomon, which was by no means holy of itself, or by virtue of the gold, silver, cedar and stone in it, but from the particular things represented thereby : in like manner in the present case, unless the ark and its construction, with every particular circumstance thereof, signified some arcanum of the church, the Word would not be the Word of the Lord, but a kind of

dead letter, like the production of any profane writer. Hence it is evident that the ark signifies the man of the church, or the church which was called Noah.

640. That by gopher wood, or woods of gopher, are signified concupiscences, and by mansions the two parts of the man here treated of, which relate to will and understanding, is not as yet known to any person; nor is it possible for any one to know how such things are signified, unless it be first told how it was with that church. The Most Ancient Church, as has been often said, knew, from love, whatever related to faith, or, what is the same thing, from the will of good had understanding of truth; but their descendants inclining, through hereditary corruption, to the dominion of their lusts, immersed therein also the doctrinals of faith, and hence became Nephilim. When therefore the Lord foresaw, that if man continued of such a nature, he would perish eternally, it was ordered and provided by Him, that the voluntary should be separated from the intellectual, and man should be formed, not as before by the will of good, but that by the understanding of truth he should be gifted with charity, which appears like the will of good. This new church, which is called Noah, was thus dealt with, and therefore was altogether of a different genius from the Most Ancient Church. Besides this church there were also others at that time, as the church called Enoch, spoken of above, chap. iv. 25, 26, and several besides, the mention and description whereof are not extant: the church Noah, is here alone described, because of a character entirely differing from the Most Ancient Church.

641. Inasmuch as this man of the church was to be reformed as to that part of man which is called the understanding, before he could be reformed as to the other part which is called the will, it is here described how the things of the will were separated from the things of the understanding, and as it were covered up, and reserved, lest any thing therein should touch it [the will]; for if the things of the will, that is of the lusts, had been permitted to arise, he must have perished eternally, as, by the Divine Mercy of the Lord, will presently appear. Those two parts, the understanding and will, are so distinct in man that nothing can be more so; which it was given me to have a clear knowledge of, even from this, that the intellectuals of spirits and angels enter by influx into the left part of the head, or brain, but the voluntary things into the right part; and in like manner as to the face. When angelic spirits enter by influx, they do it

with much softness and gentleness like the most mild and refreshing auras ; but when evil spirits enter, their influx is like an inundation, into the left part of the brain with their phantasies and direful persuasions, and into the right part with their lusts : their influx is as it were an inundation of phantasies and lusts.

642. Hence it may appear what is implied in this first description of the ark, relating to its being constructed of woods of gopher, and having mansions, and being pitched within and without with pitch, viz. that the other part respecting the will might be preserved from inundation, and only that part might be opened which respects the understanding, and which is described, verse 16, by a window, a door, lowest, secondary, and third mansions. These things may perhaps appear incredible, because they have never heretofore entered into any one's apprehension, and because no one has formed such a conception of the Word of the Lord ; but nevertheless they are most true ; these arcana however, though man is ignorant of them, are comparatively very trivial and general in respect to the particulars contained therein, of which particulars he would not be able to comprehend a single one, if they were declared to him.

643. With regard to the signification of the expressions, as that woods of gopher signify concupiscences, and that mansions signify the two parts of man, this may appear from the Word. Gopher wood is a wood abounding with sulphur, like the fir, and several others of the same kind ; by reason of the sulphur with which it abounds, it is predicated of it that it signifies concupiscences, because it easily catches fire. The most ancient people compared and likened the things which are in man to gold, silver, brass, iron, stone, and wood ; his inmost celestial they likened to gold, the inferior celestial to brass, and what was lowest, or corporeal, therein originating, they likened to wood ; but the inmost spiritual they compared and likened to silver, the inferior spiritual to iron, and the lowest to stone ; and such is the internal signification of these expressions whenever they occur in the Word ; as in Isaiah : " For brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones, iron ; I will also make thy tribute peace, and thine exactors justice," lx. 17 ; where it is treated concerning the kingdom of the Lord, where are no such metals, but only things celestial and spiritual ; and that these are signified by those metals is also plain from this, that mention is made of peace and

justice : in this passage, gold, brass, and wood, have a mutual correspondence, and signify things celestial, or such as belong to the will, as was observed ; and silver, iron, and stone have a mutual correspondence, and signify things spiritual or intellectual. In Ezekiel : “ They shall spoil thy riches, and make a prey of thy merchandise ; thy stones and thy woods,” xxvi. 12 : that by riches and merchandise are not signified worldly riches and merchandise, but celestial and spiritual, is very evident ; the case is the same also with respect to stones and woods ; stones are such things as belong to the understanding, and woods are such things as belong to the will. In Habakkuk : “ The stone crieth out of the wall, and the beam out of the wood answereth,” ii. 11 : stone signifying the lowest of the understanding, and wood the lowest of the will, which answers, when any thing is brought forth from the sensual-scientific principle. In the same prophet : “ Wo unto him that saith to the wood, Awake ; to the dumb stone, Arise, it shall teach ; behold it is laid over with gold and silver, and there is no spirit in the midst thereof ; but Jehovah is in the temple of His holiness,” ii. 19, 20 : here also wood signifies lust, and stone the lowest intellectual, wherefore to be dumb, and to teach, are predicated of it ; by spirit not being in the midst thereof, is signified, that it represents nothing spiritual and celestial, as is the case with a temple, constructed of stone and wood, and these overlaid with gold and silver, in respect to those who think nothing concerning what is represented thereby. In Jeremiah : “ We drink our waters for silver, our woods come for a price,” Lam. v. 5 : where waters and silver signify the things which are of the understanding, and woods such as are of the will. Again in the same prophet : “ Saying to the wood, Thou art my father, and to the stone, Thou hast begotten us,” ii. 27 : in this passage, wood is put for lust, which is of the will, whence conception comes ; and stone for the scientific-sensual, whence comes begetting. Hence it is common with the prophets to speak of serving wood and stone, meaning graven images of wood and stone, by which is signified the serving of lusts and phantasies ; nay, it is even called committing adultery with wood and stone ; as in Jeremiah iii. 9 ; and in Hosea, “ My people ask counsel of their wood, and their staff declares it unto them, for the spirit of whoredoms hath seduced them,” lv. 12 : to denote the asking counsel of a wooden image or lusts. In Isaiah : “ Tophet is ordained of old, the pile thereof is fire and



much wood ; the breath of Jehovah is like a stream of burning sulphur," xxx. 33 : in this passage, fire, sulphur and wood, signify filthy lusts. Woods in general signify such things in the will as are in the lowest degree ; precious woods, as cedar, and the like, signify such things as are good ; the cedar wood used in the temple had this signification ; so had the cedar wood applied in cleansing the leprosy, Levit. xiv. 4, 6, 7, as also the wood which was cast into the bitter waters at Marah, whereby they were made sweet, Exod. xv. 25, of which, by the Divine Mercy of the Lord, more will be said in their places. But the woods which were not precious, and which were made into graven images, and also those which were applied to the making of funeral piles, and the like, signify lusts, as do woods of gopher, mentioned in the present verse, by reason of the sulphur they contain ; as in Isaiah : " The day of the vengeance of Jehovah ; the streams of Zion shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch," xxxiv. 9 : pitch signifies direful phantasies ; brimstone signifies filthy lusts.

644. That by mansions are signified the two parts of man, which are of the will and of the understanding, is evident from what was said, that those two parts, will and understanding, are most distinct from each other, and that on this account the human brain is divided into two parts, which are called hemispheres, to the left of which the things of the understanding appertain, and to the right the things of the will ; this is the most general distinction. Moreover, both the will and the understanding are distinguished into innumerable parts ; for the division of things intellectual, and of things which belong to the will in man, are so many, that it is impossible they should ever be expressed or enumerated as to their universal genera, much less as to their species. Man is as a kind of very minute heaven, corresponding to the world of spirits and to heaven, where all genera and all species of things intellectual, and of things appertaining to the will, are by the Lord distinguished in so most orderly an arrangement, that there is not the smallest thing which is not included therein ; of which by the Divine Mercy of the Lord, more will be said in the following pages. In heaven those divisions are called societies ; in the Word they are called habitations ; by the Lord mansions, John xiv. 2 ; but here they are called mansions, because they are predicated of the ark, by which is signified the man of the church.

645. That by pitching it within and without with pitch, is signified preservation from the overflowing of lusts, is plain from what has been said above: for the man of this church was to be first reformed as to his intellectuals, and therefore he was preserved from the overflowing of lusts, which would have destroyed all the work of reformation. In the original text it is not indeed written, that it should be pitched with pitch, but an expression is applied denoting protection, and derived from the verb to expiate, or propitiate, of consequence implying the same sense: the Lord's expiation or propitiation is protection from the overflowing of evil.

646. Verse 15. *And thus shalt thou make it; three hundred cubits the length of the ark; fifty cubits the breadth of it, and thirty cubits its height.* By numbers in this passage, as above, are signified remains, and that they were few; length is their holiness, breadth is their truth, height is their good.

647. That such is the signification of these words, must needs appear strange and most remote to every one; as that the numbers three hundred, and fifty, and thirty, signify remains, and that those remains were few; also that length, breadth, and height, signify what is holy, true, and good: but besides what was said and shown concerning numbers at verse 1, that there a hundred and twenty signify the remains of faith, such a spiritual interpretation may appear evident to every one also from this, that they who are in the internal sense of the Word, as spirits and angels, are out of all those things which are terrestrial, corporeal, and of a mere worldly nature, consequently they are out of all those things which relate to numbers and measures, and yet it is given them from the Lord to perceive the Word fully, and indeed altogether abstractedly from such things; and as this is truly the case, it may hence appear manifestly, that celestial and spiritual things are here implied, which are so remote from the sense of the letter, that it cannot even appear that such things are contained therein. Hence also man may learn how wild an idea it is, to wish to explore the things of faith by things of sense and science, and not to believe what is not thus accommodated to his apprehension.

648. That numbers and measures, as used in the Word, signify celestial and spiritual things, may appear evidently from the mensuration of the New Jerusalem, and of the Temple, as described in John and Ezekiel. Every one may see, that by the New Jerusalem and by the New Temple is signified the

Lord's kingdom in the heavens and on earth, and that the Lord's kingdom in the heavens and on earth can be no subject of earthly measures; and yet its dimensions, as to length, breadth, and height, are marked in numbers: hence every one may conclude that by the numbers and measures are signified things holy: as in John: "There was given me a reed like unto a rod, and the angel stood and said to me, Rise, and measure the Temple of God, and the altar, and they that worship therein," Rev. xi. 1. And concerning the New Jerusalem: "The heavenly Jerusalem had a wall great and high, having twelve gates, and over the gates twelve angels, and names written which are of the twelve tribes of the sons of Israel; on the east three gates, on the north three gates, on the south three gates, and on the west three gates. The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. He that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof; the city lieth four-square, and its length is as large as its breadth; and he measured the city with the reed, twelve thousand furlongs; the length, and the breadth, and the height of it were equal: And he measured the wall thereof a hundred and forty and four cubits, which is the measure of a man, that is, of an angel," Rev. xxi. 11, 12, 14, 15, 16, 17. In this passage, the number twelve occurs in almost every sentence, which number is most holy, because it signifies the holy things of faith, as was shown above in the explication of the third verse of this chapter, and as will be shown, by the Divine Mercy of the Lord, at the 29th and 30th chapters of Genesis; wherefore also it is added, that that measure is the measure of a man, that is of an angel. The case is similar with respect to the New Temple and New Jerusalem in Ezekiel, which are also described according to measures, chap. xl. 3, 5, 7, 9, 11, 13, 14, 22, 25, 30, 36, 42, 47; chap. xli. 1, to the end; xlii. 5 to 15; Zech. ii. 1, 2; where also the numbers, considered in themselves, signify nothing, the signification being in what is holy, celestial and spiritual, abstracted from the numbers. All the numbers also of the dimensions of the ark, Exod. xxv. of the mercy-seat, of the golden table, of the tabernacle, of the altar; in like manner, Exod. xxv. 10, 17, 23, chap. xxvi. and xxvii. and all the numbers and dimensions of the temple, 1 Kings vi. 2, 3; have the same spiritual signification; besides other cases.

649. But in the present case the numbers or measures of the

ark signify nothing other than the remains, which had been stored up with the man of this church against the time when he was to be reformed, and that these remains were few ; which appears from this circumstance, that the number five is prevalent, which number in the Word signifies somewhat, or a little, as in Isaiah : “ Yet gleaning-grapes shall be left in it, as the shaking of an olive, two, three berries in the top of the uppermost bough, four, five in the fruitful branches thereof,” xvii. 6 ; where two, three and five denote fewness. Again, in the same prophet : “ A thousand at the rebuke of one, at the rebuke of five shall ye flee, till ye be left as a bare pole upon the top of a mountain,” xxx. 17 : denoting also fewness. The smallest fine also for restitution was a fifth part, Levit. v. 16, xxii. 14, Numb. v. 7 ; and the least of addition, when a beast, a house, a field, or tenths were to be redeemed, was a fifth part, Levit. xxvii. 13, 15, 19, 31.

650. That length signifies the holy of the remains, breadth, the true of them, and height the good of them, which are described by the numbers, cannot be so well confirmed and proved from the Word, because all and every thing is predicated according to the subject or thing treated of ; as length when applied to time signifies what is perpetual and eternal, as length of days, Psalm xxiii. 6, xxi. 5, but applied to space it signifies what is holy ; which thence follows : and so it is in the case of breadth and height. This trine dimension belongs to all earthly things, but such dimensions cannot be predicated of celestial and spiritual things ; when they are predicated, abstracted from dimensions, they denote greater and less perfection, and also the quality and quantity of a thing ; as in the present case they denote quality, that they are remains, and their quantity, that they are few.

651. Verse 16. *A window shalt thou make to the ark, and to a cubit shalt thou finish it above ; and the door of the ark shalt thou set in the side thereof : lowest, secondary, and third [mansions] shalt thou make it.* By the window, which was to be finished to a cubit above, is signified the intellectual : by the door on the side is signified hearing : by lowest, secondary, and third [mansions] are signified scientifics, rationals, and intellect-uals.

652. That the window signifies the intellectual, and door hearing, and thus that this verse treats of the intellectual part of man, may appear from what was said above, viz. that the

man of this church was thus reformed. There are in man two lives, one is of the will, the other is of the understanding ; they become two lives when there is no will, but lust in the place thereof ; the other part, or the intellectual, is what may then be reformed, and thereby a new will may afterwards be given, so that they may constitute one life, viz. charity and faith : whereas man was now of such a nature, that he had no will, but mere lust instead thereof, that part which relates to the will was closed, as was said above, verse 14, and the other part, or the intellectual, was opened, which is treated of in this verse.

653. In the process of man's reformation, which is effected by combats and temptations, the case is this, that such evil spirits are at that time associated with him, as excite only his rationals and scientifics, and the spirits which excite lusts are altogether removed from him. For there are two kinds of evil spirits, viz. such as act upon man's reasonings, and such as act upon his lusts : the evil spirits who excite man's reasonings, bring forth all his falses, and endeavor to persuade him that falses are truths, nay, they even change truths into falses : with these, during his state of temptation, man ought to fight, nevertheless it is not man who fights in this case, but the Lord, by means of angels adjoined to man : when falses are separated, and as it were dispersed, by combats, then man is prepared and rendered meet to receive the truths of faith ; for so long as falses have dominion, it is impossible he should receive the truths of faith, inasmuch as the principles of what is false oppose such reception : when he is thus prepared and rendered meet to receive the truths of faith, then, and not before, celestial seeds may be sown in him, which are the seeds of charity ; these seeds cannot be sown in ground where falses prevail, but where truths prevail : thus it is with the reformation or regeneration of the spiritual man ; and thus also it was with the man of this church which is called Noah : hence it is that it is now treated here concerning the window and door of the ark, and concerning its lowest, secondary, and third mansions, all which things appertain to the spiritual or intellectual man.

654. This then it is, which is at this day acknowledged in all churches, that faith comes by hearing. But faith is by no means a mere knowledge of those things which are of faith, this is only science : real faith is acknowledgment ; but acknowledgment cannot possibly exist in any one, unless he be possessed of the principal of faith, which is charity, that is, love towards his-

neighbor, and mercy: where charity is, there is acknowledgment, or there is faith; he who conceives of the matter otherwise, is as far from the knowledge of faith, as earth is from heaven: when charity is present, which is the good of faith, then acknowledgment is present, which is the truth of faith; wherefore during the process of man's regeneration according to scientifics, rationals and intellectuals, it is with a view to prepare the ground, or his mind, for the reception of charity, so that afterwards he may think and act from charity, or the life of charity, at which time, and not before, he is reformed and regenerated.

655. That by a window, which was to be finished to a cubit above, is signified the intellectual, may appear to every one from what has been just now said; and also from this, that the intellectual principle cannot be otherwise compared than to a window above, when the subject treated of is concerning the construction of an ark, and when by an ark is signified the man of the church. In the Word, in like manner, the intellectual of man, whether it be reason, or ratiocination, that is, his internal sight, is called a window; as in Isaiah: "Oh thou afflicted, tossed with tempest, not comforted; I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones," liv. 11, 12: where windows signify intellectuals, and such as are grounded in charity, wherefore they are likened to agate; gates signify rationals derived thence; and the border signifies the scientific and sensual; the church of the Lord is here treated of. All the windows of the temple at Jerusalem represented the same thing; the highest represented intellectuals: the middle, rationals; and the lowest scientifics and sensuels; for there were three stories, 1 Kings v. 4, 6, 8. In like manner, the windows of the New Jerusalem described in Ezekiel, xl. 16, 22, 25, 33, 36. So in Jeremiah: "Death is come up into our windows, is entered into our palaces, to cut off the infant from the street, the young men from the passages," ix. 21; where the windows of the middle mansion are signified, which are things rational, denoting their extinction; an infant in the street means truth beginning to grow. Inasmuch as windows signify intellectuals and rationals which are of truth; they also signify reasonings which are of the false, as in the same prophet: "Wo unto him that buildeth his house in unrighteousness, and his chambers in wrong; who saith, I will build me a house of measures, and large chambers, and cutteth him out windows,

and ceiled with cedar, and painted with vermilion," xxii. 13, 14 ; where windows signify principles of the false. In Zephaniah : " Troops of beasts shall lie down in the midst of her, all the wild beasts of the nations ; both the cormorant and the bittern shall sleep in the chapters of it ; a voice shall sing in the windows, vastation in the thresholds," ii. 14 ; concerning Ashur and Nineveh, Ashur signifying understanding, in the present case vastated ; a voice singing in the windows denoting reasonings from phantasies.

656. That by a door in the side is signified hearing, may hence now plainly appear, nor is there any need of proof by similar passages from the Word ; for the ear, with respect to the internal organs of sense, is as a door on the side in respect to a window above ; or what is the same thing, hearing which is of the ear, in respect to the intellectual [principle] which is of the internal sensory.

657. That by lowest, secondary and third [mansions] are signified scientifics, rationals, and intellectuals, follows also from hence : there are three degrees of intellectuals in man ; his lowest is scientific, the middle is rational, the highest is intellectual : these are so distinct from each other that they would never be confounded ; but man is ignorant of this distinction, because he places life only in the sensual and scientific ; and whilst he abides in that, it is impossible for him even to know that his rational is distinct from the scientific, much less can he know that the intellectual is distinct from both ; when nevertheless the truth of the case is this, that the Lord, through the intellectual in man enters by influx into his rational, and through the rational into the scientific of the memory, whence comes the life of the senses of seeing and hearing : this is the true influx, and this is the true commerce of the soul with the body. Without an influx of the life of the Lord into the intellectuals in man, or rather into the things of the will [voluntaria] and through the things of the will into the intellectuals, and through the intellectuals into the rationals, and through the rationals into the scientifics, which are of the memory, it would be impossible for man to have any life : and although man is immersed in falses and evils, yet still there is an influx of the life of the Lord through the things of the will and of the understanding, but then the things which thus enter by influx are received in the rational part according to its form, and hence comes man's power of reasoning, of reflection, and of understanding what is true and

good. But of these things, by the Divine Mercy of the Lord, in a future part of this work, also concerning the nature of life in brutes.

658. Those three degrees, which in general are called the degrees of man's intellectuals, viz. intellect, reason, and science, are also signified, as was said, by the windows of the three stories in the temple at Jerusalem, 1 Kings vi. 4, 6, 8; and also above by the rivers which went out from the garden of Eden from the east, where the east signifies the Lord; Eden, love which appertains to the will; the garden, intelligence thence derived; the rivers, wisdom, reason, and science, concerning which see above, chap. ii. verses 10, 11, 12, 13, 14.

659. Verse 17. *And I, behold I do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of lives from under the heavens; and all that is in the earth shall expire.* By a flood is signified an inundation of evil and the false: to destroy all flesh wherein is the breath of lives from under the heavens, signifies, that all the posterity of the Most Ancient Church would destroy themselves: all that is in the earth shall expire, signifies those, who were of that church, and were become of such a quality.

660. That by a flood is signified an inundation of evil and the false, appears from what was said above concerning the posterity of the Most Ancient Church, that they were possessed with filthy lusts, and that they immersed therein the doctrinals of faith; hence they were infected with persuasions of what was false, which extinguished all truth and good, and at the same time closed up the way against remains so as to prevent their operation; the consequence whereof must necessarily be, that they would destroy themselves: for when the way is closed up against remains, then man is no longer man, because he can no longer be protected by angels, but is totally and entirely possessed by evil spirits, whose sole study and desire it is to extinguish man; hence came the death of the antediluvians, which is described by a flood, or a total inundation: the influx of phantasies and lusts from evil spirits is also not unlike a kind of flood, and therefore in every part of the Word it is even called a flood or inundation, as, by the Divine Mercy of the Lord, will be seen in what is premised to the next chapter.

661. That by destroying all flesh wherein is the breath of lives from under the heavens, is signified that the posterity of the Most Ancient Church would destroy themselves, appears



from what has been just now observed ; and also from the description given of them above, that they successively and hereditarily derived from their parents such a genius, as to be particularly, above all others, infected with dire persuasions : this proceeded chiefly from their immersing the doctrinals of faith in their filthy lusts ; whereas with those who have no doctrinals of faith, but live altogether in ignorance, the case is otherwise ; they cannot do as those most ancient people did, consequently they cannot profane holy things, and thereby close up the way against remains, and of course cannot expel from themselves the angels of the Lord. Remains, as was said, are all things of innocence, of charity, of mercy, and of the truth of faith, which man from infancy has had of the Lord, and has learnt : all and each of those things are laid up in store, and if man should not possess them, it would be impossible for any thing of innocence, of charity, and of mercy to be in his thoughts and actions, consequently there could be nothing of good and truth therein, and hence he would be worse than the savage beasts : the like would happen in case he had remains of such things, and yet by filthy lusts, and direful persuasions of what is false, should stop up the way against them, and prevent their operation : such were the antediluvians who destroyed themselves, and who are understood by all flesh wherein was the spirit of lives under the heavens. Flesh signifies, as was shown above, every man in general, and the corporeal man in particular. The spirit of lives signifies all life in general, but peculiarly the life of those who have been regenerated, consequently in the present case the last posterity of the Most Ancient Church, in which, although there was no life of faith remaining, yet still, by reason of deriving from their parents something of seed thence which they choked, it is here called the spirit of lives, or in whose nostrils is the breath of the spirit of lives, as in chap. vii. verse 22. Flesh under the heavens signifies the merely corporeal ; heavens are the intellectuals of truth, and the voluntary things of good, and when they are separated from the corporeal, it is impossible for man any longer to live : what sustains man is his conjunction with heaven, that is, by heaven, with the Lord.

662. That by all which is on the earth expiring, are signified those who were of that church, and were become of such a nature, may appear from this, that earth does not signify the whole habitable globe, but only those who are of the church, as was shown above ; consequently there is no particular flood

here meant, much less a universal flood, but only the expiration or suffocation of those who were of the church, when they were separated from remains, and thereby from the intellectuals of truth, and from what appertained to the will of good, consequently from the heavens. That earth signifies the tract where the church is, consequently those who are of the church, may appear not only from the passages of the Word already quoted, but also from the following : " Thus saith Jehovah : ' The whole earth shall be desolate ; yet will I not make a consummation ; for this shall the earth mourn, and the heavens above be black,' " Jeremiah iv. 27, 28 ; where the earth signifies the inhabitants in that tract where the church is, which was vastated. In Isaiah : " I will shake the heavens, and the earth shall be moved out of her place," xiii. 13 : in which passage the earth signifies man about to be vastated, who dwelt in that tract where the church was. In Jeremiah : " The slain of Jehovah shall be in that day from one end of the earth to the other end of the earth," xxv. 33 : where the end of the earth does not signify the whole habitable globe, but only the tract where the church was, consequently the men who were of the church. Again, in the same prophet : " I will call for a sword upon all the inhabitants of the earth ; a tumult shall come to the ends of the earth, because Jehovah hath a controversy with the nations," xxv. 29, 31 ; in which passage, in like manner, is not meant the universal globe, but only the tract where the church is, consequently the inhabitant, or man of the church ; nations there signify fables. In Isaiah : " Behold Jehovah cometh out of his place to visit the iniquity of the inhabitants of the earth," xxvi. 21 : where earth is taken in the like sense as above. Again in the same prophet : " Have ye not heard, hath it not been told you from the beginning ? Have ye not understood the foundations of the earth ? " xl. 21. Again : " Jehovah that createth the heavens, God himself that formeth the earth, and maketh it, he also establisheth it," xlv. 18 : where earth signifies the man of the church. In Zechariah : " The saying of Jehovah who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man in the midst of him," xii. 1 ; where earth is manifestly put for the man of the church. Earth is distinguished from ground, as the man of the church and the church itself are distinguished, or as love and faith.

663. Verse 18. *And I will establish my covenant with thee, and thou shalt enter into the ark, thou, and thy sons, and thy*

*wife, and thy sons' wives with thee.* To establish a covenant signifies that he should be regenerated: by entering into the ark, he, and his sons, and his sons' wives, is signified, that he should be saved: sons are truths, wives are goods.

664. It was treated, in the foregoing verse, concerning those who would destroy themselves: but here concerning those who were to be regenerated, and thereby saved, who are called Noah.

665. That to establish a covenant signifies that they should be regenerated, may appear evident from this, that no other covenant can intercede between the Lord and man, except conjunction by love and faith, thus a covenant signifies conjunction: for it is the celestial marriage which is the very essential covenant; the celestial marriage, or conjunction, exists only with those who are regenerated; thus regeneration itself in a most extended sense is signified by a covenant: the Lord enters into a covenant with man when he regenerates him: wherefore with the ancients this alone was represented by a covenant. It is conceived from the literal sense of the Word, that the covenant entered into with Abraham, Isaac, and Jacob, and so frequently with their descendants, had regard merely to them as particular persons, whereas they were such as to be incapable of being regenerated, inasmuch as they placed worship in externals, and supposed external things to be holy without respect to their connexion with internal things, wherefore the covenants entered into with them were but representations of regeneration. This also was the case with all their rites and ceremonies, and likewise with Abraham himself, Isaac, and Jacob, who represented the things which are of love and faith; in like manner as the high-priests and priests, of whatever sort they were, even the most wicked, could represent the celestial and most holy priesthood. In representations the person is not at all reflected, but the thing which is represented; thus all the kings of Israel and Judah, even the worst, represented the regal of the Lord; yea, Pharaoh also, who exalted Joseph over the land of Egypt: hence and from many other things, concerning which, by the Divine Mercy of the Lord, in the following pages, it may appear that the covenants so frequently entered into with the children of Jacob, were nothing else but representative rituals.

666. That a covenant signifies nothing but regeneration, and what is of regeneration, may appear from the Word throughout, where the Lord himself is called a covenant, because it is He alone who regenerates, and who is regarded by the regenerate

man, and is the all in all of love and faith. That the Lord is the real essential covenant appears in Isaiah: "I Jehovah have called thee in righteousness, and hold thy hand and keep thee, and will give thee for a covenant of the people, for a light of the Gentiles," xlii. 6: where covenant stands for the Lord; the light of the Gentiles is faith: in like manner, chap. xlix. 6, 8. In Malachi: "Behold, I send my angel, and the Lord whom ye seek shall suddenly come to his temple, and the angel of the covenant whom ye desire; behold he cometh; but who may abide the day of his coming?" iii. 1, 2; where the Lord is called the angel of the covenant. The Sabbath is called an eternal covenant, Exod. xxxi. 16; because it signifies the Lord Himself, and the celestial man regenerated by him. Because the Lord is the real essential covenant, it is evident that a covenant is all that which joins man with the Lord, thus it is love and faith, and whatever is of love and faith; for those things are of the Lord, and the Lord is in them, consequently the real, essential covenant is in them, where they are received: these things however do not exist except with the regenerate, who receive whatever is of the Regenerator, or the Lord, that is, whatever belongs to covenant, or the covenant; as in Isaiah: "My mercy shall not depart from thee, neither shall the covenant of my peace be removed," liv. 10: where mercy and the covenant of peace are the Lord, and what is of the Lord. Again in the same prophet: "Incline your ear, and come unto me, hear, and your soul shall live, and I will make a covenant of an age with you, the sure mercies of David; behold I have given him a witness to the people, a leader and lawgiver to the Gentiles," lv. 3, 4; where David is put for the Lord; an everlasting covenant is in those things, and by those things, which are the Lord's, and which are understood by coming to Him, and hearing that the soul may live. In Jeremiah: "I will give them one heart and one way, that they may fear me all their days, for good to them and to their children after them; and I will make an everlasting covenant with them, that I will not turn away from after them, to do them good; and I will put my fear in their hearts," xxxii. 39, 40; denoting those who are about to be regenerated, and also the things which are with the regenerate, which are one heart and one way, that is, charity and faith, which are of the Lord, consequently of the covenant. In the same prophet: "Behold the days come, saith Jehovah, that I will make a new covenant with the house of Israel and with

the house of Judah ; not according to the covenant that I made with their fathers, because they rendered my covenant vain ; but this is the covenant which I will make with the house of Israel after those days ; I will put my law in the midst of them, and will write it on their hearts, and will be to them a God, and they shall be to me a people," xxxi. 31, 32, 33 : here the meaning of a covenant is clearly explained, that it is love and faith towards the Lord, which are present with such as are about to be regenerated. Again, in the same prophet, love is called "the covenant of the day, and faith the covenant of the night," xxxiii. 20. So in Ezekiel : "I Jehovah will be for a God unto them, and my servant David a prince in the midst of them ; and I will make with them a covenant of peace, and will cause the evil wild beast to cease out of the land ; and they shall dwell securely in the wilderness, and sleep in the woods," xxxiv. 24, 25 ; manifestly concerning regeneration ; David stands for the Lord. In the same prophet : "David shall be their prince for ever ; I will make a covenant of peace with them, it shall be a covenant of eternity with them, and I will set my sanctuary in the midst of them for ever," xxxvii. 25, 26 ; in like manner concerning regeneration ; David and a sanctuary signify the Lord. Again, in the same prophet : "I entered into a covenant with thee, and thou becamest mine : and I washed thee with waters, and thoroughly washed away thy bloods from off thee, and I anointed thee with oil," xvi. 8, 9, 11 ; where a covenant manifestly denotes regeneration. In Hosea : "In that day will I make a covenant for them with the wild beast of the field, and with the fowl of heaven, and with the creeping thing of the earth," ii. 18 ; denoting regeneration ; the wild beast of the field signifies the things which are of the will ; the fowl of heaven what is of the understanding. In David : "He hath sent redemption unto his people, he hath commanded his covenant for ever," Psalm cxi. 9 : denoting regeneration : it is called a covenant because it is given and received. But of those who are not regenerated, or what is the same thing, who place worship in externals, esteeming and worshipping themselves, and what they desire and think, as gods, it is predicated, that they render the covenant of none effect, and the reason is, because they separate themselves from the Lord ; as in Jeremiah : "They have forsaken the covenant of Jehovah their God, and have bowed themselves down to other gods, and served them," xxii. 9. In Moses. "Whosoever shall transgress

the covenant by serving other gods, the sun, the moon, or any of the host of heaven, shall be stoned," Deut. xvii. 2, and the following verses: the sun is put for self-love; the moon for principles of the false; the host of heaven for falses themselves. Hence now it appears what was meant by the ark of the covenant, in which was the testimony or covenant, namely, the Lord Himself; and that by the book of the covenant was also meant the Lord. Exod. xxiv. 7; Deut. iv. 13, 23; and likewise by the blood of the covenant was meant the Lord. Exod. xxiv. 6, 8; who alone is the Regenerator: hence the covenant is regeneration itself.

667. That his entering into the ark, and his sons, and his wife, and his sons' wives, signifies, that he should be saved, appears from what had been said above, and from what follows, that he was saved, because he was regenerated.

668. That sons are truths, and wives are goods, was also shown above, chap. v. 4: where they are called sons and daughters, but here sons and wives, because wives are those goods which are adjoined to truths. For it is not possible that any truth should be produced, unless there be good, or delight, from which it may come: in good and delight there is life, but not in truth, unless so far as it receives it from good and delight; hence truth is formed, and germinates, as does faith in like manner which appertains to truth from love which is of good; truth in this respect is like light, which cannot have birth except from the sun, or some sort of flame, and is thence alone formed: truth is only the form of good, and faith is only the form of love: truth is thence formed according to the quality of good; and faith according to the quality of love or charity. This then is the cause that wife and wives are here mentioned, which signify goods adjoined to truths: hence it is said in the following verse, that pairs of all should enter into the ark, male and female: for without goods adjoined to truths there is no regeneration.

669. Verse 19. *And of every living thing, of all flesh; pairs of all, shalt thou cause to enter into the ark, to be made alive with thee; they shall be male and female.* By the living soul are signified the things which are of understanding; by all flesh, the things which are of will: by causing pairs of all to enter into the ark, is signified their regeneration: male is truth, female is good.

670. That by the living soul are signified the things which are of understanding, and by flesh the things which are of will,

may appear from what has been said above, and also from what follows: by the living soul is signified, in the Word, every animal in general of every kind, as chap. i. verses 20, 21, 24; chap. ii. verse 19. But in the present case, inasmuch as all flesh is immediately adjoined to it, it signifies the things which are of understanding, for a reason mentioned above, that the man of this church was to be regenerated first as to intellectuals, wherefore in the following verse mention is made first of fowl, which signify intellectuals, or rationals, and afterwards of cattle, which signify the things of the will: flesh signifies in particular the corporeal, which is of the will.

671. That by causing pairs to enter into the ark to be made alive, is signified their regeneration, may appear from what was said in the preceding verse, that truths cannot be regenerated except by what is good and delightful, consequently the things which are of faith cannot be regenerated except by the things which are of charity; wherefore it is here said that pairs of all should enter, that is, both of truths which are of understanding, and of goods which are of will. With the unregenerate man there neither exists understanding of truth, nor will of good, but they only appear as if they existed, and so also they are called in common discourse; there may however exist with him rational and scientific truths, but then they are not alive; there may also exist a kind of voluntary goods like what exists among the Gentiles, yea among brutes, but neither are these alive; they are only analogous; nor are they ever made alive in man before he is regenerate, and they are thus vivified by the Lord. In another life it is very manifestly perceived what is alive, and what is not alive; truth which is not alive is instantly perceived as somewhat material, shaggy, and shut up: good which is not alive is perceived as somewhat woody, bony, and stony; but truth and good vivified by the Lord are open, vital, full of what is spiritual and celestial, reaching even from the Lord, and this in every particular idea and action, even the least of each. This is the reason why it is here said, that pairs should enter into the ark to be made alive.

672. That male is truth, and female good, was said and shown above. In every least thing of man there is a resemblance of a kind of marriage; whatever has respect to understanding is thus coupled with something of his will: without such coupling or marriage there is no production.

673. Verse 20. *Of fowl according to its kind, and of beast*

*according to its kind, and of every creeping thing of the ground according to its kind: pairs of all shall enter in to thee to be made alive.* Fowl signifies things intellectual; beast things voluntary; the creeping thing of the ground signifies both, but in their lowest state: by pairs of all entering to be made alive, is signified, as before, their regeneration.

674. That fowl signifies things intellectual, or rational, was shown above, n. 40; also that beast signifies things voluntary, or affections, n. 45, 46, 143, 144, 246. That the creeping thing of the ground signifies both, but in their lowest state, may appear to every one from this, that the creeping thing of the ground is lowest. That by pairs of all entering into the ark is signified their regeneration, was said at the preceding verse.

675. As to the expressions, fowl according to its kind, beast according to its kind, and creeping thing according to its kind, it is to be observed, that in every particular man there are innumerable genera, and still more innumerable species, of things intellectual, and of things voluntary, which are most distinct from each other, although man is ignorant thereof; but in the regeneration of man, the Lord brings forth all and each of these in their order, and separates and arranges them, so that they may be turned towards truths and goods, and be joined therewith; and this with a variety according to states, which are also innumerable: still all those things can never be perfected to eternity, inasmuch as each particular genus, each particular species, and each particular state, comprehends in it indefinite things in simple objects, and much more in such as are compounded. Man does not indeed know that this is the case, and still less does he know how he is regenerated; this is what the Lord declares to Nicodemus concerning the regeneration of man, when he says, "The spirit bloweth where it willeth, and thou hearest the voice thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the spirit," John iii. 8.

676. Verse 21. *And take unto thee of all food that is eaten, and gather to thee, and it shall be for food for thee and for them.* By taking to him of all food that is eaten, are signified things good and delightful: by gathering to him are signified truths: by being for food for him and them, are signified both [things good and true].

677. As to what concerns the food of the man who is to be regenerated, the case is this: before man can be regenerated,



he must be furnished with all those things which may serve as means, with the good and delightful things of the affections, as means for the will; and with truths from the Word of the Lord, and also with confirming things from other sources, as means for the understanding: before man is furnished with such things, he cannot be regenerated: such things are meats, or food: and this is the cause that man is incapable of being regenerated until he arrives at adult age; but every man has his peculiar, and as it were proper food, which is provided for him by the Lord, before he is regenerated.

678. That by taking to him of all food that is eaten, are signified things good and delightful, may appear from what has been already said, that the life of man is constituted by things good and delightful, and not so much by truths, inasmuch as truths receive their life from what is good and delightful. No scientific and rational which man acquires, from infancy to old age, is ever insinuated into him except by what is good and delightful; which things are therefore called meats, and are meats, because his soul lives and is supported by them; for without them the soul of man could not possibly live at all, as every one may know if he will but attend thereto.

679. Hence it appears, that by gathering to him are signified truths; for *to gather* is predicated of those things which are in the memory of man, where they are gathered: it moreover implies, that both those and these, that is goods and truths, should be gathered together in man before he is regenerated; for without goods and truths so gathered, by which, as by means, the Lord may operate, it is impossible that man should ever be regenerated, as was said above: hence then it follows, that by being for food for him and them, are signified both goods and truths.

680. That goods and truths are man's genuine food, may appear to every one, inasmuch as whosoever is deprived of them has not life, but is dead. The meats with which his soul is fed, when he is dead, are the delights arising from evils, and the pleasantnesses arising from falses, which are the meats of death; and also such as arise from bodily, worldly, and natural things, which have nothing of life in them: and moreover, such a man does not know what spiritual and celestial food is, insomuch that as often as mention is made of meat, or bread, in the Word, he imagines it to signify corporeal food; thus in the Lord's Prayer, "Give us daily bread," he supposes to be a petition only for

bodily food ; and they who extend their ideas further, say that other necessaries of the body are also implied herein, as raiment, wealth, and the like ; nay, some strenuously contend that no other food is meant ; when yet it is plain to see, that the preceding and subsequent petitions imply only things celestial and spiritual, and treat concerning the Lord's kingdom ; it might also be plainly seen, that the Word of the Lord is celestial and spiritual. Hence, and from other things similar, it may clearly enough appear, how corporeal man is become at this day, and that, like the Jews, he is indisposed to apprehend what is said in the Word, in any other sense but such as is material and most gross. The Lord himself plainly teaches what is signified in His Word by meat and bread ; as in John : " Jesus said, Labor not for the meat which perisheth, but for that meat which endureth to everlasting life, which the Son of man giveth unto you," vi. 27. And again : " Your fathers did eat manna in the wilderness, and are dead ; this is the bread which came down from heaven, that a man may eat thereof and not die ; I am the living bread which came down from heaven ; if any man eat of this bread, he shall live for ever," vi. 49, 50, 51, 58 ; but people at this day are like those who heard this, exclaiming, " This is a hard saying, who can hear it ? and who went back and walked no more with Him," verses 60, 66 : to whom the Lord said, " The words which I speak unto you are spirit and are life," verse 63. The case is similar concerning water, as signifying the spiritual things of faith, whereof the Lord thus speaks in John : " Whosoever drinketh of this water shall thirst again, but he that drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a fountain of water springing up unto eternal life," iv. 13, 14. But people at this day are like the woman with whom the Lord discoursed at the well, who replied, " Lord, give me this water that I may not thirst, neither come hither to draw," verse 15 of the same chapter. That food, in the Word, signifies nothing else but spiritual and celestial food, which is faith in the Lord, and love, is plain from many passages in the Word : as in Jeremiah : " The adversary hath stretched out his hand upon all the desirable things of Jerusalem : for she hath seen the nations, they have entered into her sanctuary, of whom thou hast commanded, that they should not enter into the congregation to thee ; all the people sigh, they seek bread, they have given their desirable things for meat, to refresh the soul," Lament. i. 10, 11 ; where

no other bread and meat is meant but what is spiritual, inasmuch as the subject treated of is concerning the sanctuary. In the same prophet: "I cried to my lovers, but they deceived me; my priests and my elders expired in the city, who sought to themselves meat to relieve their souls," Lament. i. 19; where meat is used in a like sense. In David: "All those wait on thee to give them their meat in due season; thou givest them, they gather it; thou openest thy hand, they are filled with good," Psalm civ. 27, 28; denoting in like manner spiritual and celestial meat. In Isaiah: "Ho, every one that thirsteth, go ye to the waters, and he that hath no money, go ye, buy, and eat: yea, go, buy wine and milk without money and without price," lv. 1; where wine and milk signify spiritual and celestial drink. In the same prophet: "A virgin shall conceive and bear a son, and thou shalt call his name Immanuel; butter and honey shall he eat, that he may know to refuse the evil and choose the good: it shall come to pass, for the abundance of milk that they shall give, that they shall eat butter; for butter and honey shall every one eat that is left in the land," vii. 14, 15, 22. In which passage, to eat honey and butter signifies what is celestial-spiritual; those left signify remains; of which also it is written in Malachi: "Bring all the tenths into the store-house, that there may be meat in my house," iii. 10; where tenths signify remains. Concerning the signification of food more may be seen, n. 56 to 58, n. 276.

681. What celestial and spiritual food is, may be most clearly seen in another life. The life of angels and spirits is not supported by any food like that of this world, but by every word which comes forth from the mouth of the Lord, as the Lord Himself teaches, Matt. iv. 4. The case in this respect is thus: the Lord Alone is the life of all; from Him come all and every thing which angels and spirits think, speak, and do; and this not only in relation to angels and good spirits, but also to evil spirits: the cause that the latter speak and do what is evil, is, that they thus receive and pervert all the goods and truths, which are of the Lord; for as the form of the recipient is, such is the reception and affection. This may be compared with various objects, which receive the light of the sun, and, according to their form and the disposition and determination of their parts, turn the received light into unpleasing and ugly colors, while other objects turn it into such as are pleasing and beautiful. Thus the universal heaven and the universal world

of spirits live by every thing which proceeds out of the mouth of the Lord, and every one has thence his life ; yea, not only heaven and the world of spirits, but also the whole race of mankind. I am aware that men will not believe this ; nevertheless from the continual experience of years, I can assert that it is most true : the evil spirits in the world of spirits are also unwilling to believe this to be the case, wherefore it has been frequently shown them to the life, insomuch that they have with indignation confessed that it is so. If angels, spirits, and men were deprived of this meat, they would expire instantaneously.

682. Verse 22. *And Noah did according to all that God commanded him, so did he.* By Noah's doing according to all that God commanded him, is signified that so it was done : its being twice said he did, implies, both the will and the understanding.

683. That by its being twice said that he did so, is implied both what relates to the will and to the understanding ; it is to be known, that in the Word, especially in the prophets, one thing is doubly described ; as in Isaiah : " He passed in peace, he did not go the way with his feet ; who hath wrought and done it ?" xli. 3, 4 ; where nevertheless one expression relates to good, the other to truth, or one relates to the things of the will, and the other to the things of the understanding ; thus to pass in peace implies what is of the will, and to go the way with the feet implies what is of the understanding ; in like manner to have wrought, and to do. Thus in the Word are conjoined the things which are of the will, and of the understanding, or the things that are of love and of faith, or, what is the same, things celestial and things spiritual, that so in every part there may be a resemblance of a marriage, and all things may refer themselves to the heavenly marriage : here in like manner that one expression is repeated.

#### OF THE SOCIETIES WHICH CONSTITUTE HEAVEN.

684. There are three heavens, the first where good spirits are, the second where angelic spirits are, the third where angels are ; and one more interior and purer than another : thus they are most distinct from each other. Each heaven, both the first, the second, and the third, is distinguished into innumerable societies, and each society consists of many individuals, who by harmony and unanimity constitute as it were one person ; and all the societies together con-

stitute as it were one man. The societies are distinguished from each other according to the differences of mutual love and of faith towards the Lord; which differences are so innumerable, that it is not possible to recount even the most universal genera: nor is there the least given difference, which is not arranged in the most orderly manner, so as to conspire unanimously to the common one, and the common one, to the unanimity of the individuals, and hereby to the happiness of all as promoted by individuals, and of individuals as promoted by all: hence every particular angel, and every particular society, is an image of the universal heaven, and a kind of heaven in miniature.

685. Consociations in another life are wonderful, and are comparatively as relationships on earth, in that they are acknowledged as parents, as children, as brethren, as kinsfolk, and as relations: according to such differences is their love: the differences are indefinite, and the communicative perceptions so exquisite, as not to admit of description; no respect at all being had to parents, children, kinsfolk, and relations on earth, nor to any person whoever he might be, consequently not to dignities, nor to riches, and the like, but only to the differences of mutual love and of faith, the faculty of receiving which they had received from the Lord when they lived in the world.

686. It is the Lord's mercy, that is, His love towards the universal heaven, and the universal race of mankind, consequently the Lord Alone, who determines all and every thing into societies; it is this mercy which produces conjugal love, and thereby the love of parents towards their children, which are fundamental and principal loves; hence come all other loves, with an indefinite variety, which are most distinctly arranged into societies.

687. Such being the nature of heaven, it is impossible for any angel or spirit, to have any life, unless he be in some society, and thus is in the harmony of many, a society being nothing but the harmony of many; for there can be no such thing as life in an individual, unconnected with the life of others; nay it is impossible for any angel, or spirit, or society, to have any life, that is, to be affected with good, to will, to be affected with truth, or to think, unless he have conjunction by several of his society with heaven, and with the world of spirits: the case is the same in respect to mankind, insomuch that no man whatsoever can possibly live, that is, be affected with good, be capable of willing, be affected with truth, or think, unless in like manner he have conjunction with heaven by means of the angels with him, and with the world of spirits, nay with hell, by means of the spirits with him; for every one, whilst he lives in the body, is in some society of spirits and of angels, notwithstanding his utter ignorance thereof; and he could not live a moment, unless he had conjunction with heaven and the world of spirits, through the society in which he is: the case in

this respect is like that of the human body, in which, whatever part has not conjunction with the rest by fibres and vessels, and thus by relations of functions, is not a part of the body, but is instantly dissociated, and rejected as having no life. The societies in which and with which men have been during their life in the body, are shown to them when they come into the other life; and when they come into their own society after the life of the body, they come into their own very life, which they had in the body, and from that life they commence a new life: and thus, according to the life which they lived in the body, they either descend into hell, or are raised up into heaven.

688. There being such a conjunction of all with each, and of each with all, there is also a similar conjunction of the most particular things of affection, and the most particular things of thought.

689. Hence there is an equilibrium of all things and of each, as to things celestial, spiritual, and natural, so that no one can think, feel, and act, but by others, and still each individual is led to imagine that he does it most freely from himself: in like manner nothing exists which is not equilibrated by its opposite, and by intermediates, between it and its opposite, so that each individual by himself, and several united, live in the most perfect equilibrium: wherefore neither can evil befall any one but it is immediately equilibrated; and when there is a preponderance of evil, then evil, or he that is evil, is chastised by the law of equilibrium, as of himself, but solely for this end, that good may come. In such a form, and such an equilibrium thence, consists celestial order, which is formed, disposed, and preserved by the Lord Alone to eternity.

690. It is further to be known, that one society is never entirely and absolutely like another, nor one individual in a society like another, but there is an agreeing and harmonizing variety of all, which varieties are so ordered by the Lord, that they tend to one end, which is effected by love and faith towards Him, whence comes union. Hence the heaven and heavenly joy of one person is never entirely and absolutely like that of another, but according to the varieties of love and faith, so also are the heaven and the joy in them.

691. These are things in general concerning societies, drawn from manifold and daily experience, concerning which societies, particularly, by the Divine Mercy of the Lord, in the following pages.

## CHAPTER SEVENTH.

## OF HELL.

692. As in respect to heaven, so also in respect to hell, man has only a most common or general idea, which is so obscure, that it is almost none; for as they who were never beyond their own sylvan cottages, may form an idea of the earth, but yet, not knowing the empires, kingdoms, forms of government, particular societies, and the lives of the societies, must have a most common or general idea concerning the earth, which is such as to be almost no idea, so is it in respect to heaven and hell, when nevertheless there are innumerable things contained in each, and infinitely more than upon any globe of earth: this may appear in some sort from this consideration, that as no two individuals have a similar heaven, so neither have any two a similar hell; and that all souls whatever, which since the first creation have lived in the world, are there admitted and collected together.

693. As love towards the Lord and our neighbor, together with the joy and happiness thence, constitute heaven; so hatred against the Lord and against our neighbor, together with the punishment and torment thence, constitute hell. There are innumerable genera of hatreds, and still more innumerable species, and hence the hells are innumerable.

694. As heaven, from the Lord, by means of mutual love, constitutes as it were one man, and one soul, and thus regards one end, which is the preservation and salvation of all to eternity, so, on the other hand, hell, from proprium, by self-love and the love of the world, that is by hatred, constitutes one devil and one mind [animus], and thus regards one end, which is the destruction and damnation of all to eternity. That such is the endeavor of each, has been perceived a thousand and a thousand times; wherefore unless the Lord, every moment, and every smallest part of a moment, preserved all, they would perish.

695. But the hells have such a form and such an order induced by the Lord, that they are all kept tied and bound by their lusts and phantasies, wherein their very life consists; which life, as originating in death, is changed into dreadful torments, such as cannot be described: for the highest satisfaction of their life consists in being able to punish, torture, and torment each other, which they do by arts most unknown in the world, whereby they excite exquisite sensations, just as if they were in the body, and also direful and horrible phantasies, together with terrors and horrors, and many more things of a similar kind. The diabolical crew perceive

so much pleasure herein, that if it were possible for them to increase and strain pangs and torments to infinity, they would not even then be satisfied, but would still burn with desire to go beyond infinite: the Lord however frustrates their efforts, and mitigates the torments they inflict.

696. Such is the equilibrium of all and every thing in another life, that evil punishes itself, so that in evil is the punishment of evil: the case is similar in respect to the false, which returns upon him who is principled therein; hence every one brings punishment and torment on himself, on which occasion he casts himself into the midst of the diabolical crew, who inflict this. The Lord never casts away any one into hell; but is desirous to bring all out of hell; much less does He bring into torment; but whereas the evil spirit rushes into it himself, the Lord turns all punishment and torment to good, and to some use: it would be impossible there should be any such thing as punishment, unless use were the end with the Lord, for the Lord's kingdom is a kingdom of ends and uses; but the uses which the infernal spirits are able to promote, are most vile, and when they are in those uses, they are not in so great torment, but on the cessation of use, they are cast again into hell.

697. There are with every man at least two evil spirits, and two angels; by means of the evil spirits man has communication with hell, and by means of the angels with heaven: without such communication with both, it would be impossible for man to live a moment. Thus every man is in some society of infernals, which he is entirely ignorant of; but their torments are not communicated to him, because he is in preparation for eternal life. That society in which a man has been, is sometimes shown him in another life, for he returns into it, and thereby into the life which he had in the world, and thence either tends towards hell, or is raised up into heaven. Thus the man who has not lived in the good of charity, and does not suffer himself to be led by the Lord, is one of the infernals, and after death becomes also a devil.

698. Besides the hells, there are also vastations, concerning which much is spoken in the Word. For man, by reason of actual sins, brings with him into another life innumerable evils and falses, which he accumulates and joins together: this is the case even with those who have lived uprightly: before these can be elevated into heaven, their evils and falses are to be dissipated, and this dissipation is called vastation. There are several kinds of vastations, and the times of vastation are longer and shorter; some in a very short time are taken up into heaven, and some immediately after death.

699. In order that I might see the torment of those who are in hell, and also the vastation of those who are in the inferior earth, I was sometimes let down thither: (to be let down into hell, is not



to be translated from place to place, but it is an immission into some infernal society, while man remains in the same place), but it is permitted me to relate here only the following experience: I perceived plainly, that, as it were, a kind of column encompassed me; that column was sensibly increased, and it was insinuated to me that this was the wall of brass spoken of in the Word, formed of angelic spirits, in order that I might be let down safely amongst the unhappy; when I was there I heard miserable lamentations, and indeed this cry, Oh God, Oh God, be merciful to us, be merciful to us; and this for a long continuance. It was granted me to discourse with those miserable persons for some time; they complained chiefly of evil spirits, as burning with a continual desire only to torment them; and they were in a state of despair, saying that they believed their torments would be eternal: but it was granted me to comfort them.

700. The hells, as was said, being so many, in order to give some regular account concerning them, it will be told, in the following pages, I. Concerning the hells of those who have spent their lives in hatred, revenge, and cruelty. II. Concerning the hells of those who have lived in adultery and lasciviousness; also concerning the hells of the deceitful, and of jugglers. III. Concerning the hells of the covetous; and therein concerning the filthy Jerusalem, and robbers in the wilderness; also concerning the excrementitious hells of those who have lived merely in carnal pleasures. IV. Next concerning other hells which are distinct from these. V. Lastly, concerning those who are in vastation. These subjects may be seen treated of at the beginning and conclusion of the following chapters.

## CHAPTER VII.

1. And Jehovah said unto Noah, enter thou and all thy house into the ark; because I have seen thee just before me in this generation.

2. Of every clean beast thou shalt take to thee by sevens, the man [vir] and his wife, and of every beast that is not clean, by twos, the man [vir] and his wife.

3. Of fowls also of the heavens by sevens, the male and female; to make seed alive on the faces of the whole earth.

4. For to yet seven days, I will cause it to rain upon the earth forty days and forty nights; and I will destroy every substance which I have made, from off the faces of the ground.

5. And Noah did according to all that Jehovah commanded him.

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6. And Noah was a son of six hundred years, and a flood of waters was on the earth.

7. And Noah entered in, and his sons, and his wife, and his sons' wives with him, into the ark, from before the waters of the flood.

8. Of the clean beast, and of the beast which was not clean, and of the fowl, and of every thing which creeps on the ground,

9. Two, two, entered in to Noah into the ark, male and female, as God had commanded Noah.

10. And it was to seven days ; and the waters of the flood were upon the earth.

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11. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great abyss broken open, and the cataracts of heaven were opened.

12. And there was rain upon the earth forty days and forty nights.

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13. In the self-same day entered Noah, and Shem, and Ham, and Japhet, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.

14. They, and every wild beast after its kind ; and every beast after its kind ; and every creeping thing that creepeth upon the earth after its kind ; and all fowl after their kind, every bird, every winged thing.

15. And they entered in unto Noah into the ark, two, two, of all flesh, wherein was the breath of lives.

\* \* \*

16. And they that entered in, entered in male and female of all flesh, as God had commanded him : and Jehovah shut *it* after him.

17. And the flood was forty days upon the earth ; and the waters increased and bare up the ark, and it was lifted up from above the earth.

18. And the waters prevailed, and were increased exceedingly upon the earth : and the ark went upon the faces of the waters.

\* \* \*

19. And the waters prevailed exceedingly exceedingly upon the earth, and all the high mountains were covered which were under the whole heaven.

20. Fifteen cubits upward did the waters exceed, and covered the mountains.

21. And all flesh expired that creepeth on the earth, as to fowl, and as to beast, and as to wild beast, and as to every creeping thing that creepeth on the earth; and every man.

22. All in whose nostrils was the breath of the spirit of lives, of all that was in the dry-land died.

23. And he destroyed every substance, which was on the faces of the ground, from man even to beast, even to the creeping thing, and even to the fowl of the heavens; and they were destroyed from the earth; and Noah only remained, and what was with him in the ark.

24. And the waters prevailed upon the earth a hundred and fifty days.

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## THE CONTENTS.

701. It is here in general treated concerning the preparation of a new church; as above in respect to its intellectuals, so here in respect to what appertained to its will, from verse 1 to 5.

702. Then it is treated concerning its temptations, which are described as to its intellectuals, from verse 6 to 10, and as to what appertains to the will, verses 11, 12.

703. Afterwards concerning the protection of that church, and its preservation, from verse 13 to 15; but the quality of its state, that it was fluctuating, is described, verses 16, 17, 18.

704. Lastly, it is treated of the last posterity of the Most Ancient Church as to its quality, as being possessed by persuasions of the false, and by the lusts of self-love, so that it perished; from verse 19 to 24.

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## THE INTERNAL SENSE.

705. It is here treated in particular concerning the flood, by which are signified, not only the temptations which the man of the church, called Noah, must sustain, before he could be regenerated, but also by the flood is signified the desolation of those who could not be regenerated. Both temptations and desolations are in the Word compared to floods or inundations of waters, and are so called. Temptations are so compared and called in Isaiah: "In a small moment have I forsaken thee, and in great mercies will I gather thee; in an inundation of wrath I

hid my faces from thee for a moment, but in the mercy of eternity will I have compassion on thee, saith Jehovah thy Redeemer ; for the waters of Noah is this to me, to whom I have sworn that the waters of Noah should no more pass over the earth : thus have I sworn that I would not be wroth with thee, nor rebuke thee, O thou afflicted, tossed with tempests, and not comforted," liv. 7, 8, 9, 11 ; here concerning the church about to be regenerated, and concerning temptations, which are called the waters of Noah. The Lord Himself also calls temptations an inundation, in Luke : " Jesus said, Whosoever cometh to me, and heareth my sayings, and doeth them, is like a man which built a house, and digged deep, and laid the foundation on a rock ; and when the flood came, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock," vi. 47, 48. That by inundations are here meant temptations may appear to every one. Desolations are likewise compared and called in the same manner ; as in Isaiah : " The Lord causeth to ascend upon them the waters of the river, strong and many, the king of Assyria and all his glory ; and he shall come up over all his channels, and he shall pass through Judah ; he shall overflow, and go over, he shall reach to the neck," viii. 7, 8 ; where the king of Assyria signifies phantasies, principles of what is false, and reasonings thence, which desolate man, and desolated the antediluvians. In Jeremiah : " Thus saith Jehovah, Behold, waters rise up out of the north, and they shall be an overflowing flood, and shall overflow the land, and the fulness thereof, the city, and them that dwell therein," xlvii. 2, 3 ; where concerning the Philistines, by whom are represented those who assume false principles, and reason thence concerning spiritual things, which overflow man, as they did the antediluvians. The reason why both temptations and desolations are in the Word compared to floods, or inundations of waters, and are so called, is, because their effects are similar ; there are evil spirits which enter by influx, with their persuasions and the principles of the false, by which they are influenced, and excite the like things in man ; but with the man who is regenerate, these are temptations ; with the man who is not regenerate, they are desolations.

706. Verse 1. *And Jehovah said unto Noah, Enter thou and all thy house into the ark, because I have seen thee just before me, in this generation.* By Jehovah's saying to Noah is signified, that it was so done ; he is called Jehovah, because it is

now treated concerning charity : Enter thou, and all thy house, into the ark, signifies the things which are of the will, which is the house ; to enter into the ark here signifies to be prepared : because I have seen thee just in this generation, signifies, to have good, whereby he might be regenerated.

707. From this to the fifth verse, almost the same things occur as were said in the foregoing chapter, only somewhat changed ; the case is the same in the following verses ; so that he who is unacquainted with the internal sense of the Word, must needs be led to suppose, that it is only a repetition of the same thing ; similar instances occur in other parts of the Word, especially amongst the prophets, where the same thing is mentioned by sundry expressions, and sometimes is also re-assumed and again described : but the reason is, as was before said, because there are two faculties in man, most distinct from each other, understanding and will, and the Word treats distinctly of each ; this is the cause of the repetitions : that this is the case in the present instance, will appear from what follows.

708. That by Jehovah's saying to Noah, is signified, that it was so done, appears from this, that with Jehovah **TO BE** [esse] is all ; what He says comes to pass, and is done ; in like manner as in the foregoing chapter, verse 13, and in other passages, where by Jehovah's saying, is signified, to come to pass and to be done.

709. He is called Jehovah, because it is now treated of charity : in the foregoing chapter, from verse 9, to the end, He is not called Jehovah, but God, by reason that the subject there treated of is the preparation of Noah, or of the man of the church which is called Noah, as to his intellectuals, which are of faith ; but the present passage relates to his preparation as to things voluntary, which are of love : when it is treated of things intellectual, or the truths of faith, it is said God, but when it is of things voluntary, or the goods of love, it is said Jehovah ; for intellectual things, or such as are of faith, do not constitute the church, but things voluntary, or such as are of love ; Jehovah is in love and charity, but not in faith, except it be the faith of love or charity ; wherefore also in the Word, faith is compared to the night, but love, to the day, as in the first chapter of Genesis, where speaking of the great luminaries, it is said, that the great luminary, or the sun, which signifies love, rules by day, and that the lesser luminary, or the moon, which signifies faith, rules by night, Gen. i. 14, 16. In like manner,

in the prophets, Jerem. xxxi. 35, chap. xxxiii. 20, Psalm cxxxvi. 8, 9, also Rev. viii. 12.

710. Hence it appears, that by Enter thou and all thy house into the ark, are signified the things which are of the will. In the foregoing chapter, where things intellectual are treated of, it is expressed otherwise, viz. "Thou shalt enter into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee," verse 18. That a house signifies the will, is evident from every part of the Word; as in Jeremiah: "Their houses shall be transferred to others, their fields and wives together," vi. 12; where both houses, and fields, and wives, refer to such things as are of the will. In the same prophet: "Build ye houses, and inhabit them, and plant gardens, and eat the fruit of them," xxix. 5, 28. Where to build houses and to inhabit is of the will; to plant gardens is of the understanding. In like manner in other passages. So the house of Jehovah is frequently spoken of, as signifying the church where love is the principal: the house of Judah, as signifying the celestial church; the house of Israel as signifying the spiritual church; because a house is the church: and hence the mind of the man of the church, wherein are things of the will and of the understanding, or such as regard charity and faith, is a house.

711. That to enter into the ark, is to be prepared, see above, verse 18, of the foregoing chapter; but it there signified that he was prepared as to things intellectual, which are the truths of faith; here as to things voluntary, which are the goods of charity, in order to salvation. Unless man be prepared, that is, instructed in what is true and good, he can never be regenerated, still less endure temptations; for the evil spirits, who are at that time with him, excite his falses and evils, so that unless truths and goods be present, to which falses and evils may be bended by the Lord, and by which they may be dispersed, he must needs fall in the temptation: truths and goods are the remains, which are reserved by the Lord for such uses.

712. That by seeing thee just in this generation, is signified, that he had good, by which he might be regenerated, was said and shown in the foregoing chapter, verse 9, where just signifies the good of charity, and upright the truth of charity: in that passage it is said generations, because it treats of things intellectual; in the present passage it is said generation, because it treats of things voluntary; for the will comprehends in it things intellectual, but the understanding does not comprehend in it things voluntary.

713. Verse 2. *Of every clean beast thou shalt take to thee by sevens, the man [vir] and his wife, and of the beast which is not clean by twos, the man [vir] and his wife.* By every clean beast are signified the affections of good : by sevens, that they are holy : by man [vir] and wife, is signified, that truths were joined with goods : by the beast which is not clean, are signified the evil affections : by twos, that they were respectively profane : by man [vir] and wife, are signified falses joined with evils.

714. That by every clean beast are signified the affections of good, appears from what was said and shown above concerning beasts, n. 45, 46, 142, 143, 246. The reason why affections are so signified is, because man, considered in himself, and in his own proprium, is nothing but a beast, having like senses, like appetites, like lusts, and also like affections in every respect ; his good and best loves are likewise very similar, as the love of associates of his own species, the love of children, and the love of his mate ; so that there is no difference between them in any respect. But that he is man, and more excellent than the beasts, is, because he has an interior life, which beasts have not, nor are capable of having ; this life is the life of faith and of love from the Lord ; and unless this life were to influence and prevail in each of those properties which he has in common with the beasts, he would never be any thing else but a beast : as for instance, in respect to love towards his associates, if he loved them only for the sake of himself, and there were not in the love something more celestial and divine, he could not be called a man in consequence of that love, because it is similar with the beasts ; and so in other instances : wherefore unless the life of love from the Lord were in his will, and the life of faith from the Lord in his understanding, he would in no respect be a man. By the life which he has from the Lord, he lives after death, because thereby the Lord joins him to Himself ; and thus he has a capacity of being in his heaven with the angels, and of living to eternity : and although man lives a wild beast, and loves nothing else but himself, and the things which respect himself, yet the mercy of the Lord is so great, being divine and infinite, that He never leaves man, but continually breathes into him his life by the angels, which notwithstanding his perverse reception thereof, still gives him a capacity of thinking, of reflecting, of understanding what is good or evil, whether it relate to moral, civil, worldly, or corporeal life, and thereby of discerning what is true or false.

715. Inasmuch as the most ancient people knew, and when they were in self-abasement acknowledged, that they were nothing else but mere beasts and wild beasts, and were men only by virtue of what they had from the Lord, therefore whatever was in them they not only likened to beasts and birds, but also called it such by names: the things of the will they compared to beasts, and called them beasts; and the things of the understanding they compared to birds, and called them birds: but they distinguished between the good affections and the evil affections; the good affections they compared to lambs, sheep, kids, goats, rams, cows, and oxen, by reason of their being good and gentle, and also because of their usefulness in respect to life, in that they are serviceable for food, and for clothing; these are the principal of the clean beasts; whereas such as are evil and savage, and also such as are useless in respect to life, are the unclean beasts.

716. That by sevens are signified things holy, appears from what was said above concerning the seventh day, or the sabbath, n. 84 to 87, viz. that the Lord is the seventh day, and by derivation from Him, every celestial church, or man, yea, the celestial itself, which, because it is of the Lord Alone, is most holy: hence seven, in the Word, signifies what is holy, and, in an internal sense, has no respect at all to mere number, as in the present passage: for they who are in the internal sense, as angels and angelic spirits, do not even know what number is, consequently what seven is: therefore it is by no means here signified, that there should be taken of every clean beast seven pairs, or that the quantity of good, in proportion to that of evil, should be as seven to two, but that the things of the will, with which this man of the church was provided, should be good, that is, holy, whereby, as was before observed, he might be capable of being regenerated. That seven signifies what is holy, or holy things, may appear from the rituals in the representative church, where the number seven so often occurs; as in relation to the sprinkling of blood and oil, that it should be done seven times; as in Leviticus: "Moses took the anointing oil, and anointed the tabernacle, and all things therein, and sanctified them; and he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, to sanctify them," viii. 10, 11; where seven times would have signified nothing at all, unless they had thus represented what was holy; oil in this place signifies the holy of love. And, elsewhere it is



said of Aaron when he entered into the holy place, "That he should take of the blood of a bullock, and sprinkle it with his finger upon the faces of the mercy-seat towards the east, and at the faces of the mercy-seat shall he sprinkle of the blood with his finger seven times; in like manner at the altar, he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and sanctify it," Levit. xvi. 14, 19; where all and every thing, as well the blood as the mercy-seat, and also the altar, and the east towards which the blood was to be sprinkled, signify the Lord Himself, consequently they signify the holy of love; and of course the same is signified by seven. In like manner as to the sacrifices, of which it is written in Leviticus: "If a soul sin through ignorance; and if a priest that is anointed, do sin to the guilt of the people, he shall kill a bullock before Jehovah, and the priest shall dip his finger in the blood, and shall sprinkle of the blood seven times before Jehovah, towards the veil of the place," iv. 1, 3, 5, 6; where in like manner seven signifies what is holy, because it relates to expiation, which is of the Lord Alone, consequently it relates to the Lord. The like ordinances were instituted concerning the cleansing of a leper, which are thus described in Leviticus: "The priest shall sprinkle of the blood of a bird, of cedar-wood, scarlet and hyssop, upon him that is to be cleansed from the leprosy, seven times, and shall cleanse him; and in like manner of the oil, which is upon his left hand, seven times before Jehovah. In like manner he shall sprinkle the house of the leper, with cedar-wood, and scarlet, and hyssop, and the blood of the bird, seven times," xiv. 6, 7, 27, 51; where any one may see, that cedar-wood, scarlet, hyssop, oil, the blood of a bird, and consequently the number seven, are nothing in themselves, but so far as they are representative of holy things; and if what is holy be separated thence, there remains only what is dead, or profanely idolatrous; but when holy things are signified thereby, then divine worship is therein, which is internal, and is only presented by externals: the Jews indeed could not know what these things signified, neither does any one know at this day, what is meant by cedar-wood, what by hyssop, what by scarlet, or what by a bird; still however if they had but been disposed to think, that such things implied what was holy, but what was unknown to them, and would thus have worshiped the Lord, or the Messiah who was to come, and who would heal them of their leprosy, that is of the profanation of what is holy, they

might have been saved ; for they who so think and believe, are instructed instantly in another life, if they desire it, as to what all and each thing represented. In like manner, concerning the red heifer : “ That the priest should take of the blood with his finger, and should sprinkle of the blood towards the faces of the tent of the congregation seven times,” Numb. xix. 4. Inasmuch as the seventh day or the sabbath signified the Lord, and from Him the celestial man, and the celestial principle itself, therefore the seventh day in the Jewish Church was above all other rites most holy, and hence the sabbath of sabbath on the seventh year, Levit. xxv. 4, and also the Jubilee, which was to be proclaimed after seven sabbaths of years, or after seven times seven years, Levit. xxv. 8, 9. That the seventh, in a supreme sense, signifies the Lord, and thence the holy of love, may appear also from the golden candlestick, and its seven lamps, spoken of Exod. xxv. 31, 32, 33, 37, xxxvii. 17, 18, 19, 23 ; Numb. viii. 2, 3 ; Zech. iv. 2 ; concerning which it is thus written in John : “ I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of Man,” Rev. i. 12, 13 ; where it appears most clearly, that the candlestick with its seven lamps signifies the Lord, and that lamps are the holy or celestial things of love, and therefore they were seven : so again, “ Out of the throne proceeded seven lamps of fire burning before the throne, which are the seven spirits of God,” Rev. iv. 5. The same is signified wherever the number seven occurs in the prophets ; as in Isaiah : “ The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the breach of his people,” xxx. 26 ; where a sevenfold light, as the light of seven days, by no means signifies what is sevenfold, but the holy of love signified by the sun. See also what was said and shown above, concerning the number seven, chap. iv. verse 15. Hence also it plainly appears, that numbers in the Word, whatever they be, never signify numbers, as was also shown above, chap. vi. verse 3. .

717. From these things it is evident also, that it is here treated concerning the things of man's will, or concerning such things in him as are good and holy, which are predicated of the will ; for it is here said, that he should take of the clean beast by sevens, and in the following verse the same is said concerning fowl ; whereas in the foregoing chapter, verses 19, 20, it is not said that he should take by sevens, but twos or pairs,

because it is there treated concerning things intellectual, which are not holy in themselves, but from love, which is of the will.

718. That by man [vir] and wife are signified truths in conjunction with goods, appears from the signification of man [vir], that it is truth, which is of the understanding, and from the signification of wife, that it is good, which is of the will, concerning which, above ; and hence, that there is never given with man even the least of thought, or of affection, or action, in which there is not a kind of marriage of the understanding and will. Without some kind of marriage it cannot be that any thing should exist or be produced : in the organical parts or substances of man, both compound and simple, yea, the most simple, there is a passive and active principle, which could not possibly exist therein, much less produce any thing, unless they were joined together in a kind of marriage like that of man [vir] and wife ; the case is the same throughout universal nature : these perpetual marriages derive their beginning and birth from the celestial marriage, by which an idea of the Lord's kingdom is impressed on every thing in universal nature, as well inanimate as animate.

719. That by the beast which is not clean, are signified evil affections, is evident from what was said and shown above concerning clean beasts : those are called clean, which are gentle, good, and useful ; not clean, which are the contrary, being fierce, evil, and useless : in the Word they are also expressed by wolves, bears, foxes, swine, and others, and by these are signified divers lusts and wickednesses. That it is here said, that unclean beasts, or evil affections, should also be admitted into the ark, the case is this : the man of this church is here described, as to his quality, and even by the ark, and thus by the things in the ark, or which were introduced into the ark, that is, which were with the man before he was regenerated ; these things were the truths and goods, with which, previous to his regeneration, he was instructed and gifted by the Lord, for without truths and goods it is not possible for any one to be regenerated ; mention is here made of the evils which were with him, and which are signified by unclean beasts : during the process of man's regeneration, these evils are the things which are to be dispersed, that is, which are to be loosened and tempered by goods ; for it cannot be that any actual and hereditary evil in man may be so dispersed as to be abolished, inasmuch as it continues implanted, but it is only loosened and tempered by goods from the Lord, so as not to hurt and be apparent,

which is an arcanum heretofore unknown : actual evils are those which are loosened and tempered, and not so hereditary evils, which also is a thing unknown.

720. That by twos is signified what is respectively profane, may appear from the signification of that number. Double or two signifies not only a marriage, and when the marriage is celestial it is a holy number, but it signifies also the same as six, in that it has the same relation to three, that six days of labor have to the seventh of rest, or the holy day ; wherefore the third day, in the Word, is taken for the seventh, and involves nearly the same thing, by reason of the Lord's resurrection on the third day ; hence also the Lord's coming into the world, and into glory, and also every coming of His, as it is described by the seventh day, so it is likewise by the third day ; and hence the two preceding days are not holy, but respectively profane ; as in Hosea : " Come and let us return unto Jehovah, for He hath wounded, and He will heal us ; He hath smitten, and He will bind us up ; after two days will he revive us, in the third day He will raise us up, and we shall live before him," vi. 1, 2. And in Zechariah : " It shall come to pass in all the land saith Jehovah, two parts therein shall be cut off and die, but the third shall be left therein, and I will bring the third part through the fire, and will refine them as silver is refined," xiii. 8, 9 ; and that silver was most pure, when it was purified seven times, appears Psalm xii. 6. Whence it is evident, that as by sevens are not signified sevens, but things holy, so by twos are not signified twos, but things respectively profane ; thus it is by no means to be understood here that the unclean beasts, or man's evil affections, were so few in respect to the clean beasts, or good affections, that they were only in the proportion of two to seven, since evils in man are infinitely more numerous than goods.

721. That by man [vir] and wife are signified falses in conjunction with evils, appears from what was just now said ; for in the present passage, man [vir] and wife are predicated of unclean beasts, as above they were predicated of clean beasts, wherefore in the verse above they signified truths joined with goods, but in the present verse falses joined with evils ; such as the subject is, such is the predication.

722. Verse 3. *Of the fowl of the heavens also by sevens, male and female, to make seed alive on the faces of the whole earth.* By the fowl of the heavens are signified things intel-

lectual : by sevens, such as are holy : by male and female, truths and goods : to make seed alive on the faces of the whole earth, signifies the truths of faith.

723. That by the fowl of the heavens are signified things intellectual, was shown above, wherefore there is no need to dwell any longer on the subject.

724. In like manner, that sevens signify things holy ; but here holy truths, which are holy in consequence of originating in goods ; for there is not any truth which is holy, unless it come from good : man may speak many truths from the Word, and thereby from the memory, but unless it be love, or charity, which produces them, holiness cannot be predicated of them ; if, however, love and charity produce them, he then acknowledges and believes them, and thus he speaks from the heart. So it is with faith, of which so many say that it alone saves : unless love or charity be the ground of faith, it is no faith at all, inasmuch as love and charity alone sanctify faith : the Lord is in love and charity, but not in faith separate from love and charity : man, in whom is nothing but filth and defilement, is in such separate faith ; for when faith is separate from love, selfish praise, or selfish gain rules in the heart, and from this he speaks : this every one may know from his own experience, who says to another, that he loves him, that he prefers him to others, that he acknowledges him as princely before others, or the like, and yet thinks otherwise in his heart ; he does this only with his lips, and in his heart denies, perhaps derides : thus also it is with respect to faith ; which has been made known to me by many experiences ; for they who in the life of the body have preached the Lord and faith with such eloquence, and at the same time such an appearance of devotion, as to astonish their hearers, and yet did it not from the heart, of these in another life are they who bear the greatest hatred towards the Lord, and are most bitter in persecuting the faithful.

725. That by male and female are signified truths and goods, may appear from what was said and shown above, that man [vir] and male signify truth, wife and female, good ; but male and female is predicated of things intellectual, whereas man [vir] and wife of things voluntary, by reason that man [vir] and wife represent a marriage, which is not so represented by male and female ; for truth cannot possibly of itself enter into marriage with good, but good with truth ; because there is never any truth given which is not produced from good, and thus

coupled with good ; if you abstract good from truth, there remains nothing but empty sounds.

726. That by making seed alive on the face of the earth, are signified the truths of faith, appears from this consideration, that by this church seed was vivified ; by seed is meant faith. The rest of the posterity of the Most Ancient Church destroyed celestial and spiritual seed in themselves by filthy lusts and by direful persuasions : but to prevent the destruction of celestial seed, they who are called Noah were regenerated, and that by spiritual seed ; this is what is signified in the present passage. They are said to be vivified, or made alive, who receive life from the Lord, because there is life only in those things which are of the Lord, as may appear to every one from this, that there is not any life in those things which are not of eternal life, or which do not regard eternal life : life which is not eternal, is not life, but in a little while perishes : nor can *TO BE* [esse] be predicated of those things which cease to be, but of those which never cease to be, consequently, to live, and *TO BE*, are only in those things which are of the Lord, or Jehovah, because all *TO BE*, and to live in eternity, are His : by eternal life is meant eternal happiness, concerning which see what was said and shown above, n. 290.

227. Verse 4. *For to yet seven days I will cause it to rain upon the earth forty days and forty nights, and I will destroy every substance which I have made from off the faces of the ground.* To seven days signifies the beginning of temptation : by raining is signified temptation : by forty days and nights, the duration of temptation : by destroying every substance which I have made from off the faces of the ground, is signified man's proprium, which is as it were destroyed when he is regenerated. By the same words is signified also the destruction of those of the Most Ancient Church, who destroyed themselves.

728. That to seven days signifies here the beginning of temptation, appears from the internal sense of every expression in this verse, because the subject treated of is the temptation of the man who is called Noah. In general, it is treated both concerning the temptation of that man, and the total vastation of those who were of the Most Ancient Church, and who were reduced to such a state ; wherefore *to seven days* signifies not only the beginning of temptation, but also the end of vastation : the reason of this signification is, because seven is a holy number, as was said and shown above, verse 2, of this chapter, and

chap. iv. 15, 24, and n. 84 to 87. It signifies the Lord's coming into the world, and likewise His coming to glory ; in particular it signifies every coming of the Lord : every coming of the Lord has this with it, that it is a beginning to those who are regenerated, and the end of those who are vastated ; thus to the man of this church, His coming was the beginning of temptation ; for when man is tempted, then he begins to be made new, and to be regenerated ; and at the same time it was the end of those of the Most Ancient Church, who were become such, that it was impossible but they must perish ; as when the Lord came into the world, then the church was in its last state of vastation, and then also it was made new. That to seven days has this signification, appears from Daniel : "Seventy weeks are determined upon thy people, and upon thy city of holiness, to finish the transgression, and to seal up sins, and to expiate iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the holy of holies ; and thou shalt know and perceive, from the going forth of the word to restore and to build Jerusalem unto Messiah, the prince, are seven weeks," ix. 24, 25. In this passage, seventy weeks, and seven weeks, signify the same as seven days, viz. the coming of the Lord ; but inasmuch as a manifest prophecy is herein contained, the times are marked more holily and certainly, by numbers which have relation to seven, hence it appears, that seven, thus applied to times, signifies not only the coming of the Lord, but also the beginning of a new church at that time, intimated by these words, that the holy of holies should be anointed, and that Jerusalem should be restored and built : it signifies at the same time the last vastation, intimated by the words, that seventy weeks were determined on the city of holiness to finish the transgression, and to seal up sin. In like manner in other parts of the Word, as in Ezekiel, where concerning himself : "I came to them of the captivity of Telabib, that sat by the river Chebar, and I sat there seven days, astonished among them ; and it came to pass at the end of seven days that the word of Jehovah came to me," iii. 15, 16 : where seven days also signify the beginning of visitation ; for after seven days, whilst he was sitting with those who were in captivity, the word of Jehovah came to him. Again, in the same prophet : "They shall bury Gog seven months, that they may cleanse the land ; at the end of seven months they shall search," xxxix. 12, 14 ; signifying in like manner the last term of vastation, and the first of visita-

tion. So in Daniel : " The heart of Nebuchadnezzar they shall change from man, and the heart of a beast shall be given unto him, and seven times shall pass over him," iv. 16, 25, 32 ; denoting in like manner the end of vastation, and the beginning of the new man. The same thing was represented by the seventy years of the Babylonish captivity : for whether it be seventy, or seven, the same thing is implied, and also whether it be seven days, or seven years, or seven ages, which make seventy years. Vastation was represented by the years of the captivity ; the beginning of a new church was represented by the deliverance, and rebuilding of the temple. Similar things were also represented by Jacob's serving Laban, where it is written : " I will serve thee seven years for Rachel ; and he served seven years ; and Laban said, Fulfil this week, and we will give thee this also for the service which thou shalt serve with me yet seven other years ; and Jacob did so, and fulfilled this week," Gen. xxxix. 18, 20, 27, 28 ; where the service of seven years has a like signification, and also the marriage and liberty which succeeded the days of seven years : the time of these seven years was called a week ; as also in Daniel. The like was also represented by the injunction, that the children of Israel should go about the wall of Jericho seven times, and the wall would fall ; and it is said that they arose on the seventh day early in the morning, and compassed the city according to custom seven times, and it came to pass at the seventh time, the seven priests blew with the seven trumpets, and the wall fell, Joshua v. 10 to 20 ; unless which signification had been implied, it would never have been commanded that they should go round the city seven times, and that there should be seven priests and seven trumpets. From these and many other passages, as Job ii. 13, Rev. xv. 1, 6, 7, chap. xxi. 9, it may appear, that to seven days signifies the beginning of a new church, and the end of the old one. In the present passage, as treating both of the man of the church which is called Noah, and of his temptation, and also of the last posterity of the Most Ancient Church which destroyed themselves, by the expression, to yet seven days, nothing else can be signified, but the beginning of the temptation of Noah, and the end of the Most Ancient Church, or its final devastation and expiration.

729. That by raining is signified temptation, appears from what was said and shown at the beginning of this chapter, viz. that a flood and inundation of waters, which are the same as raining in this place, signify not only temptation, but also vas-



tation : it will also farther appear from what remains to be said in the following pages concerning the flood.

730. That by forty days and nights is signified the duration of temptation, appears evidently from the Word of the Lord : the reason of such signification is grounded in this, because the Lord suffered himself to be tempted during forty days, as is plain from Matt. iv. 1, 2, Luke iv. 2, Mark i. 13. And whereas all and every thing which was instituted in the Jewish church, and in the other representative churches, before the Lord's coming, was typical of Him, so also were forty days and nights, in that they represented and signified in general all temptation, and in particular every duration of temptation : and whereas whilst man is in temptation, he is in the vastation of all things which are of proprium, and which are corporeal, for the things of proprium, and such as are corporeal, must die by combats and temptations, before man is born again anew, or becomes spiritual and celestial, therefore also forty days and nights signify further the duration of vastation. The same signification is here implied, where the subject treated of is both concerning the temptation of the man of the new church called Noah, and concerning the devastation of the antediluvians. That forty signify the duration as well of temptation, as of vastation, and as well greater as less, appears in Ezekiel : "Thou shalt lie upon thy right side, and shalt bear the iniquity of the house of Judah forty days ; I have appointed thee each day for each year," iv. 6 ; denoting the duration of the vastation of the Jewish church, and also a representation of the Lord's temptation, for it is said that he should bear the iniquity of the house of Judah. So in the same prophet : "I will make the land of Egypt wastes, a waste of desolation, no foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years ; and I will make the land of Egypt a desolation in the midst of the desolate countries, and her cities among the wasted cities shall be a desert forty years," xxix. 10, 11, 12 ; denoting also the duration of vastation and desolation : by forty, in the internal sense, are not signified forty years, but only the desolation of faith in general, whether within a longer or a shorter time. So in John : "The court which is without the temple, leave out, and measure it not, because it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months," Rev. xi. 2 ; and again : "There was given to the beast a mouth speaking great things, and blasphemies, and

power was given unto him to make war forty and two months," Rev. xiii. 5; signifying the duration of vastation; for it must be evident to every one, that it cannot mean the exact time of forty and two months: it is here said, forty and two, which is the same thing as forty, by reason that seven days signify the end of vastation and a new beginning, but six signify labor, from the six days of labor or combat, wherefore seven are multiplied by six, and the product thence arising is forty-two, signifying the duration of vastation, and also the duration of temptation, or the labor and combat of the man to be regenerated, wherein is contained what is holy; but the round number forty is used instead of the irregular number forty-two, as appears from the above passages out of the Revelation. The journeyings of the Israelites forty years in the wilderness, before they were introduced in the land of Canaan, represented and signified in like manner the duration of temptation, and also the duration of vastation; the duration of temptation, in that they were afterwards introduced into the holy land; and the duration of vastation, in that all who were above twenty years old at their departure from Egypt, died in the wilderness, except Joshua and Caleb: temptations are what are meant by the things at which they so often murmured; and vastations by the plagues and destructions they so frequently met with: that temptations and vastations are signified by those things, will be shown, by the Divine Mercy of the Lord, in their place: concerning which thus in Moses. "Thou shalt remember all the ways which Jehovah thy God led thee these forty years in the wilderness, to humble thee, and to try thee, to know what was in thine heart, whether thou wouldst keep his commandments, or not," Deut. viii. 2, 3, 17: Moses being forty days and forty nights on Mount Sinai, signifies in like manner the duration of temptation, or the temptation of the Lord, as appears from what is written, Deut. ix. 9, 11, 18, 25, to the 11th verse of the following chapter, where it is said, "That he was on mount Sinai forty days and forty nights, he did neither eat bread, nor drink water, praying for the people lest they should be destroyed." The ground and reason why by forty days is signified the duration of temptation is, as was said, because the Lord suffered Himself to be tempted by the devil forty days; wherefore since all things were representative of the Lord, when an idea of temptation was present with the angels, that idea in the world of spirits was represented by such things as are in the world, as

takes place with all angelic ideas, during their descent into the world of spirits, that they are exhibited representatively, consequently it was represented by forty, because the Lord was tempted forty days ; what is to come, and what is present, are the same thing with the Lord, and thereby the same in the angelic heaven ; what is to come is present, or what will come to pass, that is come to pass ; hence came the representation of temptations, and also of vastations, by forty, in the representative Church. But these are things which cannot as yet be clearly comprehended, by reason that the nature of the influx of the angelic heaven into the world of spirits is unknown.

731. That by destroying every substance, which I have made, from off the faces of the ground, is signified man's proprium, which is as it were destroyed, when it is vivified or made alive, appears from what was said above concerning proprium. Man's proprium is wholly evil and false, and so long as it remains, so long man is dead, but when he undergoes temptations, then it is dispersed, that is, it is loosened and tempered by truths and goods from the Lord, and thus it is vivified, and appears as if it was not present ; its not appearing, and not being any longer hurtful, is signified by destroying, although it is never destroyed, but remains : in this respect it is with proprium as with black and white, which being variously tempered by the rays of light, are changed into beautiful colors, as into blue, yellow, purple, and the like, by which, according to their arrangement, as in flowers, divers forms of beauty and agreeableness are exhibited, whilst the black and white in their root and ground still remain. But whereas the subject here treated of is also concerning the final vastation of those who were of the Most Ancient Church, therefore by destroying every substance, which I have made, from off the faces of the ground, are signified those who perished, as also in the following verse, 23 : the substance which I have made signifies all that, or every man, in whom was celestial seed, or who was of the Church ; wherefore also in this verse, and in the 23d following, the expression, "ground" is used, which signifies a man of the church, in whom good and truth is sown, which successively grew up in those who are called Noah, on the separation of evils and falses, as was said, but became extinct by tares in the antediluvians who perished.

732. Verse 5. *And Noah did according to all that Jehovah commanded him* ; this signifies, as before, that it was so done. See the foregoing chapter, verse 22, where it is twice said that

Noah did what was commanded, whereas it is here said only once ; and it is there said God, but here Jehovah ; the reason is, because it is there treated concerning things intellectual, but here, concerning things voluntary : intellectual things regard the things voluntary as other and distinct from themselves, whereas things voluntary regard intellectual things as united to themselves, or as one, for understanding is from the will, and this is the reason why in the former case it is twice said that Noah *did*, and in the present case only once ; and also why it is there said God, but here Jehovah.

733. Verse 6. *And Noah was a son of six hundred years, and a flood of waters was caused on the earth.* By Noah's being a son of six hundred years is signified his first state of temptation : by a flood of waters on the earth, is signified the beginning of temptation.

734. In the foregoing chapter, verse 13 to the end, the subject treated of was concerning intellectual truths, with which the man of the church called Noah was instructed by the Lord, before he was regenerated ; afterwards in this chapter, from verse 1 to 5, concerning the voluntary goods, with which he was also gifted by the Lord, where, because it is treated of both, it appears as a repetition. But the subject now treated of is his temptation, and here concerning its first state, and thus concerning the beginning of temptation, from verse 6 to 11 ; and as every one may see, there again occurs a repetition, for it is said, in this verse, that Noah was a son of six hundred years, when a flood was caused on the earth ; but in verse 11, it is said, that it was in the six hundredth year of his life, in the second month, and on the seventeenth day of the month : it is also said, verse 7, that Noah entered into the ark with his sons and their wives, and the same thing is said verse 13, also that beasts entered into the ark to Noah, verses 8, 9, which is in like manner repeated, verses 14, 15, 16 ; whence it appears evident, that here also there is a repetition of what was said before. He who abides in the sense of the letter only, cannot possibly discern any thing herein, but a repetition of certain historical facts ; whereas in this, as in other passages, there is not a single expression which is superfluous and empty, because it is the Word of the Lord ; consequently there is not any repetition, but where the signification is different ; whence it appears, that in the present case, as before, is described the first temptation, which is as to his things intellectual, and afterwards his temptation as to things voluntary,

which temptations succeed each other in the person to be regenerated; for to be tempted as to things intellectual is entirely different from being tempted as to things voluntary; the temptation as to things intellectual is light, but the temptation as to things voluntary is heavy.

735. The reason why temptation is light as to things intellectual, or as to fables, which are in man, is, because man is in the fallacies of the senses, and the fallacies of the senses are such, that they must needs have admission, wherefore also they are easily dispersed and removed; as all who abide in the literal sense of the Word, where it is spoken according to man's apprehension, consequently according to the fallacies of his senses, notwithstanding the fallacies in which they are immersed, suffer themselves to be easily instructed, in case they receive such things in the simplicity of faith, and believe them because they are the Word of the Lord: as for example, he who believes that the Lord is angry, that He punishes, that He causes mischief to the wicked, such a person, by reason that his belief is grounded in the letter of the Word, may easily be informed how the real truth is: in like manner if he believes in simplicity, that he is able to do good from himself, and that he will receive a reward in another life, if he is good from himself, such a one also may be easily instructed that the good which he does is from the Lord, and that the Lord gives reward gratuitously out of mercy: wherefore when such persons come into temptation as to things intellectual, or such fallacies, they cannot be tempted except in a gentle manner, and this is the first temptation, and scarce appears as a temptation, which is the subject now treated of. But the case is otherwise with those, who do not believe the Word out of a simple heart, but confirm themselves in fallacies and falsities, by reason that such things favor their lusts, and who from this impulsive cause collect together various reasonings grounded in themselves and their scientifics, and afterwards confirm the same by the Word, and thus impress them on themselves, and persuade themselves that what is false is true.

736. As to what concerns Noah, or the man of this new church, he was of such a nature, that he believed in simplicity the things which he had from the Most Ancient Church, which were doctrinals collected and reduced to a certain form by those who were called Enoch: and he was of a temper altogether different from the antediluvians who perished, and were called Nephilim, who immersed the doctrinals of faith in their filthy

lusts, and thereby conceived direful persuasions, from which they were unwilling to recede, howsoever they were instructed by others, and whatever proof was given them of the falsity of such persuasions. There also are men at this day of these two geniuses or tempers ; those of the former kind can be regenerated easily, but with difficulty those of the latter.

737. That by Noah's being a son of six hundred years, is signified the first state of his temptation, appears from this, that here, even to Heber, chap. xi. by the numbers, by the years of age, and by the names, nothing else is signified but things, as also by the ages and names of all in chap. v. That six hundred years signify, in this verse, the first state of temptation, may appear from the ruling numbers therein, which are ten and six, which are twice multiplied into themselves ; the number thus produced, though greater, does not differ in signification from the smaller, from which it arises. With respect to ten, it was shown above, chap. v. verse 3, that it signifies remains ; and that six in the present passage signify labor and combat, appears from every part of the Word. For the case is this ; in the foregoing verses the subject treated of was concerning the preparation of the man called Noah for temptation, in that he was instructed by the Lord in intellectual truths, and in voluntary goods ; these truths and goods are remains, which are not produced, so as to be acknowledged, before man is regenerated : with those who are regenerated by temptations, remains are necessary, that the attendant angels may thence bring forth those things wherewith they defend man against evil spirits, who excite falses within him, and thereby assault him. Inasmuch as remains are signified by ten, and combat by six, thence mention is made of six hundred years, in which the ruling numbers are ten and six, signifying a state of temptation. As to what regards the number six in particular as signifying combat, it appears from the first chapter of Genesis, where mention is made of six days in which man is regenerated, before he becomes celestial, within which days there is a continual combat, but on the seventh day comes rest ; hence it is that there are six days of labor, and the seventh the sabbath which signifies rest : hence also it is that a Hebrew servant was to serve six years, and in the seventh was to be free, Exod. xxi. 2, Deut. xv. 12, Jerem. xxxiv. 14 ; and that they should sow the land six years, and should gather its produce, but on the seventh they should let it rest, Exod. xxiii. 10, 11, 12 ; and that they should do in like manner with a vineyard ;

and that on the seventh year there should be a sabbath of a sabbath for the land, a sabbath of Jehovah, Levit. xxv. 3, 4. Whereas six signify labor and combat, they signify also the dispersion of the false: as in Ezekiel: "Behold six men came from the way of the higher gate, which looketh towards the north, and every one had an instrument of his dispersion in his hand," ix. 2: and in the same prophet, prophesying against Gog: "And I will cause thee to return back, and will leave but the sixth part of thee, and will cause thee to come up from the sides of the north," xxxix. 2; in which passages, six, and to leave a sixth part, signify dispersion; the north signifies falses; Gog, those who form doctrinals from external things, whereby they destroy internal worship. So in Job: In six troubles He shall deliver thee, and in the seventh evil shall not touch thee," v. 19; signifying the combat of temptations. In some other cases, where the number six occurs in the Word, it does not signify labor, combat, or the dispersion of the false, but the holy of faith, as having relation to twelve, which number signifies faith and all things of faith in one complex; and as having relation also to three, which number signifies what is holy; hence also the genuine derivation of the number six, as in Ezekiel, chapter xl. 5, where it is said, that the man's reed, with which he measured the holy city of Israel, was six cubits; and so in other passages; the reason that its derivation is thence, is because in the combat of temptation there is the holy of faith, and also because the six days of labor and combat have respect unto the holy seventh.

738. He is here called a son of six hundred years, because a son signifies intellectual truth, as was shown above; but he is not called a son in the 11th verse which follows, because the subject there treated of is his temptation as to things voluntary.

739. That by a flood of waters is signified the beginning of temptation, appears from hence, that it is here treated of temptation as to things intellectual, which temptation precedes that of the will, and is comparatively slight, as was said; wherefore it is called a flood of waters, not simply a flood, as in the 17th verse which follows; for waters signify particularly the spiritual things of man, or the intellectual things of faith, and also what is opposite thereto, that is, falses, as might be confirmed by many passages from the Word. That a flood of waters, or an inundation, signifies temptation, appears from what was premised

at the beginning of this chapter, and also from this passage in Ezekiel: "Thus saith the Lord Jehovih, I will cause a spirit of storms to burst forth in my fury, and there shall be an overflowing rain in mine anger, and great hailstones in fury, to consummation, that I may break down the wall which you have daubed with what is unfit," xiii. 11, 13, 14; where a spirit of storms and an overflowing rain signify the desolation of what is false; a wall daubed with what is unfit, denotes what is false appearing as true. In Isaiah: "Jehovah God is a refuge from the inundation, a shade from the heat, for the spirit of the violent is as the inundation of a wall," xxv. 4; in which passage, inundation signifies temptation as to intellectual things, and is distinguished from temptation as to things voluntary, which is called heat. In the same prophet: "Behold the Lord hath a mighty and strong one, as a tempest of hail, a storm of destruction, as an inundation of mighty waters overflowing," xxviii. 2, where the degrees of temptation are described. Again in the same prophet: "When thou passest through the waters, I am with thee; and through the rivers, they shall not overflow thee; when thou goest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee," xliii. 2; where waters and rivers signify falses and phantasies; fire and flame signify evils and lusts. In David: "For this shall every one that is holy pray unto thee in the time of finding, whereby in the inundation of many waters, they shall not come nigh unto him," Psalm xxxii. 6, 7; where inundation of waters signifies temptation; which is also called a flood in the same prophet: "Jehovah sitteth on the flood; and Jehovah sitteth a king for ever," Psalm xxix. 10. From these passages, and from what was premised at the beginning of this chapter, it is evident, that a flood, or an inundation of waters, signifies nothing else but temptations and vastations, although described historically, according to the custom of the most ancient people.

740. Verse 7. *And Noah entered, and his sons, and his wife, and his sons' wives with him, into the ark, from before the waters of the flood.* By Noah's entering into the ark from before the waters of the flood, is signified that he was protected in temptation: by sons are signified truths, as above: by wife, goods: by sons' wives, truths joined with goods.

741. That by Noah's entering into the ark from before the waters of the flood, is signified, that he was protected, may be plain to every one. Temptations are nothing else but the com-



bats of evil spirits with the angels who are attendant on man : the evil spirits stir up or excite all the wicked things that a man has either done or thought of from his infancy, consequently both evils and falses, and condemn him, than which nothing is more delightful to them, nay, the very essential delight of their life consists herein ; but the Lord by angels protects man, and restrains the evil spirits from wandering out of due bounds, and bringing on man a greater inundation than he is capable of sustaining.

742. That by sons are signified truths, by wife goods, and by sons' wives, truths joined with goods, was shown above in the preceding chapter, verse 18, where the same words occur : by truths and goods, although they are here called sons and wives, are signified the things which were in the man called Noah, whereby he was protected. Such is the most ancient style of the Word, involving celestial arcana, and yet connected in the manner of an historical relation.

743. Verses 8, 9. *Of the clean beast, and of the beast which was not clean, and of the fowl, and of every thing which creepeth on the ground: two and two entered to Noah into the ark, male and female ; as God had commanded Noah.* By the clean beast are signified, as before, the affections of good : by the beast not clean, are signified lusts : by fowl in general are signified thoughts : by all that creeps on the ground is signified the sensual and whatever is voluptuous : two and two signify things corresponding : by entering into the ark is signified, that they were protected : male and female, as above, signify truth and good : as God had commanded Noah, signifies that it was done accordingly.

744. That by the clean beast are signified the affections of good, was said and shown above in explaining the second verse of this chapter, wherefore there is no need to dwell longer on that subject ; in like manner it was shown in the same place, that by the beast not clean are signified lusts, or evil affections.

745. That by fowl in general are signified thoughts, appears from what has been every where said above concerning fowls, that they signify things intellectual, or rational ; but above they are called fowls of the heavens, whereas here they are barely called fowl, wherefore in general by fowl are signified thoughts ; for there are several kinds of fowls both clean and unclean, which in the subsequent verse 14, are distinguished into fowl, bird, and winged thing : the clean kinds signify thoughts of

truth, the unclean are false thoughts ; of which, by the Divine Mercy of the Lord, more will be said hereafter.

746. That by every thing which creeps on the ground is signified the sensual, and whatever is voluptuous, was also said and shown above. The most ancient people compared and likened the sensual things of man, and his sensual gratifications, to reptiles and creeping things, and also called them by the names of such creatures, because they are the outermost or extreme things of man, and creep as it were upon his surface, and because it is not permitted them to elevate themselves higher.

747. That two and two signify things corresponding, may appear to every one from this, that they are pairs, which pairs cannot exist unless they correspond with each other, as truths and goods, evils and falses ; for there is in all things a kind of marriage, or coupling, as of truths with goods, and of evils with falses, in consequence of the marriage of the understanding with the will, or of things intellectual with things voluntary : and indeed every thing has its marriage, or its coupling, without which it is impossible for it to subsist at all.

748. That by entering into the ark is signified that they were protected, was shown above, in the preceding verse 7, speaking of Noah, and his sons, and wives.

749. That male and female signify truth and good, is evident from what was said above, chap. vi. verse 19, where male and female is predicated of birds, but man [vir] and wife of beasts ; the reason also was there mentioned, viz. that there is a marriage of things voluntary with things intellectual, but not so of things intellectual considered in themselves with things voluntary ; in the former case they are as man and wife, but in the latter, as male and female : and because it is here first treated concerning the temptation of the man of this church as to things intellectual, therefore, as was said, they are called male and female ; and thereby is meant combat or temptation as to things intellectual.

750. That by these words, *As God commanded Noah*, is signified, that it was done accordingly, was shown above in the foregoing chap. verse 22, and also in this chap. verse 5.

751. Because it is here treated concerning the temptation of the man of the new church called Noah, and whereas it is known to few, if to any, what is the nature and manner of temptations, because few at this day undergo temptations, and they who do undergo them, know no other but that it is some-

what inherent in themselves, which is the subject of such suffering ; it is permitted briefly to explain the matter. They are evil spirits who, on such occasions, excite man's fables and evils, and stir up in his memory whatsoever he has thought or done from his infancy : this the evil spirits can effect in so cunning and malicious a manner as cannot be described ; but the angels, who are attendant on man, bring or press forth his goods and truths, and thereby defend him ; this combat is what is made sensible and perceivable in man, and causes remorse and pain of conscience. There are temptations of two kinds, one as to things of the understanding, the other as to things of the will : when man is tempted as to things of the understanding, then the evil spirits excite only his evil actions, of which he has been guilty, which are here signified by unclean beasts, and thus accuse and condemn ; at the same time, indeed, they also stir up his good actions, which are here likewise signified by the clean beasts, but these they pervert by a thousand devices ; they excite likewise whatever has been the subject of his thoughts, which are here also signified by fowl, and those things besides, which are here signified by what creeps on the ground ; but this temptation is slight, and is perceived only by the recalling of such things into the memory, and by a certain anxiety thence proceeding : but when man is tempted as to things of the will, then what he has done and thought is not so much excited, but there are evil genii (for by that name may the evil spirits of this kind be called) who inflame him with their lusts, and filthy loves, wherewith he is tainted, and thus carry on the combat by man's lusts themselves, which they do so maliciously and clandestinely, that it is impossible to suppose them agents therein ; for in an instant they infuse themselves into the life of man's lusts, and also in the same instant turn and bend the affection of good and truth into the affection of evil and the false, so that man cannot possibly know any other but that it is done of himself, and thus flows in of its own accord ; this temptation is most grievous, and is perceived as an internal pain, and tormenting fire ; of this more is said hereafter. That the case is really so, has been given me to know and be assured of by much experience, and also when, whence, of what sort, and how, the evil spirits, or genii, flowed in, and caused the inundation ; concerning which experiences, by the Divine Mercy of the Lord, particular mention will be made hereafter.

752. Verse 10. *And it was till seven days, and the waters*

*of the flood were upon the earth.* By these words is signified, as before, the beginning of temptation.

753. That by seven days is signified the beginning of temptation, was shown above, verse 4 ; the words have relation to what goes before, viz, that this temptation, which was a temptation as to intellectuals, was the beginning of temptation, or the first temptation, and therefore the clause is thus expressed ; and whereas this first temptation was a temptation as to intellectuals, it is expressed by the waters of a flood, as above, verse 7, and verse 6, by a flood of waters, which properly signifies such a temptation, as was there shown.

754. Verse 11. *In the six hundredth year of the life of Noah, in the second month, on the seventeenth day of the month, on this day were all the fountains of the great abyss broken open, and the cataracts of heaven were opened.* By the six hundredth year, the second month, and seventeenth day, is signified another state of temptation : by all the fountains of the great abyss being broken open, is signified the extreme of temptation as to things of the will : by the cataracts of heaven being opened, is signified the extreme of temptation as to things of the understanding.

755. That by the six hundredth year, the second month, and the seventeenth day, is signified another state of temptation, follows from what has been said heretofore ; for from verse 6, to the present verse, the subject treated of was the first state of temptation, relating to intellectuals, whereas now the subject treated of is concerning another state, viz. as to things voluntary, which is the reason that Noah's age is twice mentioned, in the former case as a son of six hundred years, and in the present case as being in the six hundredth year of his life, in the second month, and in the seventeenth day, when the flood happened : it must needs be inconceivable to every one, that by the years of Noah's age, where both years, and months, and days, are particularly marked, is meant a state of temptation as to things voluntary ; but as was above said, such was the manner of speaking and writing amongst the most ancient people, and they were delighted especially in this, that they could mark out times and names, and thence frame a history resembling a true one ; herein their wisdom consisted. But that six hundred years signify nothing else but the first state of temptation, was shown above, verse 6 : the like is here signified by the six hundredth year ; but in order to denote another state of temptation, months and

days are added, and the particular number of months, that they were two, or in the second month, which signify combat, as may appear from the signification of the number two spoken of above, verse 2 of this chapter, where it was shown that two signify the same as six, that is, labor and combat, and also dispersion : but the number seventeen signifies both the beginning of temptation, and the end of temptation, by reason that it is composed of the numbers seven and ten : when the number seven signifies the beginning of temptation, it implies till seven days, or a week of seven days, which, that it signifies the beginning of temptation, was shown above at the 4th verse of this chapter ; but when it signifies the end of temptation, as at verse 4, of chap. viii. following, then seven is a holy number, to which ten is added, which signifies remains, for without remains man cannot be regenerated. That the number seventeen signifies the beginning of temptation, appears in Jeremiah, in that it was commanded him to buy a field of Hanameel his uncle's son, which was in Anathoth ; and he weighed him the money, seven shekels and ten of silver, xxxii. 9, which number, that it signifies also the Babylonish captivity, whereby is represented the temptation of the faithful, and the devastation of unbelievers, and indeed the beginning of temptation, and at the same time the end of temptation, or deliverance, may appear from the following verses of that chapter of the prophet ; that captivity is signified, appears in verse 36, and that deliverance is signified, appears in verse 37 : such a number would never have had a place in the prophet, unless like all other numbers it had involved some arcana. That seventeen signifies the beginning of temptation, may appear also from the age of Joseph, who was a son of seventeen years when he was sent to his brethren, and sold into Egypt, Gen. xxxvii. 2 ; that his being sold into Egypt was representative of similar things, will be shown, by the Divine Mercy of the Lord, in the explication of that passage : the historical circumstances there related, are representative events, which really occurred as they are described, but here the historical circumstances are put in that form for the sake of their signification, and did not really occur as they are described in the sense of the letter ; yet still the former involve in them heavenly arcana, even in each particular expression, just as these do. That this is really the case must needs appear strange, inasmuch as wheresoever any relation, either of true history, or put in the form of history, occurs, the mind is detained in the letter,

from which it cannot abstract itself, whence it supposes that the letter signifies and represents nothing else: but that there is some internal sense, in which is the life of the Word, and not in the letter, which without an internal sense is dead, may appear evident to every intelligent person: without an internal sense, what difference is there between the historical relations in the Word, and those that are to be found in any profane writer? consequently what use would there be in knowing the year of Noah, and the month and day, when the flood happened, unless some heavenly arcanum was therein involved? And who cannot see that all the fountains of the great abyss being broken open, and the cataracts of heaven opened, is prophetic language? not to mention other things of a like nature.

756. That by all the fountains of the great abyss being broken open, is signified the extreme of temptation as to things voluntary, may appear from what was just now said concerning temptations, that they are of two kinds, one relating to things intellectual, the other to things voluntary, and that the latter is more grievous than the former; it may further appear from this, that hitherto the subject treated of was temptation as to things intellectual; in like manner it appears from the signification of abyss, in that it denotes lusts, and the false thence, as above, n. 18, and also from these passages in the Word: "Thus saith the Lord Jehovih, when I shall make thee a desolate city, as cities that are not inhabited, when I shall cause the abyss to ascend upon thee, and many waters shall cover thee," Ezek. xxvi. 19, where abyss and many waters signify the extreme of temptation. In Jonah: "The waters compassed me about even to the soul, the abyss closed me round about," ii. 5, where waters and abyss in like manner signify the extreme of temptation. In David: "Abyss calleth to abyss at the voice of the water of thy canals, all thy waves and thy billows are gone over me," Psalm xlii. 7; manifestly denoting the extreme of temptation. Again: "He rebuked the red sea, and it was dried up, and He caused them to go through the abyss as through a wilderness, and He saved them from the hand of him that hated them, and redeemed them from the hand of the adversary, and the waters covered their enemies," Psalm cvi. 9, 10, 11; where abyss signifies the temptations in the wilderness. By the abyss, in old time, was signified hell, and phantasies and persuasions of the false were likened to waters and streams, and also to smoke thence issuing forth: thus also the hells of some

appear as abysses, and as seas, of which, by the Divine Mercy of the Lord, more will be said hereafter : thence come the evil spirits who devastate man, and also those who tempt him ; and their phantasies which they infuse, and the lusts with which they inflame man, are like inundations and exhalations issuing thence : for, as was said, man by evil spirits has conjunction with hell, and by angels with heaven ; wherefore when all the fountains of the great abyss are said to be broken open, such things are signified. That hell is called an abyss, and that the filthy things thence issuing are called streams, appears in Ezekiel : “ Thus saith the Lord Jehovih : In the day that he went down to hell, I caused him to mourn, I covered the abyss above him, and I restrained the streams thereof, and the great waters were shut up,” xxxi. 15 ; hell is called also an abyss in John, Rev. ix. 1, 2, 11, chap. xi. 7, chap. xvii. 8, chap. xx. 1, 3.

757. That by the cataracts of heaven being opened is signified the extreme of temptation as to things intellectual, appears also from hence : temptation as to things voluntary, or lusts, can never be separated from temptation as to things intellectual ; if it were separated, it would not be any temptation, but an inundation, as with those who live in the fire of lusts, in which, like infernal spirits, they perceive the delights of their life. They are called the cataracts of heaven by reason of an inundation of falses, or reasonings : concerning which also in Isaiah : “ He who fleeth from the voice of the fear shall fall into the pit, and he that cometh up out of the midst of the pit shall be taken in the snare ; for the cataracts from on high are opened, and the foundations of the earth are shaken,” xxiv. 18.

758. Verse 12. *And there was rain upon the earth forty days, and forty nights.* By these words are signified that this temptation continued : rain is temptation ; forty days and nights is duration.

759. That rain here is temptation, may appear from what has been said and shown above concerning a flood and an inundation ; also concerning the fountains of the great abyss being broke open, and the cataracts of heaven being opened, as significative of temptations.

760. That forty days and forty nights signify duration, was shown above, verse 4. By forty, as was said, is signified every duration of temptation, whether it be longer or shorter, and indeed grievous temptation, which is of things voluntary : for man has procured a life for himself by continual pleasures, and by

self-love, and the love of the world, consequently by lusts, which are continuations of those loves, in such a manner, that his life is nothing else but a composition of such things ; which life can by no means agree with heavenly life ; for no one can love worldly things and heavenly things at the same time ; to love worldly things is to look downwards, to love heavenly things is to look upwards ; still less can any one love himself and his neighbor at the same time, and least of all the Lord ; he who loves himself, hates all others who are not subservient to himself ; consequently he who loves himself is at a most remote distance from heavenly love and charity, which consist in man's loving his neighbor more than himself, and the Lord above all things : hence it is evident at how great a distance man's life is from heavenly life ; wherefore by temptations it is regenerated of the Lord, and is turned into concord and agreement. This is the reason why this temptation is grievous, inasmuch as it touches, assaults, destroys, and changes, the very life of man, wherefore also it is described by this, that the fountains of the abyss were broken open, and that the cataracts of heaven were opened.

761. That spiritual temptation in man is a combat of evil spirits with the angels that are with man, and that this combat is generally felt in his conscience, was said above : concerning which combat it is further to be known, that the angels continually defend man, and avert the evils which evil spirits intend him ; they even defend the things that are false and evil in man, for they know well whence man's falses and evils come, viz. from evil spirits and genii : man never of himself produces any thing false and evil, but they are the evil spirits attendant upon him who produce them, and at the same time cause man to believe that it is of himself ; so great is their malignity, and still more, they also accuse and condemn man at the very moment of their infusing their evils and falses, and causing man to believe them his own ; as I can testify by much experience. Man, who has not faith in the Lord, cannot be enlightened, but to suppose that evil is from himself, wherefore also he appropriates evil to himself, and becomes like to those evil spirits who attend him : this is the case with man ; and whereas the angels know it to be so, in the temptations of regeneration they even defend man's falses and evils ; otherwise he would fall under the temptation, because with man there is nothing but evil, and the false thence, so that he is a mere heap and composition of evils and the falses grounded therein.



762. But spiritual temptations are at this day little known, nor are they permitted in the manner they formerly were, because man is not in the truth of faith, consequently he would yield: instead of temptations there are other things, as misfortunes, sorrows, and anxieties, which exist from natural and corporeal causes, as also sicknesses of the body and distempers, which serve to subdue and break in some degree the life of his pleasures and lusts, and determine and elevate the thoughts to interior and pious subjects: these however are not spiritual temptations, which are experienced only by those who have received a conscience of truth and good from the Lord; conscience itself is the plane of these temptations, on which they operate.

763. Thus far the subject treated of has been temptations, what follows is the end of temptation, which was, that a new church might exist.

764. Verse 13. *In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.* By entering into the ark is signified here, as before, that they were saved: by Noah is signified what was of the Church: by Shem, Ham, and Japheth, what was of the churches thence derived: by the sons of Noah are signified doctrinals: by the three wives of his sons with them are signified the churches themselves thence derived.

765. The subject hitherto treated of was the temptation of the man of the Church called Noah, and first, concerning his temptation as to intellectuals, which are the truths of faith, from verse 6 to 10, and next concerning his temptation as to things voluntary, which regard the goods of charity; verses 11, 12; the end of these temptations was, that a man of the church, or a new church, might be thence born again, when the Most Ancient Church perished: this new church, as was said above, was of a character different from that of the Most Ancient, inasmuch as it was a spiritual church, which is such that man is born again by the doctrinals of faith, which being implanted, conscience is then insinuated into him, that he may not act contrary to the truth and good of faith, and thus he is gifted with charity, which governs his conscience, and under the influence of charity he thereby begins to act: hence it may appear what a spiritual man is,—that he is not one who supposes faith to be saving without charity, but who makes charity the essential of

faith, and acts from that ground. The end of the temptations here described was, that such a man or such a church might exist, wherefore the subject now treated of is concerning this church itself. That the church is now treated of may also appear from a repetition, as it were of the same thing, for it is here said, “In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and the wife of Noah, and the three wives of his sons with them, into the ark ;” to the same purport it is said above verse 7, but in these words, “And Noah entered and his sons, and his wife, and his sons’ wives with him, into the ark ;” but whereas now it is treated concerning the church, therefore mention is made of sons, Shem, Ham, and Japheth, and when they are mentioned, they signify the man of the church ; but when they are called sons, without names, they signify the truths of faith : moreover there is a further repetition made of what was said above, verses 8, 9, concerning beasts and fowl, that they entered into the ark, verses 14, 15, 16, but with a suitable variation which is here applicable to the church.

767. That by entering into the ark is signified that they were saved, viz. the man of the church called Noah, and the rest of the churches that descended and were derived from him, of which mention is here made, may appear from what was said above concerning entering into the ark.

768. That by Noah is signified what was of the church, and by Shem, Ham, and Japheth, what was of the churches thence derived, appears from this, that they are not here called his sons, as before, verse 7, but they themselves are mentioned by their names, and when they are so mentioned, they signify the man of the church. The man of the church is not only the church itself, but the all of the church ; it is a general expression comprehending whatever is of the church, as was before said concerning the Most Ancient Church, which was called man, and in like manner concerning the rest, which are mentioned by name ; thus by Noah, and by Shem, Ham, and Japheth, is signified whatever is of the church, and of the churches thence derived in one complex. Such is the style and method of speaking in the Word ; as where mention is made of Judah, thereby is signified most commonly, in the prophets, the celestial church, or whatever is of that church ; where Israel is named, thereby is signified most commonly the spiritual church, or whatever is of that church ; where Jacob is named, thereby is

signified the external church : for with every particular man of the church there is the internal of the church, and the external ; the internal is where the true church exists, the external is what is thence derived, that is Jacob : the case is otherwise when they are not mentioned by name : the cause that it is so, is that Judah, Israel, and Jacob, have reference in such case to the kingdom of the Lord representatively ; the Lord alone is Man, and is the all of his kingdom, and whereas the church is the Lord's kingdom on the earth, the Lord alone is the all of the church : the all of the church is love or charity, wherefore man, or what is the same thing, one named by name, signifies love or charity, that is, the all of the church, and then wife signifies simply the church thence derived, as in the present case. But the quality of the churches, signified by Shem, Ham, and Japheth, will be told, by the Divine Mercy of the Lord, in the following pages.

769. That by the sons of Noah are signified doctrinals appears from the signification of sons, spoken of above ; for a church cannot exist without doctrinals, wherefore also they are not only named, but it is likewise added, that they were his sons.

770. That by the wife of Noah is signified the church itself, and by the three wives of his sons with them, the churches themselves thence derived, appears from what was said, viz. that when the man of the church is named, thereby is signified the all of the church, or as it is called the head of the church, and in this case wife signifies the church, as was shown above, n. 252, 253. It is otherwise when man [vir] and wife, or male and female are mentioned in the Word ; in this case, by man [vir] and male are signified things intellectual, or the truths of faith, and by wife, or female are signified things voluntary, or the goods of faith.

771. Inasmuch as every expression in the Word is from the Lord, and consequently the divine is in each, it is evident that there is not a single expression, not even a single iota, which does not signify and involve something ; so also that mention is here made of three wives, and also of the wives of his sons, and likewise of entering with them ; but it would be tedious to explain the particulars implied in each expression, and it is sufficient to give only a general idea of the most general significations.

772. Verses 14, 15. *They, and every wild beast after its kind, and every beast after its kind; and every creeping thing that creepeth upon the earth after its kind; and all fowl after their kind, every bird, every thing winged. And they entered in unto Noah, into the ark; two and two of all flesh, wherein was the breath of lives.* By *they*, is signified in general the man of the church: by every wild beast after its kind, is signified all spiritual good: by beast after its kind, natural good: by every creeping thing that creepeth on the ground after its kind, all sensual and corporeal good: by fowl after their kind is signified all spiritual truth: by bird, natural truth: by winged thing, sensual truth: by entering to Noah into the ark is signified, as above, that they were saved: two and two signifies pairs, as before: of all flesh wherein was the breath of lives, signifies a new creature. or that they received new life from the Lord.

773. That by *they* is signified in general the man of the church, or the all which was of this church, appears from this, that these have relation to those who were just before named, viz. to Noah, Shem, Ham, and Japheth, who, although they are four, still constitute one: in Noah, by whom in general is meant the Ancient Church, are contained as in a parent, or seed, the churches thence derived; wherefore by *they* is signified the Ancient Church; all those churches which are called Shem, Ham, and Japheth, constitute together a church, which is called the Ancient Church.

774. That by the wild beast after its kind is signified all spiritual good, and by the beast after its kind, all natural good, and by the creeping thing that creepeth upon the earth, all sensual and corporeal good, was said and shown above, n. 45, 46, 142, 143, 246. But that the wild beast signifies spiritual good, at first sight indeed may appear as what is not so; nevertheless it may appear plain from the series of the relation, in that mention is first made of *they*, that is, of the man of the church, afterwards of the wild beast, then of the beast, and lastly of the creeping thing; wherefore the wild beast implies somewhat more worthy and excellent than the beast, by reason that the word in the Hebrew tongue also signifies an animal wherein is a living soul; thus also in the present passage it does not signify a wild beast, but an animal in which is a living soul, for the expression is the same. That by animals, beasts, and creeping things that creep on the ground, are signified things

appertaining to the will, was said and shown above, and will be further shown in what is said presently concerning fowl.

775. Inasmuch as there are genera and species of all things, to wit, of spiritual goods, as well as of natural goods, and also of sensual and corporeal goods thence derived, therefore it is here said of each, "after its kind." There are so many genera of spiritual goods, and in like manner so many genera of spiritual truths, that it is impossible to enumerate them, much less the species of each genus. In heaven, all goods and truths, both celestial and spiritual, are so distinguished into their genera, and these again into their species, that there is not the smallest thing but what is most distinct; and they are so innumerable that the specific differences may be said to be indefinite; from whence may appear how scanty and almost null is human wisdom, which hardly knows that spiritual good and truth is, still less what it is. From goods celestial and spiritual, and the truths thence, exist and descend goods and truths natural, for there is not a single natural good and truth but what exists from spiritual good, and this from celestial, and subsists from the same; if the spiritual should recede from the natural, the natural would be annihilated. The origin of all things is thus; all things and every thing is from the Lord; from Him is the celestial, by the celestial from Him exists the spiritual, by the spiritual the natural, by the natural the corporeal and sensual; and as each exists thus from the Lord, so also it subsists thus, for, as is known, subsistence is perpetual existence: they who conceive otherwise of the existence and origin of things, as those who worship nature, and derive thence such existence and origin, are in such fatal principles, that the phantasies of the wild beasts of the forest may be said to be much more sane; yet there are many such persons, who seem to themselves to excel the rest of mankind in wisdom.

776. That by the fowl after its kind, is signified all spiritual truth, by bird natural truth, and by winged thing sensual truth, appears from what was said and shown above concerning fowl, n. 40. The most ancient people likened the thoughts of man to fowls, because the things of the understanding in respect to things of the will, are as birds in respect to beasts: inasmuch as mention is here made of fowl, and bird, and winged thing, and these succeed each other as things intellectual, rational and sensual in man, to remove all doubt of their having such a signification, it may be expedient to adduce some further passages

from the Word in proof thereof, from which it is evident also that beasts signify such things as have been said. In David: "Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet, flocks and all herds, and the beasts of the field, the fowl of the heavens, and the fish of the sea," Psalm viii. 6, 7, 8; where concerning the Lord, whose dominion over man, and over the things which are of man, is thus described; otherwise what would be dominion over beasts and birds? Again: "Trees of fruit, and all cedars, wild beast, and every beast, creeping thing, and bird of wing, shall praise the name of Jehovah," Psalm cxlviii. 9, 10, 13: tree of fruit is the celestial man; cedar is the spiritual man; wild beast, and every beast and creeping thing, are the goods thereof; birds of wing are the truths thereof: by these the name of Jehovah may be glorified, but not by wild beast, beast, creeping things, and birds; in profane writers such things may be said hyperbolically, but in the Word of the Lord, there is nothing hyperbolical, but significative and representative. In Ezekiel: "The fishes of the sea, and the fowls of the heavens, and the wild beast of the field, and every creeping thing that creepeth on the ground, and every man that is on the faces of the ground, shall tremble before me," xxxviii. 20; that beasts and fowl in this passage have a spiritual signification, is very evident, for what glory would it be to Jehovah that fishes, fowls, and beasts should tremble? or can any one suppose that such expressions would be holy, unless they involved holy things? In Jeremiah: "I beheld, and lo, no man, and all the birds of the heavens were fled," iv. 25; denoting the extinction of all good and truth, for here also man signifies the good of love. In the same prophet: "They are vastated, so that there is not a man passing through, neither do they hear the voice of cattle; from the fowl of the heavens and even to the beast, they have wandered, they are gone," ix. 10; denoting in like manner the departure of all truth and good. So again: "How long shall the land mourn, and the herb of every field wither, for the wickedness of them that dwell therein? The beasts and the birds are perished, because they have said, He shall not see our last end," xii. 4; where beasts signify goods, and birds truths, which perished. In Zephaniah: "I will consume man and beast, I will consume the fowls of the heavens, and the fishes of the sea, and the stumbling-blocks with the wicked, and I will cut off man from the faces of the ground," i. 3; where man

and beast signify the things which are of love and good thence derived ; the fowls of the heavens and the fishes of the sea signify the things appertaining to the understanding, consequently the things which are of truth, which are called stumbling-blocks, because goods and truths are stumbling-blocks to the wicked, but not so beasts and birds ; that these are things appertaining to man is also plainly declared. Again, in David : “ The trees of Jehovah are saturated, and the cedars of Lebanon which he hath planted, where the birds make their nests,” Psalm civ. 16, 17 : the trees of Jehovah and the cedars of Lebanon signify the spiritual man ; birds signify his rational or natural truths, which are as it were nests. In other cases it was a common form of speaking to say, that birds should make nests in the branches of trees, by which were signified truths ; as in Ezekiel : “ In the mountains of the height of Israel will I plant it, and it shall raise its branches and bear fruit, and shall be a goodly cedar, and under it shall dwell all fowl of every wing, in the shade of its branches shall they dwell,” xvii. 23 ; speaking of the church of the Gentiles, which was spiritual, and which was a goodly cedar ; fowl of every wing signify truths of every kind. Again, in the same prophet : “ All the fowls of heaven made their nests in his branches, and under his branches did all the wild beasts of the field bring forth their young, and in his shade dwelt all great nations,” xxxi. 6 ; concerning Ashur, which is the spiritual church, and is called a cedar ; the fowls of heaven signify its truths, and the wild beasts of the field signify its goods. In Daniel : “ The branch thereof was beautiful, and the fruit thereof much, and in it was meat for all ; the beast of the field had shade under it, and the fowls of heaven dwelt in the branches thereof,” iv. 12 ; where the beast signifies goods, and fowls of heaven signify truths, as may be evident to every one ; for otherwise what could be meant by saying that fowls and beasts dwelt therein ? In like manner what the Lord says, “ The kingdom of heaven is like unto a grain of mustard-seed, which a man took and cast into his garden, and it grew and waxed a tree, so that the fowls of heaven lodged in the branches of it,” Luke xiii. 19 ; Matt. xiii. 31 ; Mark iv. 30.

777. That the fowl signifies spiritual truth, the bird natural truth, and the winged thing sensual truth, appears hence ; thus also truths are distinguished. Sensual truths, such as relate to seeing and hearing, are said to be winged, because they are the extremes, which is also the signification of wing in reference to other things.

778. Whereas now fowls of the heavens signify intellectual truths, consequently thoughts, they also signify things contrary thereto, as phantasies and fables, which, because they are of thought in man, are also called fowls; as where it is said: that the wicked man should be given as meat to the fowls of the heavens, and to wild beasts," denoting phantasies and lusts, Isaiah xviii. 6; Jerem. vii. 33; xvi. 4; xix. 7; xxxiv. 20; Ezek. xxix. 5; xxxix. 4. The Lord also compares phantasies and persuasions of the false to fowls, where he says: "The seed which fell upon the hard way was trod under foot, and the fowls of heaven devoured it," Matt. xiii. 4; Luke viii. 5; Mark iv. 4, 15; where the fowls of heaven are nothing but fables.

779. That by entering to Noah into the ark, is signified that they were saved, was said and shown above. That two and two signify pairs, may be seen in the foregoing chapter, vi. verse 19, where also is shown what is meant by pairs.

780. That of all flesh wherein was the breath of lives, signifies a new creature, or that they received new life from the Lord, may appear from the signification of flesh, as being every man in general, and the corporeal man in particular, as was said and shown above; hence flesh wherein is the breath of lives, signifies one who is regenerated; for in his proprium there is the Lord's life, which is a life of charity and faith. Every man is nothing else but flesh: nevertheless when the life of charity and faith is breathed into him by the Lord, then the flesh is vivified, and he becomes spiritual and celestial, and is called a new creature, Mark xvi. 15, by reason of his being created anew.

781. Verse 16. *And they that entered in, entered in male and female, of all flesh, as God commanded him. And Jehovah shut after him.* They that entered signify the things that were with the man of the church: by male and female of all flesh entering, is signified, that truths and goods of every kind were with him: as God had commanded, signifies, to receive which things he should be prepared: by Jehovah's shutting after him, is signified, that man no longer had communication with heaven, such as the celestial man of the church enjoyed.

782. The subject treated of hitherto from verse 11, was concerning the church, as being preserved in those who are called Noah; what now follows is concerning the state of the church, which is described, and, indeed, is here first as it were explained;



afterwards is described the nature and quality of the state of that church ; every single verse, nay every single expression, involves a peculiar state of it : and whereas it is now treated of the state of the church, what was just before said is now repeated, and indeed twice, viz. “ And they that entered, entered in male and female of all flesh,” when yet in the verse just preceding, it was thus expressed : “ And they entered into Noah into the ark, two and two of all flesh,” which repetition in the Word signifies, that another state is treated of ; otherwise, as must be obvious to every one, the repetition would be altogether vain.

783. Hence it appears, that by those that entered are signified the things that were with the man of the church ; and also, that by male and female of all flesh entering, is signified, that truths and goods of every kind were with him ; for that male and female signify truths and goods, was said and shown above. That by these words, “ As God commanded,” is signified, a preparation to receive such things as are here spoken of, was also shown above : to command, with the Lord, is to prepare and do.

784. That by Jehovah’s shutting after him, is signified, that man no longer had such communication with heaven, as the man of the celestial church, may appear from this consideration of the case : the state of the Most Ancient Church was such, that they enjoyed internal communication with heaven, consequently by heaven with the Lord ; they were in love towards the Lord, and they who are in love towards the Lord are as angels, only with this difference, that they are clothed with a body : their interiors were open and were made plain even from the Lord : but the case was otherwise with this new church, which was not in love towards the Lord, but in faith, and by faith in charity towards its neighbor ; they could not, like the most ancient people, have internal communication with heaven, but only external. To describe the particular nature of such internal and external communication would be tedious : every man has communication with heaven, even the wicked, by the angels with him ; but with a difference as to degrees, more nearly or remotely, otherwise man could not possibly exist ; the degrees of communication are indefinite : the spiritual man cannot possibly enjoy such communication as the celestial man, by reason that the Lord is in love, and not thus in faith. This then is what is signified by Jehovah’s shutting after him. Since

those times, heaven has never been open as it was to the man of the Most Ancient Church ; several indeed in succeeding ages conversed with spirits and angels, as Moses, Aaron, and others, but after wholly another manner, as will be shown, by the Divine Mercy of the Lord. in a future part of this work. The reason why heaven was closed, is most deeply hidden ; and also why at this day it is so closed, that man does not know that he is attended by spirits, much less by angels, but supposes himself to be altogether alone when he is separate from worldly company and in meditation with himself, when nevertheless he is continually in fellowship with spirits, who observe and perceive what he thinks, what he intends, and what he devises, as clearly and openly, as if he was exposed to the view of the whole world ; man is altogether ignorant of this, when yet it is most true, and thus heaven is closed to him : the reason is, because whilst man is in no faith, and still less in the truth of faith, and least of all in charity, it would be most dangerous for him, unless heaven were closed : this was also signified by Jehovah God casting out the man, and causing cherubs to dwell on the east of the garden of Eden, and a flame of a sword turning itself, to keep the way of the tree of lives, as above, chap. iii. verse 24. See also what is said, n. 301, 302, 303.

785. Verse 17, 18. *And the flood was forty days upon the earth, and the waters increased, and bore up the ark, and it was lifted up from above the earth. And the waters prevailed, and were increased exceedingly upon the earth, and the ark went upon the faces of the waters.* By forty days is signified the duration of the church called Noah : by the flood are signified the falses which still overflowed it : by the waters increasing, and lifting up the ark, and its being lifted up from above the earth, is signified, that its fluctuation was thus : by the waters prevailing, and being increased exceedingly on the earth, and the ark going on the faces of the waters, is signified, that its fluctuations increased thus.

786. That by forty days is signified the duration of the church called Noah, was shown above verse 4. It is here called forty days, whereas there it was called forty days and nights, because the duration of temptation was there signified, in which nights denote anxieties.

787. Hence also it follows that by the flood are signified falses, which still overflowed it ; for there is no flood or inundation but of falses : above, verse 6, a flood of waters signified

temptation, as was there shown, which inundation is also of falses, which evil spirits excite, who are at such times present with man; in like manner here, but without temptation; wherefore here it is simply called a flood, not a flood of waters.

788. That by the waters increasing, and bearing up the ark, and its being lifted from above the earth, is signified, that its fluctuation was thus; and that by the waters prevailing, and increasing greatly on the earth, and the ark's going on the faces of the waters, is signified, that its fluctuations thus increased; cannot appear, unless it be first shown what was the state of this church, which is called Noah. Noah was not the Ancient Church itself, but, as it were, the parent or seed of that church, as was before said, but Noah, with Shem, Ham, and Japheth, constituted the Ancient Church, which immediately succeeded the Most Ancient Church. Every man of the Church called Noah was of the posterity of the Most Ancient Church, consequently in a state nearly similar, as to hereditary evil, with the rest of the posterity which perished; and they who were in a similar state, could not be regenerated and become spiritual, as those who have not the same kind of hereditary constitution: the quality of this hereditary constitution was stated above, n. 310. That it may be more clearly known how this is; they who are of the seed of Jacob, as the Jews, cannot be so regenerated as the Gentiles; there is inherent in them what is contrary to faith, not only in consequence of principles received from infancy, and afterwards confirmed, but also in consequence of hereditary constitution: that this is the case, may appear in some degree from this, that they are of a different genius, yea, of different manners, and also of different features, from other people, from whom they may easily be distinguished, all which they derive from hereditary constitution; this is also true as to the interiors, for external manners and features are types of the interiors: wherefore also converted Jews fluctuate more than others between the true and false. This was the case with the first men of this church, who are called Noah, because they were of the stock and seed of the most ancient people. These are the fluctuations which are here described, and afterwards in the further account of Noah, where it is said, that he was a man of the ground, and that he planted a vineyard, and drank of the wine thereof, and was made drunken, so that he lay naked in the midst of the tent, chap. ix. 20, 21. That the men called Noah were few, was evident to me from this, that the man

of that church is represented in the world of spirits as a tall and slender person, clothed in white, in a confined chamber : but nevertheless these were they who preserved and possessed amongst them the doctrinals of faith.

789. The fluctuations of the man of this church are here described by this, that first, the waters increased, that is, falses ; next, that they bare up the ark ; further, that it was raised from off the earth ; afterwards, that the waters prevailed, and increased exceedingly on the earth ; lastly, that the ark went on the faces of the waters : but to describe each particular degree of fluctuation would be both tedious and needless ; suffice it to know that those degrees are here described : to state only what is signified by the ark's being lifted from off the earth, and by its going on the faces of the waters, which cannot be known to any one, unless he be first instructed how man is detained from evils and falses ; as this is an arcanum, it is briefly to be described. Every man in general, even the regenerate, is such, that did not the Lord detain him from evils and falses, he would cast himself headlong into hell, and in the very instant that he is not detained, he does rush headlong thither, as was made known to me by much experience, and was also represented to me by the horse spoken of above, n. 187, 188. This detention from evils and falses is as an elevation, so that evils and falses are perceived beneath, and he above ; concerning which elevation, by the Divine Mercy of the Lord, more will be said hereafter : it is this elevation which is signified by the ark's being lifted up above the earth, and going on the faces of the waters.

790. That waters, in this and in the following verses, signify falses, may appear from those passages of the Word, which were quoted in the introduction to this chapter, and also in the explication of verse 6, where mention is made of a flood, or inundation of waters. It was there shown that inundations of waters signify desolations and temptations, which imply the same thing as falses, for desolations and temptations are nothing else but inundations of falses excited by evil spirits. That such waters signify falses is hence, because in general waters in the Word signify what is spiritual, that is, what is intellectual, rational, and scientific : and because these, they signify also contrary things : for every false is a kind of scientific, and appears as somewhat rational and intellectual, because it is of thought. That waters signify things spiritual, appears from very many passages in the Word ; but that they signify also

falses, the following passages may serve as proof, besides what were before adduced: "This people hath refused the waters of Shiloah that go softly; therefore behold, the Lord bringeth up upon them the waters of the river, strong and many; and he shall come up over all his channels, and go over all his banks," Isaiah viii. 6, 7; where waters going softly signify things spiritual; waters strong and many, signify falses. In the same prophet: "Wo to the land shadowing with wings, which is beyond the rivers of Ethiopia [Cush], that sendeth ambassadors to the sea, and in vessels of bulrushes upon the faces of the waters: go ye swift ambassadors to a nation outspread and trodden down, whose land the rivers have spoiled," xviii. 1, 2; denoting falses, which are of the land shadowing with wings. Again, in the same prophet: "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee," xliii. 2; where waters and rivers signify difficulties, and also falses. In Jeremiah: "What hast thou to do with the way of Egypt, to drink the waters of Sihor? or what hast thou to do with the way of Assyria, to drink the waters of the river?" ii. 18; where waters signify falses originating in reasonings. Again, in the same prophet: "Who is this that cometh up as a stream, whose waters are moved as streams? Egypt riseth up like a stream, and waters are moved as streams; and he saith, I will go up, I will cover the earth, I will destroy the city and them that dwell therein," xlvi. 7, 8; where waters in like manner signify falses originating in reasonings. In Ezekiel: "Thus saith the Lord Jehovih, When I shall make thee a vastated city, as the cities that are not inhabited; when I shall bring up the abyss upon thee, and many waters shall cover thee; when I shall bring thee down with them that go down into the pit," xxvi. 19, 20; where waters signify evils and the falses thence. In Habakkuk: "Thou hast trampled on the sea with thine horses, the mud of many waters," iii. 15; where waters signify falses. In John: "The dragon cast out of his mouth water as a river, that he might cause her to be swallowed up by the stream," Rev. xii. 15, 16; where waters signify falses and lies. In David: "Send thine hands from above, rid me, and deliver me out of many waters, from the hand of the sons of the stranger, whose mouth speaketh a lie, and their right hand is a right hand of falsehood," Psalm cxlv. 7, 8; where many waters evidently signify falses; the sons of the stranger also signify falses.

791. Here then it is treated concerning Noah, or concerning the regenerate, who were called Noah, and were in the ark, and elevated above the waters : it now follows concerning the posterity of the Most Ancient Church, who were under the waters, or drowned in the waters.

792. Verse 19, 20. *And the waters prevailed exceeding exceedingly upon the earth, and all the high mountains were covered, which were under the heaven. Fifteen cubits upwards did the waters exceed, and covered the mountains.* By the waters prevailing exceeding exceedingly upon the earth, are signified the persuasions of the false, that they so increased : by all the high mountains which were under the whole heaven being covered, is signified, that all the good things of charity were extinguished : by the waters exceeding fifteen cubits upwards, and covering the mountains, is signified that nothing of charity was left remaining : fifteen signify so few that it was scarce any thing.

793. The subject now treated of to the end of this chapter is concerning the antediluvians who perished, as may appear from the particulars of the description. They who are in the internal sense of the Word, can instantly, and indeed from a single expression, discern what is the subject treated of, much more can they discern it from several expressions connected : when another subject is treated of, immediately other expressions are used, or the same expressions connected in a different manner ; the reason is, because there are some expressions peculiar to spiritual things, and others peculiar to celestial things ; or what is the same, some peculiar to things of the understanding, and others to things of the will ; as for example, desolation is an expression belonging to things spiritual, vastation belongs to things celestial ; city belongs to things spiritual, mountain to things celestial ; and so in other cases : the like is true where expressions are connected together : and what must appear surprising to every one, in the Hebrew tongue they are often distinguished by the sound, for in all things appertaining to the class of spirituals, the three first vowels are commonly prevalent, whereas in things appertaining to the class of celestials, the two last vowels prevail. Hence it is known that in the present verse a different subject is treated of, as appears also from the repetition spoken of above, it being here again said, “ And the waters prevailed exceedingly upon the earth,” which was also said in the foregoing verse ; the same is evident also from what comes after.

794. That by the waters prevailing exceeding exceedingly upon the earth, are signified the persuasions of the false, that they so increased, appears from what was said and shown above concerning waters, viz. that the waters of a flood, or of an inundation, signify falses: whereas in the present passage are signified falses increased, or the persuasions of what is false, therefore it is said that the waters prevailed exceeding exceedingly, which is the superlative of the original tongue. Falses are the principles of the false, and the persuasions of the false; and that these increased immensely amongst the antediluvians, appears from what has been said above concerning them: persuasions increase immensely, when men immerse truths in their lusts, or cause them to favor self-love and the love of the world, for in such case they pervert truths, and by a thousand methods force them to agreement with their lusts; for how common is it, when a person imbibes, or frames to himself, a principle of the false, to confirm it by abundance of scientific knowledge which he is in possession of, nay, even from the Word! Is there a single heresy but what seizes thus upon confirming things, and the things which do not consent, it even forces, and variously explains and distorts, that they may not dissent. As he who assumes the principle that faith alone saves without the goods of charity, can he not weave an entire system of doctrine from the Word without ever regarding, or even attending to, or so much as seeing, what the Lord has said, that the tree is known by its fruit, and whatsoever tree doth not bring forth good fruit shall be cut down and cast into the fire? Matt. vii. 16, 17, 18, 19, 20, xii. 33. What is more pleasing than for a man to live according to the flesh, and yet to be saved, if so be he only knows what is true, although he does not at all practise what is good? Every lust which a man favors, forms the life of his will, and every principle, or every persuasion, of the false, forms the life of his understanding; these lives make one, when the truths or doctrinals of faith are immersed in lusts: every man thus forms for himself, as it were, a soul, the life of which becomes such after death. Wherefore nothing is of more concern to man than to know what is true; when he knows what is true, and in such a manner that it cannot be perverted, then it is not capable of being so immersed in lusts, and producing such deadly effects. What ought to be more dear to man than his life to eternity? If he destroys his soul in the life of the body, does he not destroy it to eternity?

795. That by all the high mountains which were under heaven being covered, is signified, that all the good things of charity were extinguished, appears from the signification of *mountains* amongst the most ancient people. Mountains with them signified the Lord, because they enjoyed and exercised his worship on mountains, because mountains are the highest parts of the earth; hence they signified things celestial, which they also called highest, consequently they signified love and charity, and thus the goods of love and charity, which are celestial. In an opposite sense, they also are called mountains in the Word who are high-minded, and thus a mountain denotes self-love itself. The Most Ancient Church is also signified in the Word by mountains, by reason that mountains are elevated above the earth, and are nearer as it were to heaven. That mountains signify the Lord, and all celestial things thence derived, or the goods of love and charity, appears from the following passages in the Word; from which it is plain what they signify in particular, for all things in the Word, both in general and in particular, have a sense according to the subject to which they are applied. In David: "The mountains shall bring peace, and the hills in righteousness," Psalm lxxii. 3; where mountains signify love towards the Lord, hills neighborly love, such as prevailed in the Most Ancient Church, which therefore is also signified in the Word by mountains and hills, as being principled in such love and charity. In Ezekiel: "In the mountain of my holiness, in the mountain of the height of Israel, saith the Lord Jehovih, there shall all the house of Israel, all of them in the land, serve me," xx. 40; where the mountain of holiness signifies love towards the Lord, and the mountain of the height of Israel signifies charity towards the neighbor. In Isaiah: "It shall come to pass in the last days, that the mountain of the house of Jehovah shall be established on the top of the mountains, and shall be exalted above the hills," ii. 2; signifying the Lord, and hence every thing celestial. In the same prophet: "Jehovah of hosts will make for all people in this mountain a feast of fat things, and he will swallow up in this mountain the faces of the covering," xxv. 6, 7; where the mountain again signifies the Lord, and hence every thing celestial. Again, in the same prophet: "There shall be upon every high mountain, and upon every lifted up hill, rivers and channels of waters," xxx. 25; where mountains signify the goods of love, hills the goods of charity, whence come the truths of faith, which are rivers and channels of waters.



Again, in the same prophet : “ Ye shall have a song as in the night, to keep a holy festival, and joy of heart as when one goeth with a pipe, to come unto the mountain of Jehovah, to the rock of Israel,” xxx. 29 ; where the mountain of Jehovah signifies the Lord with respect to the goods of love, and the rock of Israel signifies the Lord with respect to the goods of charity. Again, in the same prophet : “ Jehovah of hosts shall come down to fight upon mount Zion, and upon the hill thereof,” xxxi. 4 : in this passage as in many others in the Word, mount Zion signifies the Lord, and hence every celestial thing, which is of love ; and hills signify the inferior celestial, which is charity. Again, in the same prophet : “ O Zion, that preachest good tidings, get thee up into the high mountain ; O Jerusalem that preachest good tidings, lift up thy voice with strength,” xl. 9 ; to ascend into a high mountain, and preach good tidings, is to worship the Lord from love and charity, which are inmost things, and therefore called highest, for whatever is inmost is called highest. In the same prophet : “ The inhabitants of the rock shall sing, and they shall shout from the top of the mountains,” xlii. 11 : the inhabitants of the rock signify such as are in charity ; to shout from the top of the mountain, signifies to worship the Lord from love. In the same : “ How delightful upon the mountains are the feet of him that preacheth good tidings, that publisheth peace, that preacheth good tidings of good, that publisheth salvation,” lii. 7 : to preach good tidings on the mountains, signifies in like manner to preach the Lord, from the doctrine of love and charity, and to worship Him from these. In the same : “ The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands,” lv. 12 : signifying to worship the Lord from love and charity, which are mountains and hills, and from faith thence derived, which are the trees of the field. In the same : “ I will make all my mountains a way, and my pathways shall be exalted,” xlix. 11 ; where mountains signify love and charity ; way and pathway signify the truths of faith therein originating, which are said to be exalted, when they come from love and charity, which are inmost. In the same : “ He that putteth his trust in me shall possess the land for an inheritance, and shall inherit the mountain of my holiness,” lvii. 13 ; signifying the kingdom of the Lord, where there is nothing but love and charity. In the same : “ I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect

shall possess it," lxxv. 9 : mountains signify the kingdom of the Lord and celestial goods ; Judah signifies the celestial church. Again, in the same : " Thus saith the high and lofty One that inhabiteth eternity, whose name is holy, I the high and holy One dwell," lxxvii. 15 ; where high signifies what is holy. Hence mountains, from their height above the earth, signify the Lord and his holy celestial things ; on which account also the Lord published the law from mount Sinai. The Lord also by mountains means love and charity, where speaking of the consummation of the age he says, " That they who were in Judea should then flee to the mountains," Matt. xxiv. 24, 16 ; Luke xxi. 21 ; Mark xiii. 14 ; where Judea signifies the church vastated.

796. Inasmuch as the Most Ancient Church performed holy worship on mountains, therefore also the Ancient Church, and all the representative churches of that time, nay even the Gentiles, adopted the custom of sacrificing on mountains, and of building high places : this appears to have been the case with Abraham, Gen. xii. 8. chap. xxii. 2 ; and with the Jews before temple was built, Deut. xxvii. 4, 5, 6, 7. Josh. viii. 30. 1 Sam. ix. 12, 13, 14, 19. chap. x. 5. 1 Kings, iii. 2, 3, 4 ; and with the Gentiles, Deut. xii. 2. 2 Kings, xvii. 9, 10, 11 ; and with the idolatrous Jews, Isaiah, lvii. 7. 1 Kings, xi. 7. chap. xiv. 23. chap. xxii. 44. 2 Kings xii. 4. chap. xiv. 4. xv. 3, 4, 34, 35. xvi. 4. xvii. 9, 10, 11, xxi. 5. xxiii. 5, 8, 9, 13, 15.

797. From hence then it plainly appears, what is signified by the waters covering the mountains, viz. that the persuasions of what was false extinguished all the good of charity.

798. That by the waters exceeding fifteen cubits upwards, and covering the mountains, is signified, that nothing of charity was left remaining ; and that fifteen signify so few that it was scarcely any thing, may appear from the signification of the number *five* spoken of in the foregoing chap. vi. verse 15, where it is shown that five, in the style of the Word, or in the internal sense, signify few : and whereas the number fifteen is composed of five, which signify few, and of ten which signify remains, as was shown in the foregoing chap. vi. verse 3, this number regards remains, which with them were scarce any thing ; for the persuasions of the false were so great, as to extinguish all good. The case with remains in man, as was said above, is, that principles of the false, and much more persuasions of the false, such as prevailed amongst these antediluvians, so totally closed up and secluded remains, that they could not be

brought forth, and if they had been brought forth, they would instantly have been falsified; for the life of the persuasions of the false is such, that it not only rejects all truth, and imbibes all the false, but it also perverts the truth which gains admission.

799. Verses 21, 22. *And all flesh expired that creepeth upon the earth, as to fowl, and as to beast, and as to wild beast, and as to every creeping thing that creepeth upon the earth; and every man. All in whose nostrils was the breath of the spirit of lives, of all that was in the dry-land, died.* By all flesh expiring that creeps upon the earth, is signified, that they became extinct who were of the last posterity of the Most Ancient Church: as to fowl, and as to beast, and as to wild beast, and as to every creeping thing that creeps upon the earth, signifies their persuasions, fowl signifying the affection of the false, beast signifying lusts, wild beast pleasures, creeping thing whatever is corporeal and terrestrial; which in one complex are called every man: all in whose nostrils was the breath of the spirit of lives, signify those of the Most Ancient Church, who had in their nostrils the breath of the spirit of lives, that is, the life of love and faith thence derived: by all which was in the *dry-land*, are signified those in whom nothing of such life any longer remained. By dying is signified that they expired.

800. That by all flesh expiring that creepeth upon the earth, is signified, that they became extinct who were of the last posterity of the Most Ancient Church, appears from what follows, where they are described as to their persuasions, and as to their lusts. They are here first called flesh that creepeth upon the earth, by reason that they were become altogether sensual and corporeal: things sensual and corporeal were likened by the most ancient people to creeping things, as was said above, wherefore when mention is made of flesh creeping on the earth, thereby is signified such a man, who is become merely sensual and corporeal. That flesh signifies every man in general, and the corporeal man in particular, was said and shown above.

801. From the description of these antediluvians it may appear what was the style of writing amongst the most ancient people, and hence what was the prophetic style. They are described here even to the end of this chapter; in this verse as to their persuasions, in the following verse, 23, as to their lusts; that is, as to the state of things appertaining to understanding,

and as to the state of things appertaining to will : and although there was nothing in them either appertaining to understanding, or will, still the contraries thereto are so to be named ; the persuasions of the false, as belonging to thought and ratiocination, must be said to appertain to understanding, although they are not at all connected with understanding, and lusts in like manner are said to appertain to will, although they have no connexion at all with will. They are described, then, first as to persuasions of the false, and next as to their lusts, which is the cause of the repetitions in this verse, 21, and in the following verse, 23, but in a different order ; such also is the prophetic style. The reason is, because there are two lives in man, one of things intellectual, the other of things voluntary, which two lives are most distinct from each other : man consists of both, and although they are separated at this day in man, still one enters by influx into the other, and as far as possible they unite together : that they unite together, and how they unite together, might appear and be illustrated, if need were, by many considerations : since therefore man consists of these two parts, understanding and will, and one enters by influx into the other, when man is described in the Word, he is described distinctly as to each part, which is the cause of the repetitions, for without such repetitions the description would be imperfect. The case is similar with respect to every thing else, for things are circumstanced altogether as their subjects,\* inasmuch as they appertain to subjects, because they proceed from subjects : things separated from their subject, or their substance, are not things, which is the reason why things in like manner are described in the Word, as to each constituent part ; thus the description of each thing is full and complete.

802. That it is here treated of persuasions, and in verse 23, concerning lusts, is known from this circumstance, that in this verse mention is made first of fowl, and next of beast ; for fowl signify those things which are of the intellectuals or rationals, whereas beast signifies things appertaining to the will : but when the things which are of lusts are described, as in verse 23 following, then mention is made first of beast and next of fowl ; and the reason of this is, as was said, because there is thus a

\* The terms *thing* and *subject* are here used in the sense of the schoolmen, *thing* implying what is derived from and belongs to a subject, as the ground of its existence and subsistence ; and *subject* denoting what is prior to, and constituent of a thing, wherein it is fixed and made manifest.

reciprocal influx of one thing into another, and hereby their description is full and complete.

803. *As to fowl, and as to beast, and as to wild beast, and as to every creeping thing that creepeth upon the earth.* That by these words are signified the persuasions of those antediluvians, fowl denoting the affections of the false, beasts lusts, wild beast pleasures, and creeping thing that creeps on the earth, corporeal and earthly things, may appear from what was shown above concerning the signification of fowls and beasts ; of fowls, n. 40, and above at verses 14 and 15 of this chapter, and of beasts in the same places, and also n. 45, 46, 142, 143, 246. Inasmuch as fowls signify things intellectual, rational, and scientific, they signify also what are contrary thereto, as perverted rationals, falses, and the affections of the false. The persuasions of the antediluvians are here fully described, viz. that there prevailed therein the affections of the false, lusts, pleasures, things corporeal and earthly : all these things are included in persuasions of the false, which man is ignorant of, from a supposal that the principle of the false, or the persuasion of the false, is only somewhat simple, or one common something : but he is much deceived, the case being altogether otherwise ; for every particular affection of man derives its existence and nature from the things of his understanding and of his will together, so that the whole man, as to all things in his understanding, and all things in his will, is included in every particular affection, yea in the most particular or smallest parts of his affection, as might appear evident to me from a variety of experience : to mention only this, that in another life a spirit may be known, as to his quality and character, from only one single idea of his thought ; yea, it is a faculty which the angels have from the Lord, that when they only look at any one, they know instantly his quality, and are never mistaken ; hence it appears that every particular idea of man, and every particular affection, yea every smallest portion of his affection, is an image and effigy of him, that is, that there is somewhat therein that partakes, in a nearer or more remote degree, of all his intellectual, and of all his will. Thus then are described the direful persuasions of the antediluvians, in that there were in them the affections of the false, also the affections of evil, or lusts, and likewise pleasures, and lastly things corporeal and earthly ; all these things dwell in such persuasions, and not only in persuasions in general, but also in the most particular or smallest portions of persuasions, in which

things corporeal and earthly prevail. If man did but know what, and how much, is contained in a single principle of the false, and a single persuasion of the false, he would be shocked at it, as at a sort of image of hell, which it really is : nevertheless the falses contained therein are easily separated and removed, if they are from innocence or ignorance.

804. It is added, *every man*, by which is signified that those things were in that man ; it is a general concluding clause, which includes all that is said before. Such clauses are frequently annexed.

805. That by all in whose nostrils was the breath of the spirit of lives, are signified those who were of the Most Ancient Church, who had had the breath of lives in their nostrils, that is, the life of love and of faith originating therein, appears from what was said above, n. 96, 97. Life, by the most ancient people, was expressed by breath in the nostrils, or by respiration, which is the life of the body corresponding to spiritual things, as the motion of the heart is the life of the body corresponding to things celestial. Whereas it is here treated concerning the antediluvians, who had in them hereditarily from their parents seed of a celestial origin, but which was extinguished, or suffocated, therefore it is here said, all in whose nostrils was the breath of the spirit of lives. In these words also there lies concealed a yet deeper mystery which was hinted at above, n. 97, viz. that the man of the Most Ancient Church had internal respiration, consequently such as was in concord with, and similar to, the respiration of angels, whereof, by the Divine Mercy of the Lord, more will be said in the following pages : this respiration was varied according to all the states of the internal man ; but in process of time amongst succeeding generations it was changed, till it was become such with this last posterity, in whom every thing angelic perished, that they could no longer respire with the angelic heaven : this was the genuine cause of their extinction ; and hence it is here said, that they expired, and that they died, in whose nostrils was the breath of the spirit of lives. After these times internal respiration ceased, and therewith communication with heaven, consequently heavenly perception, and external respiration succeeded ; and whereas hereby communication with heaven ceased, the men of the ancient, or new church, could no longer be celestial men, like the most ancient people, but spiritual : but of these more will be said, by the Divine Mercy of the Lord, in the following pages.

806. Hence then it follows, that by all which was on the *dry-ground*, are signified those, in whom nothing of such life any longer remained; and that by their dying is signified that they expired: and whereas all the life of love and faith was extinguished, it is here called dry. *Dry-ground* is where there is no water, that is, where there is no longer any thing spiritual, much less celestial. The persuasion of the false extinguishes, and as it were suffocates, all that is spiritual and celestial, as every one may know by much experience, if he attends. They who have once conceived opinions, although the most false, abide in them so obstinately, that they are unwilling to hear any thing contradictory thereto; thus they never suffer themselves to be instructed, even supposing truth is set before their eyes, and this is particularly the case, whilst they are devoted to an opinion of what is false from a notion of its sanctity: such are they who reject all truth, and pervert what they admit, and thus immerse themselves in phantasies. These are they who are here signified by *dry-ground*, on which there is neither water, nor grass, as in Ezekiel: "I will make the rivers dry ground, and sell the lands into the hands of the wicked, and I will desolate the land and its fulness," xxx. 12: to make the rivers dry ground, signifies, that there should no longer remain any thing spiritual. And in Jeremiah: "Your land is become a dry ground," xlv. 22; denoting its being desolate and vastated, so that there was no longer any thing of truth and good remaining.

807. Verse 23. *And he destroyed every substance which was upon the faces of the ground, from man even to beast, even to creeping thing, and even to the fowl of the heavens; and they were destroyed from the earth, and Noah only remained, and what was with him in the ark.* By destroying every substance are signified the lusts which originate in self-love: which was on the faces of the ground, signifies the posterity of the Most Ancient Church: from man even to beast, even to the creeping thing, and even to the fowl of the heavens, signifies the nature of their evil; man signifies the nature itself, beast lusts, creeping thing pleasures, fowl of the heavens the falses thence derived: and they were destroyed from the earth, is the conclusion, which was, that the Most Ancient Church expired; by Noah only remaining, and what was with him in the ark, is signified, that they were preserved who constituted the new Church: by what was with him in the ark, are signified all things which are of the new Church.

808. That by destroying every substance, are signified the lusts which are of self-love, appears from what follows, where they are described by representatives: substance is predicated of things appertaining to the will, because all things arise, or exist, and subsist in man from the will, for the will is the substance itself of man, or the man himself. The lusts of the antediluvians were of self-love. There are two most universal kinds of lusts, the one is of self-love, the other of the love of the world; man lusts after nothing else but what he loves, wherefore lusts are of love; with these antediluvians self-love was prevalent, consequently its lusts: for they so loved themselves, that they supposed themselves to be gods, and were so persuaded herein, that they did not acknowledge any God above themselves.

809. That by these words, "Which was on the faces of the ground," is signified the posterity of the Most Ancient Church, appears from the signification of ground spoken of above, as being the church, and consequently whatever belongs to the church; and whereas it is here said that every substance was destroyed which was on the faces of the ground, it means, that they were destroyed who were of the Most Ancient Church, and were of such a character. It is here called ground, whereas in the preceding verse, 21, it was called earth, by reason that the church is never predicated of things intellectual, but of things voluntary; the scientific or rational of faith by no means constitutes the church, or the man of the church, but they are constituted by charity which is of the will; all that is essential comes from the will: consequently neither do doctrinals constitute the church, unless, both in general and in particular, they have respect unto charity; in such case charity is the end, and from the end it appears what is the quality of the doctrinal, whether it be of the church or not: the church of the Lord, like the kingdom of the Lord in the heavens, has its ground solely in love and charity.

810. That these words, "From man even to beast, even to creeping thing, and even to the fowl of the heavens," signify the nature of their evil, man denoting the nature itself, beast lusts, creeping thing pleasures, fowl of the heavens the falsities thence derived, appears from the signification of all those expressions as above explained; wherefore it is needless to dwell longer on the subject.

811. That being destroyed from the earth, is the conclusion, which was, that the Most Ancient Church expired; and that by



Noah alone remaining, and what was with him in the ark, is signified, that they were preserved who constituted the new church: and that what was with him in the ark signifies all things appertaining to the new church; all this is so self-evident, that it has no need of any further explication.

812. Verse 24. *And the waters prevailed on the earth a hundred and fifty days.* This signifies the last term of the Most Ancient Church; a hundred and fifty is the last and first term.

813. That these words signify the last term of the Most Ancient Church, and that a hundred and fifty signify a term last and first, cannot indeed be so well confirmed by passages from the Word, as the more simple numbers which frequently occur; yet still it appears from the number fifteen, spoken of above, verse 21, which signifies so few as scarce to amount to any thing; this is still more the case with the number a hundred and fifty, which is compounded of that number by its multiplication into ten, which signifies remains: the multiplication of a few, like the multiplication of half, of a fourth, or of a tenth part, causes the product to be still less, so that at length it is next to nothing, consequently is the end or last term; the same number occurs in the following chapter viii. verse 3, where it is said, "That the waters abated from the end of a hundred and fifty days," and where the signification is the same. Numbers in the Word are to be understood altogether abstractedly from the sense of the letter, being inserted only to carry on the historical series, which is in the literal sense, as was said and shown above: thus where the number seven occurs, it signifies what is holy, altogether abstractedly from the times and measures to which it happens to be joined; for the angels, who perceive the internal sense of the Word, do not know any thing of time and measure, much less do they know what is the number by which such time and measure are expressed, yet still they fully understand the Word when it is read by man, wherefore when a number any where occurs, they cannot at all form an idea of any number, but of the things signified by the number: thus in the present case of the number a hundred and fifty, they perceive that it is the last term of the Most Ancient Church, and in the following chapter, verse 3, that it is the first term of the Ancient or new Church.

## A CONTINUATION CONCERNING THE HELLS.

*Of the hells of those who have passed their lives in hatred, revenge, and cruelty.*

S14. Such as indulge mortal hatred, and in consequence thereof breathe revenge, and are not satisfied but with blood, are confined in a very deep hell like a charnel-house, filled with a most horrid stench like what arises from dead bodies; yet what is surprising, they are so delighted with that stench, that they prefer it to the sweetest odors; this is a consequence of their direful natures, and of the phantasies thence derived: from this hell such a stench actually exhales, so that when it is opened, which is seldom the case, and then only in a small degree, no spirits can abide near it by reason of the stench: some genii, or rather furies, being let out thence, in order that I might know their natures and qualities, infested the sphere with such a poisonous and pestilent exhalation, that the spirits who were about me could not abide there; and at the same time it so affected my stomach as to cause a vomiting. They manifested themselves by means of an infant, who had a countenance not unhandsome, with a dagger which he kept concealed; him they sent to me, carrying in his hand a vessel, whence it was given me to know, that their purpose was to commit murder, either by dagger or poison, under an appearance of innocence; but they themselves had their bodies bare and of the blackest hue: they were presently however sent back into their charnel-house-hell, when it was given me to observe how they were conveyed downwards: they proceeded towards the left in the plane of the left temple, and indeed to a great distance, without any descent; and when they began to descend, they first entered into a fire which appeared, then into a fiery smoke as of a furnace, presently beneath that furnace they proceeded towards the front to a place where were several very dark caverns tending downwards; in the way they were continually meditating and contriving mischiefs, especially against the innocent without cause; during their descent through the fire they uttered much lamentation. In order that they may be distinguished, and that it may be known whence they come, and what is their quality, when they are let out, they have a kind of ring, to which are fixed sharp points as of brass which they press with their hands, and twist about; and this is a mark that such is their quality, and a token that they are bound.

S15. They who are so delighted with hatred, and with revenge originating therein, as not to be content only with destroying the body, but desire to destroy also the soul, which yet the Lord has redeemed, are let down through a most dark narrow passage towards the lowest parts of the earth, to a depth proportionable to

the degree of their hatred and revenge, and then they are struck with a grievous terror and horror, and at the same time are kept in the lust of revenge, being let down deeper according to the increase of that lust: afterwards they are sent to a place beneath Gehennah,\* where there appear terrible serpents, of a monstrous size, with large bellies, and this appearance is as strong and lively, as if it were real; they are tormented by the bites of these serpents, which in like manner they have an acute sensation of: such things are exquisitely felt by spirits, being suited to their life, as corporeal things are suited to those who are in the body: in the meantime they live in direful phantasies, and continue so for ages, until they no longer know that they were men: otherwise their life, which they have contracted by hatreds and revenges, cannot be extinguished.

816. Whereas there are innumerable genera of hatred and revenge, and still more innumerable species, and one genus has not a similar hell to that of another, and thus it is impossible to give an account of each in regular order, suffice it to relate what I have been an eye-witness to. All that I saw appeared to me in clear day-light, yea, in light clearer than day-light, but before my internal sight, because, by the divine mercy of the Lord, it is granted me to be in the company of spirits. A certain spirit came to me, who appeared like a person of high rank: at his first approach he intimated, by feigned gestures, that he had many things which he was desirous to communicate, asking me whether I was a christian; to which I answered in the affirmative: he said, that he was of the same religion, and wished to be alone with me, because he had something to tell me, which others must not hear; but I replied, that in another life people cannot be alone, as men suppose themselves to be in the world, and that several spirits were present; but he came nearer and took his station behind me towards the back part of the head; I immediately perceived that he was an assassin; and when he was in that station, I felt as it were a stroke through the heart, and soon after in the brain, such as would easily have killed a man; but being protected by the Lord I feared nothing: what art he made use of I do not know: but supposing that I was dead, he said to some other spirits who were present, that he was just come from a man whom he had murdered in this manner, by giving him a mortal wound from behind, saying that he had the art of striking so dexterously, that a man could not be aware of it before he fell down dead, and that none would imagine but that he was innocent: hence it was given me to know, that he was lately deceased, and had been an assassin in the natural world. The punishment of such is dreadful; after

\* See this place more particularly spoken of, n. 825.

they have suffered infernal torments for a succession of ages, they at length acquire a shocking and most monstrous countenance or face, so that it is not a face, but a sort of coarse and ghastly substance : thus they put off all that is human, till every one who sees them shudders at the sight ; wherefore they wander about like wild beasts in covert places.

817. A certain one came to me from an infernal chamber towards the left, and entered into discourse with me ; it was given me to perceive that he was a villain : the wickedness he had been guilty of in the world was discovered in the following manner ; he was let down into the lower earth, in a direction a little forwards towards the left, to a considerable depth, and there he began to dig a hole in the ground, like a grave for the interring of a corpse ; hence a suspicion arose that he had committed some act of murder during his life in the body : immediately there appeared a bier covered with black cloth, and presently one rising from the bier came to me, and in an affecting tone informed me that he was dead, and that he was of opinion he had been poisoned by that person, and that this opinion possessed him just at the hour of death, but that still he was ignorant whether or no his suspicion was well grounded : the wicked spirit, on hearing this, confessed that he was guilty of the murder : after confession followed punishment ; he was twice rolled in the dirty hole which he had dug, and made as black as an Egyptian mummy, both as to his face and body, and thus he was carried up aloft, and presented to the view of spirits and angels, whilst this cry was uttered, " Behold, what a devil ! " he became also cold, and in this state he was remitted amongst the cold infernals, and cast into hell.

818. Beneath the back parts [sub natibus] there is a dreadful hell, where the inhabitants seem to strike each other with knives, aiming the knives at the breasts of each other like furies, but at the instant of giving the stroke the knife is always taken away from them : these are such as bore so violent hatred against others, that they were always burning with a desire to murder them with all cruelty, whence they had contracted so terrible a nature. This hell was opened to me, but only in a small degree, on account of their dreadful cruelties, to the end that I might see the nature of mortal hatred.

819. There is a kind of stagnant lake towards the left in a plane with the lower parts of the body, of a large extent, being greater in length than in breadth ; about its front bank there appear to the neighboring inhabitants monsters of serpents, such as frequent stagnant lakes, breathing a pestilent exhalation : on the left bank, at a further distance, there appear those who eat human flesh, and devour each other, with their teeth sticking in each other's shoulders : towards the left, at a still further distance, there appear great fishes and large sea-monsters, which devour men and

then vomit them up again : at the furthest distance or on the opposite bank, there appear most deformed faces, particularly of old women, so monstrous that it is impossible to describe them, running to and fro like mad persons : on the right bank there are those who endeavored to kill each other with cruel instruments, their instruments are various according to the terrible animosities of their hearts : in the midst of the lake there is a continual blackness as of a bog, or morass. Sometimes I have seen spirits brought to this lake, and have been surprised at it, but I was informed by some who came from thence, that those spirits were such as had indulged mortal hatred against their neighbor, their hatred bursting out as often as occasion offered, and that in this they perceived their greatest enjoyment ; nor was any thing more delightful to them, than to accuse their neighbor of crimes, to bring upon him the penalties of the law, and even to take away his life, if they had not been deterred by the fear of punishment. Into such things are men's dispositions to hatred and cruelty changed after the life of the body ; their phantasies, which originate therein, have all the vividness of reality.

§20. They who during the bodily life have practised robbery, and they who have been pirates, above all other liquors are delighted with fetid and stinking urine, and also seem to themselves to have their habitations in the midst of such liquors, and likewise in stagnant lakes of a disagreeable stench. A certain robber, as he approached towards me, gnashed with his teeth ; the noise as of the gnashing of teeth was as plainly heard as if it had proceeded from a man, which is surprising, since spirits have not teeth like men : he confessed that he would much rather live in filthy urinous places, than amidst the clearest and most limpid waters, and that the smell of urine was his chief delight ; he said that he was particularly pleased to pass his time amidst tubs of urine, and there to have his abode.

§21. There are spirits who present outwardly a fair countenance, and upright life, so that none would suspect but they were upright ; they study by every method to put on such an appearance, for the sake of being advanced to honors, and of enriching themselves without the loss of reputation ; wherefore what they do they do covertly, and use others as their instruments, obtaining for themselves by deceitful artifices the property of their neighbors, without any concern for the distress of the families whom they hereby reduce to indigence : they themselves would in their own persons be agents in the villany without any remorse of conscience, if they could only escape public notice ; nevertheless they are equally guilty as if they themselves were agents : these are secret robbers, and the kind of hatred peculiar to them is joined with haughtiness, greediness of gain, unmercifulness, and deceit. Such in another life are desirous to be deemed guiltless, insisting that they have done no evil, because it was not discovered ;

and in order to clear themselves from every charge of guilt, they strip off their clothes, and show themselves naked, testifying thus their innocence : during their examination, it is very perceivable, by all their expressions, and by each particular idea of their thoughts, what sort of spirits they are, though this is unknown to them. Such in another life, without any regard to conscience, are desirous to murder whatever companions they meet with ; they carry with them moreover in their hands an axe and a hammer, and seem to have another spirit with them whom they strike as he stoops downwards, but they are cautious of shedding blood, because they are fearful of death ; nor is it in their power to cast those instruments out of their hands, which yet they attempt to do with all their might, to prevent the savageness of their minds being apparent to spirits and angels : they are in a middle distance beneath the feet in front.

§22. There is a kind of hatred, which impels those that are subject to it, to delight in doing injuries to their neighbor, and in annoying every one, and the more mischief they can do, the more they are pleased : such for the most part are of the lowest class of the vulgar, yet there are some also who are not of the vulgar, who still are like these in their inward disposition, but outwardly are better behaved, owing to the civility of their education, and the apprehension they are under of legal punishment : these after death appear naked as to the upper part of the body, with dishevelled hair ; they rush one upon another, seizing each other fast by the shoulders, with painful annoyance ; they leap over each other's heads, and return quick again to the assault, and beat each other grievously : they who were better behaved, of whom we were speaking, act in like manner, but they first salute each other, and then go round to make their assault behind, striking with their fists ; but when they see each other in front, they again salute, and again go round to make their assault behind ; thus they save appearances. They appear to the left in a middle altitude, at a small distance.

§23. Whatever a man has done, in the life of the body, returns successively in another life, yea, whatever he has thought : when feelings of enmity, hatred, and deceit return, the persons also are presented, and that in an instant, against whom he has indulged them, and whose hurt he has clandestinely purposed : this is the real case in another life, concerning which presence, by the Divine Mercy of the Lord, more will be said hereafter : the thoughts also which he has had against the objects of his hatred appear manifestly, for in another life there is given a perception of all thought ; hence come the lamentable states of such, because hidden feelings of hatred than burst out openly. With the wicked, all their evil deeds and thoughts thus return to the life ; but with the good, it is not so, all their states of goodness, of friendship, and of love, return with the highest delight and happiness.

## CHAPTER VIII.

## A CONTINUATION CONCERNING THE HELLS.

*Of the hells of those who have passed their lives in adulteries and lasciviousness ; also, of the hells of the deceitful, and of witches.*

824. UNDER the heel of the right foot is the hell where they inhabit who have taken delight in cruelty, and at the same time in adulteries, and have perceived therein the greatest satisfaction of their lives. It is surprising, that they who have been cruel, during their life in the body, have also been adulterers above all others. They who are such have their abode in that hell, where they exercise cruelties by the most wicked contrivances ; they form to themselves by their phantasies a kind of vessels, and instruments, like pestles and mortars, such as are used to bruise herbs, with which they bruise and torture whomsoever they can ; they make also a kind of broad axes, such as are used by executioners, and also a sort of awl, or auger, with which they cruelly torment each other, not to mention several other direful practices. In that hell are some of the Jews, who formerly treated the Gentiles in so barbarous a manner ; and at this day that hell increases, owing its increase particularly to those who are of the christian world so called, and who have had their chief delight in adulteries, these for the most part being also cruel. Sometimes their delight is changed into the stench of human excrement, which on the opening of this hell, exhales very plentifully ; it has been perceived in the world of spirits, and instantly it brings on a swooning sickness, as I have experienced : that excrementitious stench by turns prevails and ceases in this hell ; for it is their delight arising from adulteries, which is changed into such a stench. In process of time, when they have passed an appointed period in such things, they are left solitary, and sit in torment, and become like deformed skeletons, yet still they continue to live.

825. In the plane of the soles of the feet at some distance forward, there is a hell, which is called Gehennah, inhabited by immodest women, who have placed their whole delight in adulteries ; and have considered adulteries not only as being lawful, but also as being reputable, and have inveigled the guiltless and innocent to such practices under various assumed appearances of character and credit. There is seen in that hell a kind of fiery appearance, such as is often seen shining in the air from a great fire ; it is attended also with a heat, which it was given me to feel by the warmth thence communicated to my face ; there is likewise a stench thence exhaling, like what arises from burnt bones

and hair. This hell is sometimes changed into dreadful serpents, which bite the inhabitants; at which times, they desire death, but cannot die. Some of the women being freed from their confinement therein, and coming to me, said, that there is heat in their habitation, and that when it is permitted them to approach towards any society of good spirits, their heat is changed into intense cold, and at such times they experience in themselves an alternation of fire and cold, passing from one extreme to the other, whereby they are miserably tortured. Nevertheless they have their intervals, within which they are in the excitement of their fiery lust; but their states are changed, in the manner described.

826. There have been some of each sex, from that part of the world called Christendom, who, during their life in the body, have thought adulteries not only lawful, but likewise holy, and have thus considered what they have impiously termed common or promiscuous marriages under an appearance of holiness. I observed that such were sent to Gehennah, but when they came thither, a change took place; the fiery appearance of Gehennah, which is of a reddish cast, on their arrival became whitish, and it was perceived that they could not agree together; wherefore that wicked band was separated thence, and conveyed to a quarter behind, it was said, to another world, where they were to be immersed in stagnant lakes, and thence conveyed to a new Gehennah appointed for them. There was heard in Gehennah a kind of hissing, which cannot be described, but the hissing or murmur of Gehennah was more thick than that of these spirits, who have defiled holiness by adulteries.

827. They who ensnare by pretending a regard for conjugal love, and for love towards children, behaving themselves in such a manner, that a husband has no suspicion but they are chaste, innocent, and friendly guests; and who, under such and various other appearances, commit adultery with greater security; these are in a hell beneath the back-parts [sub natibus], in the most filthy excrements, and are vastated to such a degree as to become like mere bones, because they rank with the treacherous. Such do not even know what conscience is; I have conversed with them, and they are surprized that any one should have conscience, and should say that adulteries are contrary to conscience: but it was told them, that it is as impossible for such adulterers void of conscience to come into heaven, as for a fish to live in air, or a bird in ether, because on the instant of their approach thereto, they feel as it were a suffocation, and their adulterous delight is changed into a most offensive stench; and further that they must needs be thrust down into hell, and become finally like bony substances, with little life in them, because they have acquired to themselves a life so wicked, that, when they lose it, there remains so very little of life truly human.



828. They who desire nothing more than to deflower virgins, or who find their greatest delight in the spoils of virginity, without any end regarding marriage or issue, and who, when they have obtained those spoils, forsake the objects of their lusts, conceive aversion towards them, and leave them to prostitution; all such suffer the most grievous punishment in another life, inasmuch as their life in this world has been contrary to all order, natural, spiritual, and celestial, and not only contrary to conjugal love, which in heaven is accounted most holy, but also contrary to innocence, which they wound and kill, by engaging innocent virgins in a life of prostitution, who might have been initiated into conjugal love: for it is well known that it is the first flower of love which introduces virgins to chaste conjugal love, and joins together the minds of two married persons; and whereas the sanctity of heaven is founded in conjugal love, and in innocence, and therefore the destroyers of such love are interior homicides, they must needs suffer in another life most grievous punishment. They seem to themselves to be seated on a furious horse, who throws them high aloft, so that they fall down seemingly at the peril of their lives, such is the terror with which they are seized; afterwards they appear to themselves under the belly of a furious horse, and presently seem to themselves to enter through the posteriors of the horse into his belly, and then it suddenly appears to them as if they were in the belly of a filthy strumpet, which strumpet is changed into a great dragon, and there they remain covered up in torment: this punishment returns many times within a hundred and a thousand years, until they become touched with horror at such lusts. In relation to the offspring of such, I have been informed, that they are worse than other children, inasmuch as they derive an hereditary constitution from the father partaking of his nature; wherefore children are seldom the issue of such lust, or if any be born, they do not remain long in this life.

829. They who indulge lascivious thoughts during the life of the body, and give a lascivious turn to what others discourse about, even if the subject be holy, continuing such practices even in middle and old age, when they have nothing of natural lasciviousness to plead in their excuse; such persons do not desist from such thoughts and discourse in another life: and whereas in that life their thoughts are communicated, and sometimes are turned before other spirits into obscene representations, whereby offence is given, therefore their punishment is, to be laid in an horizontal position, in the presence of the spirits whom they have offended, and to be turned round like a roll with a quick motion from left to right, then transversely in another position, and so on in a third, naked or half naked, according to the quality of their lasciviousness, and thus they come to be affected with shame; then they are rolled about by their head and feet in the manner of an axis transversely;

a resistance is occasioned, and at the same time a pain, for two forces are in action, one tending roundways and the other backwards, and this is attended with a painful sense of tearing asunder; when this is done, they have liberty given them to withdraw out of the sight of spirits, and then a sense of shame is instilled into them; nevertheless they are not still without their temptations to continue in the same evil practices, but so long as they are in a state of shame and grief, they are careful of yielding to such temptations: this punishment appeared at some distance in front.

There are also boys, youths, and young men, who by reason of the impetuosity of youthful desire, have conceived wicked and pernicious principles, viz. that wives, especially such as are young and beautiful, ought not to be the property of the husband, but of themselves and their like, the husband remaining only as the head of the family, and the educator of the children; they are distinguished in another life by their boyish tone of voice; they are at some height backward. Such amongst them as have confirmed themselves in these principles, and in a practice conformable thereto, are miserably tormented in another life by having their joints put out and in alternately, which is effected by spirits, who have the art to excite in others a phantasy as if they were still in the body, and at the same time a sense of bodily pain; by these contortions and retortions, together with the struggles they make in opposition thereto, they are so torn asunder, that they seem to themselves as if they were cut into small pieces with exceeding great pain; and this punishment is repeated until being struck with horror at such principles of life, they desist from such thoughts.

§30. Such as deceive others by artful dissimulation, making a show of friendliness in the countenance and discourse, whilst they conceal inwardly the poison of treacherous enmity, and thus allure with a design to destroy, are in a hell more terrible than that of others, and indeed more terrible than the hell of murderers; they seem to themselves to live amongst serpents, and the more pernicious their stratagems have been, so much the more dreadful, more poisonous, and more numerous the serpents appear, which encompass and torment them; they know no other than that they are real serpents, inasmuch as they feel the like pains, and the like torments, which possibly few will believe, but still it is true: these are they who purposely or with premeditation exercise deceit, and therein experience the delight of their life. The punishments of the deceitful are various, according to the nature of the deceit of each; in general they are not tolerated in societies, but are expelled: for whatever any spirit thinks is immediately known and perceived by neighboring spirits, consequently all deceit and the quality thereof are known and perceived; wherefore at length such deceitful spirits sit down in solitude, being expelled from all societies, and then they appear with their faces dilated, so as to be four

or five times the breadth of an ordinary face, with a broad fleshy cap on their heads, of a whitish color, like images of death sitting in torment. There are others who by nature are deceitful, but not with premeditation, and not clandestinely under a feigned countenance; these are immediately known, and their thought is manifestly perceived, and they likewise boast of themselves on this account, as wishing to appear cunning; they have not such a hell as the former. More however will be said, by the Divine Mercy of the Lord, concerning the deceitful, in a future part of this work.

831. There are some of the female sex who have lived in the indulgence of their inclinations, regarding only themselves and the world, and making all life and the delight of life to consist in an external decorum, in consequence whereof they have been particularly respected and esteemed in civil society. They thus by practice and habit have acquired a talent of insinuating themselves into the lusts and pleasures of others, by specious pretences and a fair outside, but yet with an intent to gain ascendancy over them; hence their life became a life of simulation and deceit. They used to frequent churches like other people, but for no other end than to appear upright and pious: and moreover they were without conscience, most prone to wickedness and adulteries, so far as they could escape public notice. Such in another life think as they did in this; they know not what conscience is, and make a mock of those who speak of such a thing; they enter into the affections of others, by a pretence of honesty, piety, compassion, and innocence, which with them are means of deceiving; and as often as external restraints are removed, they plunge into the most wicked and obscene practices. These are they who in another life become sorceresses or witches, of whom there are some who are called sirens, and who become expert in arts that are unknown in the world; they are like sponges, imbibing all wicked artifices, and of a genius so expert that they readily practise them. The artifices unknown in the natural world, which they learn in the spiritual world, are such as these. They can speak as if they were in a different place from that they are in, so that the voice is heard as proceeding from good spirits elsewhere; they can be as it were present with several at the same time, persuading others thus that they are as it were present every where; they speak as several together, and in several places at the same time; they can avert what comes by influx from good spirits, yea even what comes from angelic spirits, and pervert it instantly by various methods in favor of themselves; they can assume another's likeness by ideas which they conceive and fashion to themselves; they can inspire every one with an affection for them, by insinuating themselves into the real state of another's affection; they can withdraw themselves suddenly out of sight, and become invisible; they can represent to the view of spirits a bright flame encompassing the head, and this to the view of several,

which is an angelic token ; they can feign innocence by various methods, even by representing infants whom they kiss ; they also excite others, whom they hate, to murder them, because they know that they cannot die, and afterwards they accuse them as murderers, and divulge their crime : with respect to my own experience, they have stirred up in my memory whatever evils I have thought and done, and this by the most cunning contrivances ; whilst I have been asleep, they have discoursed altogether as from me with others, on subjects false and obscene, so that the spirits who heard it were persuaded it was from me ; not to mention many other things of a like kind : their nature is so persuasive, that nothing of doubt is perceived to be in it, and hence their ideas are not communicated like those of other spirits ; they have eyes resembling those ascribed to serpents, seeing every way at once, and having their thoughts present every where. These witches or sirens are punished grievously, some in Gehennah ; some in a kind of court amongst snakes ; some by distractions and various collisions with the utmost pain and torture ; in process of time they are separated from all society, and become as skeletons from head to foot. A continuation of this subject is annexed at the end of the chapter.

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## CHAPTER VIII.

1. And God remembered Noah, and every wild beast, and every beast, that was with him in the ark ; and God made a wind to pass over the earth, and the waters subsided.

2. The fountains also of the abyss, and the cataracts of heaven, were stopped up, and the rain from heaven was restrained.

3. And the waters retired from off the earth, in going and returning ; and at the end of a hundred and fifty days the waters were abated.

4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5. And the waters were in going and decreasing until the tenth month ; in the tenth, on the first of the month, the tops of the mountains appeared.

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6. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.

7. And he sent forth a raven, and it went forth, in going forth and returning, until the waters were dried up from off the earth.

8. And he sent forth a dove from with himself, to see whether the waters were diminished from off the faces of the ground.

9. And the dove found no rest for the sole of her foot ; and she

returned unto him into the ark, because the waters were on the faces of the whole earth; and he put forth his hand and took her, and caused her to come in unto him into the ark.

10. And he waited yet other seven days, and continued to send forth the dove out of the ark.

11. And the dove returned to him at the time of evening, and lo, in her mouth was an olive-leaf, plucked off; and Noah knew that the waters were diminished from off the earth.

12. And he waited yet other seven days, and sent forth the dove, and she returned not again unto him any more.

13. And it came to pass in the six hundredth and first year, in the beginning, in the first of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and saw, and behold the faces of the ground were become dry.

14. In the second month, on the seven and twentieth day of the month was the earth dried.

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15. And GOD spake unto Noah, saying,

16. Go forth of the ark, thou and thy wife, and thy sons, and thy sons' wives with thee.

17. Bring forth with thee every wild beast which is with thee of all flesh, as to fowl, and as to beast, and as to every creeping thing that creepeth on the earth; and let them spread themselves on the earth.

18. And Noah went forth, and his sons, and his wife, and his sons' wives with him.

19. Every wild beast, every creeping thing, and every fowl, whatsoever creepeth upon the earth; according to their families they went forth out of the ark.

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20. And Noah builded an altar unto JEHOVAH, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21. And JEHOVAH smelled an odor of rest, and JEHOVAH said in His heart, I will not again curse the ground any more for man's sake, because the fashion of the heart of man is evil from his childhood; neither will I again smite any more every living thing as I have done.

22. As yet all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

## THE CONTENTS.

832. It now follows, according to a series, concerning the man of the new church, who is called Noah; and indeed concerning his state after temptation, even to his regeneration, and further.

833. Concerning his first state after temptation; and concerning his fluctuation between truth and the false, until truths begin to appear, from verse 1 to 5.

834. Concerning the second state, which is threefold: first, when there are not yet truths of faith: secondly, when there are truths of faith with charity; thirdly, when the goods of charity appear, verse 6 to 14.

835. Concerning the third state; when he begins to act and think from charity, which is the first state of a regenerate person, verse 15 to 19.

836. Concerning the fourth state; when he acts and thinks from charity, which is the second state of a regenerate person, verses 20, 21.

837. Lastly, concerning this new church raised up in the place of the former, which is described, verses 21, 22.

## THE INTERNAL SENSE.

838. It was treated in the two foregoing chapters concerning the new church called Noah, or concerning the man of that church; and first concerning his preparation to receive faith, and by faith charity; next, concerning his temptation, and afterwards concerning his protection, when the Most Ancient Church perished: it now follows here concerning his state after temptation, and indeed in the order in which it was effected, and at the same time in the order in which it was effected with all such as are made regenerate; for the Word of the Lord is such, that wherever it treats of one, it treats of all and of each individual, with a difference according to the character of each; and this sense is the universal sense of the Word.

839. Verse 1. *Aud God remembered Noah and every wild beast, and every beast that was with him in the ark; and God made a wind to pass over the earth, and the waters subsided.* By God's remembering is signified the end of temptation, and the beginning of renovation: by Noah is signified, as above, the man of the Ancient Church: by every wild beast, and every

beast that was with him in the ark, are signified all things that were with him : by God's making a wind to pass over the earth, and the waters subsiding, is signified the disposal of all things into their order.

840. And God remembered ; that it signifies an end of temptation, and a beginning of renovation, appears from what goes before, and from what follows. That God remembered, signifies, in particular, that he is merciful, for His remembrance is mercy, which is predicated especially after temptation, because then new light shines forth : so long as temptation continues, man supposes that the Lord is absent, because he is disturbed by evil genii, and that to such a degree, as sometimes to be reduced to a state of despair, in which he can scarce believe that any God exists ; nevertheless the Lord is then more present than is to him credible ; but when temptation ceases, then he receives comfort, and then he first believes that the Lord is present ; wherefore here by reason of such appearance, God is said to remember, denoting the end of temptation, and the beginning of renovation. The word God, is here used, and not Jehovah, because as yet man was in a state before regeneration ; but when he is regenerate, then mention is made of Jehovah, as at the end of this chapter, verses 20, 21 ; the reason is, because faith is not yet joined with charity ; for then first man is said to be regenerate, when he acts from charity : in charity Jehovah is present, but not so in faith before it be joined with charity ; charity is the very esse and living principle [esse et vivere] of man in another life ; the very esse and living principle is Jehovah ; wherefore before man is, and lives, Jehovah is not said to be with him, but God.

841. That by Noah is signified, as above, the man of the Ancient Church, and that by every wild beast and every beast that was with him in the ark, are signified all things which belonged to him, may appear from what was said above concerning Noah, and concerning the signification of the wild beast and beast : the term "wild beast" is taken in a twofold sense in the Word, denoting those things in man which are alive, and those things which are dead ; the reason why it denotes the things that are alive is, because the expression in the Hebrew tongue signifies what is alive ; but whereas the most ancient people in their humiliation acknowledged themselves to be as wild beasts, hence it came to pass that by the same expression were signified the things in man which are dead : in the present

passage by the wild beast is signified both what is alive and what is dead in one complex, as is usually the case with man after temptation, in whom things alive and things dead, or the things of the Lord, and those of man's proprium appear so confused, that a man scarce knows at that time what is true and good ; but the Lord then reduces and disposes all things to order, as may appear from what follows. That the wild beast signifies the things which are alive in man, may be seen in the foregoing chapter vii. verse 14, and also in this chapter, verses 17 and 19 ; that it signifies also the things which are dead in man, appears from what was shown above concerning wild beasts and beasts, as n. 45, 46, 142, 143, 246.

842. That by God's making a wind to pass over the earth, and the waters subsiding, is signified the disposal of all things in their order, appears from the signification of wind in the Word : all spirits, both good and bad, are compared and likened to wind ; in the original tongue both spirits and winds are expressed by the same word : in temptations, which are here the waters that subsided, as was shown above, there are evil spirits who cause an inundation, entering by influx in great multitudes with their phantasies, and exciting the like phantasies in man ; when these spirits or these phantasies are dispersed, it is said in the Word to be done by a wind, and indeed by an east wind : the case with every man in temptation, and when the commotions or waters of temptation cease, is the same as in general, which was given me to know by much experience ; for the evil spirits in the world of spirits sometimes associate themselves in troops, and thereby excite commotions, but they are dispelled by other troops of spirits, flocking together for the most part from the right, consequently from the eastern quarter, who strike such fear and terror into them, that they think of nothing but making their escape, and thus they who had associated themselves are dispersed into all quarters, and thereby the societies of spirits who were connected for evil purposes are dissolved : the troops of spirits who thus disperse them are called the east wind ; besides that they are dispersed by innumerable other methods, which are also east winds, of which by the Divine Mercy of the Lord, more will be said hereafter : when the evil spirits are thus dispersed, then after the commotion, or turbulent state, there arises as it were a serenity, or silence : the case is the same with man who is in temptation ; during that state he is amidst a troop of such spirits, but when they are driven away



or dispersed, there follows as it were a serenity, which is the beginning of the disposal of all things into order. Before any thing is reduced to order, it is most commonly provided, that there should be a reduction thereof into a kind of confused something, as it were a chaos, whereby the things that do not well cohere together are disunited, and when they are disunited, then the Lord disposes them into order ; this may be compared with what exists in nature, where all things both in general and particular are first reduced to something confused, before they are arranged. Unless there were storms in the atmosphere, to dissipate things heterogeneous, the air would never become serene, but there would be a fatal accumulation of deadly substances therein ; in like manner in the human body, unless all parts of the blood, as well the heterogeneous, as the homogeneous, did continually and by turns first flow together into one heart, and there become mixed together, there would ensue a fatal conglutination of the liquids, and it would be impossible that the particular component parts should be distinctly disposed to their uses: the case is the same with man to be regenerated. That wind, and especially an east wind, signifies nothing else than the dispersion of falses and of evils, or, what is the same, of evil spirits and genii, and a disposal afterwards to order, may appear from the Word ; as in Isaiah : “Thou shalt disperse them and the wind shall carry them away, and the whirlwind shall scatter them, and thou shalt rejoice in Jehovah, thou shalt glory in the Holy One of Israel,” xli. 16 ; where dispersion is compared to wind, and scattering to the whirlwind, as having relation to evils ; then they who are regenerate shall rejoice in Jehovah. In David : “Lo the kings were assembled, they passed by together, they saw, so they marvelled, they were troubled, they hasted away ; terror took hold upon them there, pain as of a woman in travail. Thou shalt break them by an east wind,” Psalm xlviii. 4, 5, 6, 7 : in this passage is described the terror and confusion occasioned by an east wind ; this description is taken from what passes in the spiritual world, for the internal sense of the Word involves such things. In Jeremiah : “He will make their land a perpetual astonishment, as an east wind I will disperse them before the enemy ; I will show them the back and not the face in the day of their destruction,” xviii. 16, 17 : here in like manner the east wind signifies the dispersion of falses. The like is represented by the east wind whereby the Red Sea was dried up, that the children of Israel

might pass over, concerning which thus in Exodus: "Jehovah caused the Red Sea to go back, by a strong east wind all the night, and made the sea dry, and the waters were divided," xiv. 21: that similar things were represented by the waters of the Red Sea, as are here signified by the waters of the flood, appears from this, that the Egyptians, by whom are represented the wicked, were drowned therein, whilst the children of Israel, by whom the regenerate are represented, as they are here by Noah, passed over; and by the Red Sea, as by the flood, is signified damnation, and also temptation, consequently by the east wind is signified the dissipation of the waters or evils of damnation, or of temptation; as also appears from the song of Moses after they were passed over, Exod. xv. 1 to 19, and in Isaiah: "Jehovah shall utterly destroy the tongue of the Egyptian sea, and in the vehemence of His wind shall he shake His hand over the river, and shall smite it in the seven streams, and make a way in shoes; and there shall be an highway for the remains of His people which shall be left from Assyria, like as it was to Israel, when he came up out of the land of Egypt," xi. 15, 16; in which passage a highway for the remains of the people left from Assyria signifies a disposing into order.

843. Verse 2. *The fountains also of the abyss, and the cataracts of heaven, were stopped up, and the rain from heaven was restrained.* These words signify that the temptation ceased; the fountains of the abyss denote evils of the will; the cataracts of heaven denote falses of the understanding; rain signifies temptation in general.

844. From this verse to the sixth, it is treated of the first state of the man of this church after temptation; and what is said in this verse signifies the cessation of temptation: his temptation as to what appertains to the will was before treated of, and also his temptation as to what appertains to the understanding; that the temptation ceased as to what appertains to the will, is signified by the fountains of the abyss being stopped up; and that it ceased as to what appertains to the understanding, is signified by the cataracts of heaven being stopped up: that those expressions have such a signification, was said and shown in the foregoing chapter vii. ver. 11; and that rain signifies temptation itself, was also shown verse 12, of the same chapter, wherefore there is no need to dwell longer on the subject.

845. The reason why the fountains of the abyss signify temptation as to things appertaining to the will, and the cataracts

of heaven signify temptation as to things appertaining to the understanding, is, because the voluntary of man is what is influenced by hell, and not so the intellectual, unless it be immersed in lusts which are of the will : the evils which are of the will, are those which condemn man, and sink him down to hell, and not falses so much, unless they are coupled together with evils, in which case one follows the other. This may appear from many who are in falses, and yet are saved, as is the case with many amongst the gentiles, who have lived in natural charity and in mercy, and also christians who have believed out of simplicity of heart ; ignorance and simplicity excuse, because in them there may be innocence : the case is otherwise with those who have confirmed themselves in falses, and thereby have contracted such a life of the false, as to refuse and reject all truth, which life must be first vastated, before any thing of truth and thereby of good, can be inseminated ; but the case is worse with those who from lusts have confirmed themselves in falses, so that falsities and lusts constitute one life : these are they who sink themselves down into hell. This is the reason why temptation as to things voluntary is signified by the fountains of the abyss, which are the hells, and temptation as to things intellectual by the cataracts of heaven, which are the clouds, from whence comes rain.

846. Verse 3. *And the waters retired from off the earth, in going and returning, and at the end of a hundred and fifty days, the waters were abated.* By the waters retiring from off the earth, in going and returning, are signified fluctuations between truth and the false : by the waters abating at the end of a hundred and fifty days, is signified the cessation of temptations : a hundred and fifty days, signify here, as above, the term or limit.

847. That by the waters retiring from off the earth, are signified fluctuations between truth and the false, appears from what was said above, namely, that the waters of the flood, or inundations, with respect to Noah, signified temptations ; and whereas it is here treated of the first state after temptation, the waters retiring in going and returning cannot signify any thing else but fluctuation between truths and falses. But the nature of this fluctuation cannot be known, unless it be known what temptation is ; for such as the temptation is, such is the fluctuation after temptation ; when the temptation is celestial, then the fluctuation is between good and evil ; when the temptation is

spiritual, then the fluctuation is between truth and the false ; when the temptation is natural, then the fluctuation is between those things that are of lusts, and those things that are contrary thereto : for there are several kinds of temptations, which in general are celestial, spiritual, and natural, which ought not in the least to be confounded : celestial temptations cannot exist but with those who are in love towards the Lord ; spiritual with those who are in charity towards their neighbor : natural temptations are altogether distinct from those, and are not temptations, but only anxieties arising from this, that their natural loves are assaulted, being excited by misfortunes, diseases, and a bad temperament of the blood and fluids of the body. From these few things it may in some degree be known what temptation is, viz. a straitness and anxiety occasioned by those things which oppose the loves ; in the case of those who are in love towards the Lord, whatever assaults this love produces an inmost torture, which is celestial temptation : in the case of those who are in love towards the neighbor, or charity, whatever assaults this love produces torment of conscience, and this is spiritual temptation ; but in the case of those who are natural, what they mostly call temptations, and pangs of conscience, are not temptations, but only anxieties arising from the assault of their loves, as when they foresee and are sensible of the loss of honor, the goods of the world, reputation, pleasures, bodily life, and the like ; yet these troubles are wont to be productive of some good. Moreover temptations are also experienced by those who are in natural charity, thus by all kinds of heretics, gentiles, and idolaters, arising from those things which assault the life of their faith, which they hold dear ; but these straitnesses bear some faint resemblance to spiritual temptations.

848. When temptation is finished, there is as it were a fluctuation, and if the temptation was spiritual, it is a fluctuation between truth and the false, as may also appear sufficiently plain from this consideration, that temptation is the beginning of regeneration. All regeneration is for this end, that man may receive new life, or rather that he may receive life, and may become a man from being no man, or a living man from a dead one ; wherefore when his former life, which is merely animal, is destroyed by temptations, then he must needs after temptation fluctuate between truth and the false ; truth is of the new life, the false is of the old ; unless the former life be destroyed, and become such, it is impossible for any spiritual seed to be sown,

for there is no ground; but when the former is destroyed, and such a fluctuation ensues, then a man scarcely knows at all what is true and good, insomuch that he hardly knows that any truth exists; as for example, when he thinks concerning the goods of charity, or, as they are called, good works, whether he can do them of his proprium, and whether there be merit in the proprium, then he is in such obscurity and darkness, that when it is told him, that no one can do good from himself, that is, from his proprium, much less can merit any thing, but that all good is from the Lord, and all merit is the Lord's, he is in amazement, and knows not what to think or do: the case is similar in all other things respecting faith: but still that obscurity, or darkness, in which he is then involved, is gradually, and by little and little, enlightened. It is with regeneration as with birth; when the infant man is brought forth, he is then in a most obscure life, knowing almost nothing, wherefore, the generals of things then first flow in, which by degrees become more distinct, as particulars are insinuated into those generals, and singulars into particulars; thus general things are illustrated by singulars, so that man is not only acquainted with their existence, but also with their quality: so it is with every one who emerges out of spiritual temptation; and similar hereto is the state of those in another life, who have been in falses, and are vastated. This state is called fluctuation, and is here described by the waters retiring in going and returning.

849. Hence then it plainly follows, that by the waters abating at the end of a hundred and fifty days, is signified the cessation of temptations: that a hundred and fifty days signify the limit, appears from what was said concerning the same number in the foregoing chapter, verse 24; consequently here it signifies the term of fluctuation and of a new life.

850. Verse 4. *And the ark rested in the seventh month, on the seventeenth day of the month, on the mountains of Ararat.* By the ark's resting is signified regeneration: the seventh month signifies what is holy: the seventeenth day of the month signifies what is new: the mountains of Ararat signify light.

851. That by the ark's resting is signified regeneration, may appear from this, that the ark signifies the man of this church, and all things which are in it signify the things appertaining to that man, as was shown above in many places; when therefore the ark is said to rest, it signifies that this man is regenerated. The series of the literal sense indeed may seem to imply, that

by the ark resting is signified a cessation of the fluctuations which succeed temptation, spoken of in the preceding verse ; but fluctuations, which are doubts and obscurities concerning things true and good, do not so cease, but continue a long time, as will also appear from what follows. Hence it is evident, that there is a continual change of circumstances in the internal sense, and as they are arcana, it is permitted to disclose as follows, that the spiritual man, after he has endured temptations, becomes the rest of the Lord in like manner as the celestial man, and further, that he becomes in like manner the seventh, not the seventh day, as the celestial man, but the seventh month : concerning the celestial man as being the Lord's rest, or the Sabbath, and that he is the seventh day, see n. 84 to 88, but whereas there is a difference between the celestial man and the spiritual man, the rest of the former is expressed in the original tongue by a word which gives name to the Sabbath, but the rest of the latter is expressed by another word, from which the name Noah is derived, the proper meaning of which is rest.

852. That the seventh month signifies what is holy, is abundantly evident from what was shown above, n. 84 to 87, 395, 716 ; what is holy in this passage corresponds with what was said concerning the celestial man, chap. ii. verse 3, that the seventh day was sanctified, because God rested thereon.

853. That the seventeenth day signifies what is new, appears from what was said and shown concerning the same number in the foregoing chapter vii. verse 11, n. 755, where it signifies beginning, and all beginning is new.

854. That the mountains of Ararat signify light, may appear from the signification of a mountain, that it is the good of love and charity, n. 795 ; and from the signification of Ararat, that it is light, and indeed the light of a regenerate person. New light, or the first light of the regenerate, by no means has its existence from the knowledges of the truths of faith, but from charity ; for truths of faith are comparatively like rays of light, whilst love or charity is like flame ; light in one that is to be made regenerate does not arise from truths of faith, but from charity, truths of faith being the rays of light thence. Thus it appears that the mountains of Ararat signify such light. This light is the first light after temptation, and whereas it is the first, it is obscure, and is called *lumen*, not *lux*.\*

\* We have no words in our language that will serve to mark the precise distinction here made between *lumen* and *lux*, the term "light" being generally

855. Hence then may appear what the contents of this verse in their internal sense signify, viz. that the spiritual man is a holy rest, by virtue of the new intellectual light which is of charity. These things are perceived by the angels with such a wonderful variety, and in an order so delightful, that if man could only be in one such idea, a thousand and a thousand things in a manifold series would enter and affect him, of such a sort as could never be described: such is the Word of the Lord throughout in its internal sense, although it appears in the sense of the letter as a rude historical relation; as when it is here said, that the ark rested in the seventh month, on the seventeenth day of the month, on the mountains of Ararat.

856. Verse 5. *And the waters were in going and decreasing until the tenth month; in the tenth, on the first of the month, the tops of the mountains appeared.* By the waters being in going and decreasing, is signified that falses began to disappear: the tenth month signifies truths which are of remains: by the tops of the mountains appearing on the first of the month, are signified the truths of faith, which then began to be seen.

857. That by the waters being in going and decreasing is signified, that falses began to disappear, appears from the words themselves, and from what is shown above, verse 3; where it is said, that the waters retired in going and returning; but here it is said, that the waters were in going and decreasing. By these words as by the former are signified fluctuations between truth and the false, but in the present case is signified, that those fluctuations were diminished: the case with fluctuations after temptation, as was said, is this, that man does not know what is true, but as they cease by degrees, so the light of truth appears; the cause is in this, that so long as man is in such a state, the internal man, that is, the Lord by the internal man, cannot operate upon the external; in the internal man are remains, which are the affections of good, and the truth thence, spoken of above; in the external are lusts and the falsities thence; so long as these external things are not subdued and extinguished, there is no way open for goods and truths from the internal, that is, through the internal from the Lord; temptations therefore are also, that the external things of man may be subdued,

applied to express both, whereas our author here manifestly points out a difference. Suffice it therefore to observe, that by *lumen* is meant the first dawning of light appearing to the regenerate after temptations, and by *lux* the full and clear light as opened and shining when regeneration is further advanced.

and may thereby be rendered obedient to things internal; which may appear to every one from this, that as soon as man's loves are assaulted and broken, as in states of misfortune, sickness and grief of mind, then his lusts begin to subside, and as they subside, he begins to speak pious things; but as soon as he returns to his former state, the external man has the dominion, and he scarce thinks at all on such things; the like happens at the hour of death, when corporeal things begin to be extinguished. Hence every one may see what the internal man is, and what the external; and also what remains are; and further, how the lusts and pleasures, which are of the external man, hinder the Lord's operation by the internal: hence likewise it is evident to every one what temptations, or internal pains which are called stings of conscience effect, namely, that the external man may yield obedience to the internal: the obedience of the external man is nothing else than that the affections of good and truth be not hindered, resisted and suffocated by lusts and the falsities thence. The cessations of lusts and falsities are here described by waters, which were in going and decreasing.

358. That the tenth month signifies truths which are of remains, appears from the signification of ten, as denoting remains, n. 576; and also from what was said above concerning remains in the internal man.

859. That by the tops of the mountains appearing on the first of the month, are signified the truths of faith, which then begin to be seen, appears from the signification of mountains, n. 795, in that they are the goods of love and charity. These tops then begin to be seen, when man is regenerated, and gifted with conscience, and thereby with charity: he who supposes that he sees the tops of the mountains, or the truths of faith, from any other ground than from the goods of love and charity, is altogether deceived; without these, Jews and profane Gentiles may see in the same manner and degree. The tops of the mountains are the first dawns of light which appear.

860. Hence also it may appear, that all regeneration proceeds from evening to morning, as is said six times in the first chapter of Genesis, where the regeneration of man is treated of: evening is here described verses 2, 3; morning, verses 4, 5, in the present verse the first of the light, or the morning of this state, is described by the tops of the mountains appearing.

861. Verse 6. *And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.*



By coming to pass at the end of forty days, is signified the duration of a former state, and the beginning of a subsequent one : Noah opened the window of the ark which he made, signifies another state, when the truths of faith appeared to him.

862. That coming to pass at the end of forty days, signifies the duration of a former state, and the beginning of a subsequent one, appears from the signification of forty, n. 730, where because it is treated of temptation, mention is made of forty days and forty nights, denoting the duration of temptation ; here, because it is treated of the state after temptation, mention is made of forty days, but not of nights ; the reason is because now charity begins to appear, which in the Word is compared to day, and is called day ; whereas faith which precedes, not being so joined with charity, is compared to night, and is called night, as in chap. i. verse 16, and elsewhere in the Word : faith is also called night in the Word from this, that it receives its light from charity, as the moon from the sun, wherefore also faith is compared to the moon, and is called the moon ; and love or charity is compared to the sun, and is called the sun. Forty days, or the duration which they signify, have respect both to what goes before, and to what follows, wherefore it is said, at the end of forty days : thus they signify the duration of the former state, and the beginning of this which is now treated of : here then begins a description of the second state of the man of this church after temptation.

863. That Noah's opening the window of the ark which he made, signifies another state, when the truths of faith appeared to him, may be evident from the last words of the foregoing verse, that the tops of the mountains appeared, and from their signification ; and also from the signification of a window, concerning which above, n. 655, as denoting the intellectual, consequently the truth of faith, which is the same thing ; and likewise from this, that this is the first of the light. Concerning the intellectual, or the truth of faith, signified by window, the same is here to be observed as above, viz. that there can by no means any truth of faith exist, except from the good of love or charity, as there can nothing truly intellectual exist, except from the voluntary ; if you remove the voluntary, there is no intellectual, as has been occasionally shown above, and thus if you remove charity, there is no faith ; but whereas the will of man is mere lust, to prevent the immersion of the intellectual, or of the truth of faith, in his lust, the Lord miraculously provided,

and distinguished the intellectual from the voluntary of man, by a certain medium, which is conscience, into which charity is instilled by the Lord. Without this miraculous providence no person could have been saved.

864. Verse 7. *And he sent forth a raven, and it went forth in going forth and returning, until the drying up of the waters from off the earth.* By sending forth a raven, and its going forth in going forth and returning, is signified that falsities still caused disturbance; by a raven are signified falsities; by going forth and returning is signified their state, which was such; until the drying up of the waters from off the earth, signifies the apparent dissipation of falsities.

865. That sending forth a raven, and its going forth in going forth and returning, signify, that falsities still disturbed, appears from the signification of a raven, and from the signification of going forth and returning, concerning which hereafter. In this passage is described the second state of the man to be regenerated, after temptation, when the truths of faith, as the first dawnings of light, begin to appear; which state is such, that falsities are continually causing disturbance, so that it is like the state of the morning twilight, whilst yet the obscurity of the night remains, which is here signified by a raven. Falsities, with the spiritual man, especially before he is regenerated, are like dense spots of a cloud; the reason is, because he can know nothing of the truth of faith except by what is revealed in the Word, where all things are said generally; general things are but as spots of a cloud, for every single general comprehends in it a thousand and a thousand particulars, and each particular a thousand and a thousand singulars; the singulars contained in particulars are what illustrate generals; these singulars are never so revealed to man as generals are, as well because they cannot be described, as because they cannot be conceived, consequently cannot be acknowledged and believed, being contrary to the fallacies of the senses, in which man is, and which he does not easily permit to be destroyed. The case is altogether otherwise with the celestial man, who has perception from the Lord; in him particulars, and the singulars of particulars, may be insinuated: as for example; that true marriage is that of one man [vir] with one wife, and that such a marriage is representative of the celestial marriage, consequently that in such a marriage there may be celestial happiness, but never in the marriage of a man with

several wives:—the spiritual man, who knows this from the Word of the Lord, acquiesces, and hence receives conscience, that marriage with more wives than one is sin, and he knows no more; but the celestial man perceives a thousand things, which confirm, so that he abhors marriage with more than one wife. Since the spiritual man only knows generals, and by generals has his conscience formed, and the generals of the Word are accommodated to the fallacies of the senses, it is evident, that innumerable falsities join themselves to, and insinuate themselves into, those generals, which cannot be dispersed; these falsities are here signified by the raven, which went forth in going and returning.

866. That by a raven are signified falsities, may appear in general from what was said and shown above concerning fowls, as denoting things intellectual, rational, and scientific, and in like manner their opposites, which are reasonings and falses; both the latter and the former are described in the Word by various species of fowls; intellectual truths by the gentle, beautiful and clean fowls, but falses by ravenous, ugly and unclean fowls, and this according to the species of truth and the false; gross and dense falsities by owls and ravens, by owls because they live in the darkness of night, by ravens because they are of a black color; as in Isaiah: “The owl and the ravens shall dwell therein,” xxxiv. 11; speaking of the Jewish Church as being the habitation of nothing but falsities, which are described by the owl and the raven.

867. That by going forth and returning is signified their state, which was such, appears from the nature of falsities, which are with man, when he is in the first and second state after temptation, viz. that they fly so as to go forth and return, from the cause, concerning which above, that man at that time is only in the knowledge of things most general, and cannot be otherwise, and into those things there is an influx of phantasies arising from things corporeal, sensual, and worldly, which do not agree with the truths of faith.

868. That by the drying up of the waters from off the earth, is signified the apparent dissipation of falsities, appears from the state of man when he is regenerated. At this day it is universally believed, that evils and falses in man are altogether shaken off and abolished during regeneration, so that when he is regenerate, nothing of the evil and of the false remains, but he is clean and righteous, as one that is washed and purged with wa-

ter ; but this idea is most false, inasmuch as not a single evil, or a single false, is so shaken off as to be abolished, but every thing remains that has been hereditarily imbued from infancy, or acquired by actuality, so that man, notwithstanding his being regenerate, is nothing but evil and the false, which is shown to the life to souls after death : and this may appear sufficiently manifest from this, that there is nothing good and nothing true in man but from the Lord, and that all evil and the false are from proprium, and that a man, and also a spirit, yea, an angel, if he be in the least left to himself, rushes of himself to hell ; wherefore also it is said in the Word that heaven is not pure : this the angels acknowledge, and whosoever does not acknowledge this, cannot dwell amongst angels : it is solely the mercy of the Lord which delivers them, yea, which draws and keeps them out of hell, that they may not of themselves rush thither : the angels perceive manifestly that they are thus kept by the Lord, and prevented from falling into hell ; and this is in some measure perceivable by good spirits ; but evil spirits, like men, do not believe this, although it has been often shown to them, concerning which, by the Divine Mercy of the Lord, it will be told from experience in what follows. Since therefore the state of man is such, that not a single evil or false can be so shaken off as to be abolished, because his proper life consists in evil and the false, the Lord, out of his Divine Mercy, whilst he regenerates man, so subdues his evils and falses by temptations, that they appear as it were dead, although not dead, being only subdued lest they should be able to resist goods and truths which are from the Lord ; at the same time also the Lord, by temptations, gives man a new faculty of receiving goods and truths, by gifting him with ideas and affections of good and truth, to which evils and falses may be turned ; and by insinuating into his generals particulars, and into his particulars singulars, which were stored up in man, and which man is altogether ignorant of, for they are within the sphere of his conception and perception ; these things nevertheless are such, that they may serve as recipients, or vessels, into which charity may be insinuated by the Lord, and into charity innocence ; by the wonderful temperature of which things in men, spirits, and angels, a species of rainbow may be represented, wherefore the rainbow was made a sign of the covenant, chap. ix. 12, 13, 14, 15, 16 ; concerning which, by the Divine Mercy of the Lord, at that place. When man is thus formed, then he is said to be regenerate, all his

evils and falses still remaining, and likewise all his goods and truths being preserved. He who is evil, experiences in another life a return of all his evils and falses, altogether as he was in them during his life in the body, and they are then turned into infernal phantasies and punishments; but to him who is good, all his states of good and truth, as of friendship, of charity, and of innocence, are recalled, with their delights and felicities immensely increased and multiplied. This then is what is signified by the drying up of the waters, which is the apparent dissipation of falsities.

869. Verse 8. *And he sent forth a dove from with himself to see whether the waters were abated from off the faces of the ground.* By a dove are signified the truths and goods of faith in one that is about to be regenerated: by sending forth a dove from with himself to see, is signified a state of receiving the truths and goods of faith: whether the waters were abated, signifies the falses which impede: the faces of the ground are those things, which are with the man of the church; the word ground is used, because this is the first state when man becomes the church.

870 That by a dove are signified the truths and goods of faith in one that is about to be regenerated, appears from the signification of a dove in the Word; especially from the dove which lighted upon Jesus when he was baptized, concerning which in Matthew: "Jesus being baptized went up straightway out of the water, and lo the heavens were opened, and he saw the Spirit of God descending like a dove, and lighting upon him," iii. 16, 17: and in John i. 32; Luke iii. 21, 22; Mark i. 10, 11: where the dove signifies nothing else but the holy of faith, baptism itself signifying regeneration: hence was signified hereby the truth and good of faith in the new church about to be established, and which were to be received by regeneration from the Lord. The like was represented and implied by the young doves or turtles, which were offered in sacrifice, and as burnt-offerings, in the Jewish Church, concerning which, see Levit. i. 14 to the end; chap. v. 7 to 10; xii. 6; xiv. 22, 23; xv. 14, 29, 30; Numb. vi. 10, 11; Luke ii. 22, 23, 24; which may appear from each of those passages: that they had such a signification every one may comprehend merely from this, that they must needs be representative of something, otherwise they would be void of meaning, and in no respect any thing divine; the external of the church is somewhat of itself inanimate, but it has life from the

internal, and the internal from the Lord. That a dove in general signifies the intellectuals of faith, appears also in the prophets, as in Hosea : “ Ephraim shall be like a silly dove, without heart, they have called Egypt, they have gone to Assyria,” vii. 11 : again in the same prophet : “ Ephraim shall be afraid as a bird out of Egypt, and as a dove out of the land of Assyria,” xi. 11 : where Ephraim signifies such as are intelligent, Egypt such as are skilled in the sciences, Assyria such as are rational, and a dove the things appertaining to the intellectuals of faith : in this passage also the subject treated of is, the regeneration of the spiritual church. In David : “ Jehovah, give not the soul of thy turtle dove to the wild beast,” Psalm lxxiv. 19 ; where the wild beast signifies those who have no charity, and the soul of thy turtle dove signifies the life of faith. See also what was said and shown above, n. 40 and 776, concerning fowls, namely, that they signify things intellectual, the gentle, beautiful, and clean fowls intellectual truths and goods, but the ravenous, deformed, unclean, and useless, what is opposite, viz. falses, as the raven, which is here opposed to the dove.

871. That by his sending forth a dove from with himself to see, is signified a state of receiving the truths and goods of faith, may appear from the series of things, and also from what follows, where the three states of the regeneration of this man after temptations are treated of, signified by his sending the dove out three times. The words here proximately imply his exploration : for it is said, that he sent out a dove from with himself to see, namely, as it follows, whether the waters were abated, that is, whether falsities were as yet so great, that the goods and truths of faith could not be received ; but with the Lord there is no exploration, because he knows all and every thing : wherefore in the internal sense these words do not signify exploration, but a state, and here the first state, when as yet falsities impeded, which is signified by the words, whether the waters were abated.

872. That the faces of the ground are those things which are with the man of the church, and that mention is here made of ground, because this is the first state when man becomes the church, appears from the signification of ground spoken of above, as denoting the man of the church, who is then called ground, when the goods and truths of faith can be sown in him ; before that time he is called earth ; as in the first chapter of Genesis, where earth is predicated of the man before he becomes celes-

tial; but when he becomes celestial, in the second chapter, ground and field are predicated of him; the same is the case in this chapter. It may be seen solely from the expressions earth and ground, what is signified in the internal sense, not only here, but in all other parts of the Word: by ground in a universal sense, is signified the church, and because the church, it signifies also the man of the church; for, as was said above, every man of the church is a church.

873. Verse 9. *And the dove found no rest for the sole of her foot, and she returned unto him into the ark, because the waters were on the faces of the whole earth: and he put forth his hand and took her, and caused her to come in unto him into the ark.* By the dove's finding no rest for the sole of her foot, is signified, that nothing of the good and truth of faith could as yet take root: her returning to him into the ark signifies good and truth appearing as of faith with him: because the waters were upon the faces of the earth, signifies that falsities as yet overflowed: his putting forth his hand, signifies his own ability: taking her, and causing her to come to him into the ark, signifies, that he did what was good, and thought what was true, of himself.

874. Here is described the first state of the regeneration of the man of this church after temptation, which is common to all who are regenerated, viz. that they imagine that they do good, and think what is true from themselves, and inasmuch as they are as yet in a most obscure state, the Lord also leaves them so to imagine; but nevertheless all the good that they do, and all the truth that they think, whilst they are in such an opinion, which is false, is not the good and truth of faith; for whatsoever a man brings forth, from himself, cannot be good, because it is from himself, which is an impure and most unclean fountain, from which no good can ever come forth; for he thinks always of his own merit and righteousness, and some even despise others in comparison with themselves, as the Lord teaches, Luke xviii. 9 to 14; whilst others fall into other errors and evils: in this state man's own lusts mix themselves with what he thinks and does, so that it appears outwardly as good, when yet within it is defiled; wherefore the good which he does in this state is not the good of faith; the case is similar with regard to the truth which he thinks, so that although what he thinks should be most true, still so long as he thinks from proprium, it is in itself indeed the truth of faith, but the good of faith is not in it: all truth, in

order that it may be the truth of faith, ought to have in it the good of faith from the Lord ; then first it becomes what is good and true.

875. That by the dove's finding no rest for the sole of her foot, is signified that nothing of the good and truth of faith could as yet take root, appears from the signification of the dove, as denoting the truth of faith, and also from the signification of rest for the sole of the foot, that it is to take root. The reason why the truth of faith could not take root is mentioned afterwards, viz. because falsities as yet overflowed ; but how this matter is, cannot be known, unless it be first understood how the regeneration of the spiritual man is effected. With this man the knowledges of faith collected from the Word of the Lord, or from doctrinals thence, which the Ancient Church had from what was revealed to the Most Ancient Church, are to be implanted in his memory, and hereby his intellectual mind is to be instructed ; but so long as falsities overflow therein, it is impossible for truths of faith to be rooted, howsoever they may be sown, for they remain only on the surface, or in the memory, nor is the ground fit to receive them, before falsities be shaken off so as not to appear, as was said above. The real ground with this man is prepared in his intellectual mind, and when it is prepared, then the good of charity is insinuated therein by the Lord, hence conscience, from which he afterwards acts, that is, by which the Lord operates the good and truth of faith. Thus the Lord distinguishes the intellectual things of this man from the voluntary things, so that they are in nowise united, for if they were united, he must needs perish for ever. With the man of the Most Ancient Church the things of the will were united with the things of the understanding, as is also the case with the celestial angels ; but with the man of this church they were not united, nor are they united with the spiritual man, nevertheless it appears as if the good of charity which he does were from his will, but it is only an appearance and a fallacy : all the good of charity which he does is of the Lord alone, not by the will but by conscience ; if the Lord should in the least remit, so that man should act from his own will, instead of good he would do evil from hatred, revenge and cruelty : the case is similar in respect to the truth which the spiritual man thinks and speaks, so that if he did not think and speak from conscience, and thus from the good of the Lord, he could no otherwise think and speak what is true, than as devils do, when



they feign themselves angels of light: these things are shown most clearly in another life. Hence it appears how regeneration is effected, and what the regeneration of the spiritual man is, viz. that it is a separation of his intellectual part from his voluntary part, by means of conscience, which is formed of the Lord in his intellectual part, by virtue whereof whatever he does appears as if it was from his will, but it is from the Lord.

876. That by returning to him into the ark, is signified good and truth appearing as the offspring of faith with him, is evident from what has been already said, and also from what follows. To return to the ark, in an internal sense, does not signify release, but to be sent out from the ark, and not to return, as appears from what follows, verse 12, that he sent out the dove, and she returned not to him again any more; and also, verses 15 and 16, that Noah was commanded to go forth from the ark; and verse 18, that he went forth: the ark signifies his state before regeneration, and when he was in that state, he was in captivity and prison, blocked up on all sides by evils and falses, or by the waters of a flood; wherefore by the dove returning to him in the ark is signified, that good and truth, understood by the dove, returned again to him. Whatever good a man supposes he does from himself, this returns to him, for it regards himself, or he does it that it may appear before the world, or that it may appear before angels, or that he may merit heaven, or that he may be the greatest in heaven, such things being in proprium and in every idea thereof, although it appear in its external form to be the good and truth of faith. The good and truth of faith is inwardly good and true, being from the inmost, that is, all the good and truth of faith flow in through the inmosts of man from the Lord; but when what a man does is from proprium, or merit, then the interiors are defiled and the exteriors appear clean; altogether as a filthy harlot, whose outward face is fair; or like an Ethiopian, or rather an Egyptian mummy, covered with a white garment.

877. That waters on the faces of the earth signify that falsities as yet overflowed, appears from the signification of the waters of a flood, that they are falsities, as was shown above; consequently it appears from the words themselves.

878. That by putting forth his hand is signified his own ability; and that by taking her, and causing her to come to him into the ark, is signified that he did what was good, and thought what was true, from himself; appears from the signifi-

cation of the hand, that it is ability, thus here that it is his own ability, from which the proceeding was; for to put forth his hand, and to take the dove, and to bring her in unto him, is to apply and attribute to himself truth, understood by the dove. That by the hand is signified ability, also power, and thence confidence, appears from many passages in the Word; as in Isaiah: "I will visit the fruit of the stout heart of the king of Assyria, because he hath said, in the power of my hand I have done it, and in my wisdom, for I am intelligent," x. 12, 13; where hand manifestly denotes man's own ability, to which he attributes, wherefore the visitation upon him. In the same: "Moab shall spread forth his hands in the midst of himself, as he that swimmeth spreadeth forth to swim, and he shall humble his pride with the cataracts of his hands," xxv. 11; where hand signifies self-ability, grounded in self-preëminence, consequently in pride. In the same: "Their inhabitants were short of hand, they were dismayed and confounded," xxxvii. 27: short of hand signifies of no ability. Again in the same: "Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" xlv. 9: he hath no hands, for he hath no ability. In Ezekiel: "The king shall mourn, and the prince shall be clothed with amazement, and the hands of the people of the land shall be troubled," vii. 27: hands standing for abilities. In Micah: "Wo to them that devise iniquity, and work evil upon their beds, because they practise it in the light of the morning, and because their hand is their god," ii. 1; the hand here signifies self-ability, in which they confide as in their god. In Zechariah: "Wo to the shepherd of nought, that forsaketh the flock! the sword is upon his arm, and upon the eye of his right hand; his arm shall be withered in withering, and the eye of his right hand shall be darkened in darkening," xi. 17. Since hands signify abilities, therefore the evils and falses of man are in all parts of the Word called works of their hands; evils are from the proprium of his will, falses from the proprium of his understanding: that evils and falses are thence, may sufficiently appear from the nature of man's proprium, in that it is nothing but evil and the false, as may be seen above, n. 39, 41, 141, 150, 154, 210, 215. Because in general hands signify ability, therefore hands are often in the Word attributed to Jehovah, or the Lord; and in that case by hands, in an internal sense, is understood omnipotence; as in Isaiah: "Jehovah, thy hand is exalted," xxvi. 11; signifying

the divine ability. In the same prophet: "Jehovah stretched out his hand, all are consumed:" xxxi. 3: signifying the divine ability. In the same: "Concerning the work of my hands command ye me; my hands have stretched out the heavens, and all their host have I commanded," xlv. 11, 12; signifying divine ability. The regenerate are frequently called, in the Word, the work of the hands of Jehovah. In the same: "My hand hath founded the earth, and the palm of my right hand hath measured the heavens," xlvi. 13; hand and right hand being put for omnipotence. Again, in the same: "Is my hand shortened at all that it cannot redeem, or is there not in me ability to deliver?" l. 2; signifying divine ability. In Jeremiah: "Thou hast brought forth thy people Israel out of the land of Egypt, with signs and with wonders, and by a strong hand, and by a stretched-out arm," xxxii. 17, 21, for divine ability, where, in verse 17, it is called ability, but in verse 21, hand: it is frequently said, that by a strong hand, and a stretched-out arm, the people of Israel were brought forth out of Egypt. In Ezekiel: "Thus saith the Lord Jehovih: In the day when I chose Israel, and lifted up my hand to the seed of the house of Jacob, and made myself known unto them in the land of Egypt; I lifted up my hand unto them to bring them forth out of the land of Egypt," xx. 5, 6, 23. In Moses: "Israel saw that great hand which Jehovah did upon the Egyptians," Exod. xiv. 31. Hence then it plainly appears that by hand is signified ability; yea, so far was hand significative of ability, that it was even made a representative, as appears from the miracles which were done in Egypt, in that Moses was commanded to stretch out his rod, or hand, and thus they were done; as for example: "Moses stretched out his hand, and there was hail upon Egypt," Exod. ix. 22. "Moses stretched out his hand, and there was darkness," Exod. x. 21, 22. "Moses stretched out his hand and rod over the Red Sea, and it was dried up; and he stretched out his hand, and the waters returned," Exod. xiv. 21, 27. No one, who is at all disposed to think aright, can suppose, that there was any power in the hand or rod of Moses; but whereas the raising up and stretching out of the hand signified divine ability, it was even made a representative in the Jewish Church. The same was the case with Joshua's stretching out his spear, concerning which thus: "Jehovah said unto Joshua, Stretch out the spear that is in thy hand toward Ai, for I will give it into thy hand; and

when Joshua stretched out the spear that was in his hand, they entered into the city and took it, and Joshua drew not his hand back wherewith he stretched out the spear, until he had destroyed all the inhabitants of Ai," Josh. viii. 18, 26. Hence also it appears what was the nature of the representatives, which were the externals of the Jewish Church : hence it appears too what the nature of the Word is, as containing things in the external sense which do not seem to be representative of the Lord and of his kingdom, as here concerning stretching out the hand, and in like manner all other things, whose true meaning cannot be comprehended whilst the mind dwells only in the historicals of the letter : it appears likewise from hence how far the Jews departed from the true understanding of the Word, and of the rites of the church, whilst they placed all worship in externals, even so far as to attribute ability to the rod of Moses, and to the spear of Joshua, when yet there was in them no more ability than in any wood ; but because they signified the Lord's Omnipotence, and this was then understood in heaven, when by command they stretched out the hand, or the rod, thereby there were signs and miracles. The like is true in that Moses, when he was on the top of the hill, and lifted up his hands, Joshua prevailed, but when he let them down the enemy prevailed, and therefore they supported his hands," Exod. xvii. 9 to 13. In like manner that hands were laid on when they were consecrated, as by the people upon the Levites, Numb. viii. 9, 10, 12, and by Moses upon Joshua, when he was substituted in his place, Numb. xxvii. 18, 23, that thus ability might be given ; hence the ceremony at this day of inauguration and benediction by the laying on of hands. How far the hand signified and represented ability, may appear from what is written in the Word concerning Uzzah and Jeroboam. Concerning Uzzah, that he put forth [his hand] to the ark of God, and took hold of it, on which account he died, 2 Sam. vii. 6, 7 : the ark represented the Lord, consequently all that is holy and celestial ; Uzzah's putting forth to the ark represented self-ability, or man's proprium, which being profane, the word hand is not read, but still it is understood, the reason whereof is, lest it should be perceived by the angels that what was so profane had touched what was holy, and that he died because he put forth. Concerning Jeroboam : " It came to pass when he heard the word of the man of God, which cried against the altar, that Jeroboam put forth his hand from off the altar, saying, Lay hold of him ;

and his hand which he put forth against him dried up, so that he could not pull it in again to him : and he said to the man of God, Entreat I pray thee, the faces of Jehovah thy God, that my hand may be restored me again : and the man of God entreated the faces of Jehovah God, and his hand was restored to him, and became as before." 1 Kings xiii. 4, 5, 6 : here in like manner by putting forth the hand is signified self-ability, or proprium, which is profane, in that it was desirous to violate what was holy, by putting forth the hand against the man of God, wherefore the hand was dried up ; but inasmuch as he was an idolater, and incapable of profanation, as was before said, his hand was restored to him. That the hand signifies and represents ability, may appear from representatives in the world of spirits, where a kind of bare arm sometimes is presented to view, which has such strength in it, that it could break the bones, and bruise as it were to nothing the inmost marrows, and hence so great terror, that all who see it are ready to melt at heart ; nay, such strength is actually in it.

879. Verses 10, 11. *And he waited yet other seven days, and continued to send forth the dove out of the ark. And the dove returned to him at the time of evening ; and lo, in her mouth was an olive leaf plucked off ; and Noah knew that the waters were abated from off the earth.* By waiting yet seven days, is signified the beginning of the second state of regeneration : seven days signify what is holy, because it is now treated concerning charity : by continuing to send forth the dove out of the ark, is signified a state of receiving the goods and truths of faith : by the dove's returning to him at the time of evening, is signified that they began by little and little to appear ; the time of evening is as it were in the twilight before morning : by an olive leaf plucked off in her mouth, is signified some little of the truth of faith ; a leaf is truth ; the olive is the good of charity ; plucked off signifies, that the truth of faith is from the good of charity as its origin ; in her mouth signifies, that it was shown : and Noah knew that the waters were abated from off the earth, signifies, that these things were so, by reason that the falsities, which would impede, were not so great as before.

880. That waiting as yet seven days, signifies the beginning of the second state of regeneration, may appear from this, that hereby is described the time which intervenes between the first state, spoken of in the preceding verses 8 and 9, and this second state, which is here treated of in verses 10 and 11 ; that time

which intervenes, in order that all things may be connected historically, is expressed by his waiting. With respect to the nature of the second state of regeneration, it may in some degree appear from what was said and shown above concerning the first state, wherein the truths of faith could not as yet take root, being hindered by falsities. The truths of faith are then first rooted, when a man begins to acknowledge and believe them, they before are not yet rooted; what a man hears from the Word and keeps in his memory, is nothing but the sowing; but the taking root never commences until a man accepts and receives the good of charity; every\* truth of faith takes root from the good of faith, that is, from the good of charity: the case, in this respect, is like that of seed, which is cast into the earth in the winter season, or when the earth is cold, during which time it lies indeed in the earth, but does not take root; but as soon as the heat of the sun warms the earth, as is the case at the beginning of spring, then the seed begins first to strike root in itself, and afterwards to shoot forth its root in the earth: the case is similar in regard to spiritual seed; what is implanted is never rooted, until the good of charity as it were warms it; then first it begins to strike root in itself, and afterwards to shoot it forth. There are three things in man, which concur and unite together, viz. the natural, the spiritual, and the celestial; his natural never receives any life except from the spiritual, nor the spiritual except from the celestial, nor the celestial except from the Lord alone, who is life itself; but to give a fuller idea on the subject: The natural is the receptacle which receives, or the vessel into which the spiritual is infused; and the spiritual is the recipient which receives, or the vessel into which the celestial is infused; thus through things celestial, life comes from the Lord: such is the nature of influx: the celestial is all the good of faith, and with the spiritual man it is the good of charity; the spiritual is truth, which never becomes the truth of faith, unless there be in it the good of faith, or the good of charity, in which there is life itself from the Lord. In order that this may be known still more clearly, the natural of man is that which does the work of charity, either with the hand or the mouth, thus by the organs of the body; but this work in itself is dead, having no life but from the spiritual which is in it; nor has the spiritual any life in it but from the celestial, which has life from the Lord, hence it is called a good work, for there is nothing good but from the Lord: this being the case, it

may appear to every one, that in every work of charity the work itself is nothing but a somewhat material, but to be animated, this it derives from the truth of faith which is in it; and further, that the truth of faith is but a kind of inanimate somewhat, but to be alive, this it has from the good of faith; and further, that the good of faith is not alive except from the Lord alone, who is essential good itself and life itself. Hence it appears why the celestial angels are not disposed to hear of faith, and still less of works, (see n. 202) because they derive both faith and works from love, and make faith depend on love, and do the works of faith from love, so that with them both works and faith vanish away, and there remains only love and the good thence, in which love is the Lord: those angels in consequence of having such celestial ideas, are distinguished from the angels that are called spiritual; and their thought and discourse thence derived are much more incomprehensible than the thought and discourse of the spiritual angels.

881. That seven signifies what is holy, inasmuch as it is now treated of charity, appears from the signification of seven spoken of above, n. 395, and 716; seven is here also inserted, in order to give all things an historical coherence; for seven and seven days, in an internal sense, add nothing but a certain sanctity, which this second state derives from the celestial, that is from charity.

882. That by continuing to send forth the dove out of the ark, is signified a state of receiving the goods and truths of faith, appears from what was said at verse 8, where nearly the like words occur, but with this difference, that it is there said, that he sent forth the dove from with himself, by reason, as is there also mentioned, that at that time he operated what was true and good from himself, or that he believed from his own proper power, which is from himself.

883. That by the dove's returning to him at the time of evening, is signified, that the goods and truths of faith began by little and little to appear, and that the time of evening is as in the twilight before the morning, may appear in like manner from what was said above, at verse 8, and also from this circumstance, that it is here said, the time of evening. Concerning evening may be seen what was said in the first chapter of Genesis, where it is six times said, that the evening was and the morning was. Evening is an expression relating to regeneration, and indeed relating to that state thereof, when the regenerate

person is as yet in the shade, or when as yet but little of light appears with him : the morning is described in the following verse 13, by the circumstance of removing the covering of the ark, and seeing. Because evening signified twilight before morning, in the Jewish Church mention is so often made of evening ; for the same reason also they began their sabbaths and festivals in the evening ; and Aaron was commanded to light the holy lamp in the evening, Exod. xxvii. 21.

884. And behold an olive-leaf plucked off in her mouth, that it signifies some little of the truth of faith ; that the leaf is truth ; that the olive is the good of charity ; that plucked off signifies the truth of faith thence ; that in her mouth signifies that it was shown ; appear from the signification of the olive, and are clearly manifest from the words themselves ; and that it was but a little, appears from this, that it was only a leaf.

885. That a leaf signifies truth, appears throughout the Word. Wherever man is compared to a tree, or is called a tree, there fruit signifies the good of charity, and leaf the truth thence ; as in Ezekiel : “ By the river on the bank thereof on this side and on that side shall come up every tree of meat, whose leaf doth not fail, neither is the fruit consumed ; it bringeth forth new fruit according to its months, because its waters they issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf for medicine,” xlvii. 12 ; Rev. xxii. 2 : where tree is put for the man of the church, in whom is the kingdom of the Lord ; fruit for the good of love and charity ; leaf for the truths thence, which serve for the instruction of mankind and their regeneration, wherefore the leaf is said to be for medicine. In the same prophet : “ Shall He not pull up the roots thereof, and cut off the fruit thereof that it wither ? it shall wither in all the leaves of its germ plucked off,” xvii. 9 ; speaking of a vine, or of the church, vastated, whose fruit, which is good, and the leaf of the germ plucked off, which is truth, thus withers. In Jeremiah : “ Blessed is the man that trusteth in Jehovah ; he shall be as a tree planted by the waters ; his leaf shall be green ; he shall not be anxious in the year of drought, neither shall he cease from yielding fruit,” xviii. 7, 8 ; where the green leaf signifies the truth of faith, consequently faith itself grounded in charity. So in David, Psalm i. 3. Again, in the same prophet : “ There are no grapes on the vine, nor figs on the fig-tree, and the leaf fadeth,” viii. 13 : grapes on the vine, are for spiritual good, figs on the fig-tree for natural good ; leaf for truth, which so falls off. Also Isaiah xxxiv. 4.



Similar things are understood by the fig-tree which Jesus saw, and on which he found nothing but leaves, wherefore it was dried up, Matt. xxi. 20 ; Mark xi. 13, 14 : the Jewish church is here in particular meant by the fig-tree, in which church there was no longer any thing of natural good ; but the doctrinals of faith, or the truth which was preserved in it, was signified by leaves : a church vastated is such, that it knows what is true, but is not disposed to understand it ; the case is similar with those, who say that they know what is true, or the things of faith, and have nothing of the good of charity ; they are only leaves of a fig-tree, and are dried up.

886. That the olive signifies the good of charity, appears not only from the signification of olive, but also from the signification of oil in the Word : it was oil of olives, besides spices, with which priests and kings were anointed ; and oil of olives was used for the lamps, concerning which see Exod. xxx. 24, and Exod. xxvii. 20. The reason why oil of olives was applied in anointings, and for lamps, was, because it represented all the celestial, consequently all the good of love and charity ; for the oil is the very essential of the tree, and as it were the soul thereof, just as the celestial, or the good of love and of charity, is the very essential, or the very soul of faith : hence is the representation. That oil signifies the celestial, or the good of love and charity, may be confirmed by many passages from the Word ; but as the olive-tree is here mentioned, we shall only adduce some passages in proof concerning the olive-tree. In Jeremiah : " Jehovah called thy name a green olive-tree, fair and of goodly fruit," xi. 16 ; where the most ancient or celestial church, which was fundamental to the Jewish Church, is so called ; wherefore all the representatives of that church had respect to things celestial, and by things celestial to the Lord. In Hosea : " His branches shall go, and his honor shall be as the olive-tree, and his odor as Lebanon," xiv. 6 ; concerning a church about to be planted, whose honor is the olive-tree, or the good of love and charity, and the odor as of Lebanon, is the affection of the truth of faith thence derived ; Lebanon is here used for cedars, which signified spiritual things, or the truths of faith. In Zechariah : " Two olive-trees were near the candlestick, one upon the right side of the bowl, and the other upon the left side thereof : these are the two sons of pure oil that stand near the Lord of the whole earth," iv. 3, 11, 14 ; in which passage the two olive-trees stand for the celestial and

spiritual, thus for love, which is of the celestial church, and charity, which is of the spiritual church ; these are on the right and left of the Lord ; the candlestick here signifies the Lord, according to its representation in the Jewish Church ; the lamps signify things celestial, from which things spiritual proceed, as the rays of light, or light itself, from flame. In David : “ Thy wife as a fruitful vine on the sides of thy house, thy sons like olive plants,” Psalm cxxviii. 3 ; where the wife as a vine signifies the spiritual Church ; sons denote the truths of faith, which are called olive plants, as proceeding from the goods of charity. In Isaiah : “ Yet gleaning-grapes shall be left in it as the shaking of an olive, two or three berries on the top of a bough,” xvii. 6 ; where concerning remains in man, olives denoting celestial remains. In Micah : “ Thou shalt tread the olive, and shalt not anoint thee with oil ; and sweet wine, but shalt not drink wine,” vi. 15 : and in Moses : “ Thou shalt plant vineyards and dress them, and shalt not drink wine ; thou shalt have olive-trees in all thy coasts, and shalt not anoint thyself with oil,” Deut. xxviii. 39 ; speaking of an abundance of doctrinals concerning the goods and truths of faith, which by reason of their nature they rejected. From these passages it may appear, that a leaf signifies the truth of faith, and an olive the good of charity ; and that the leaf of the olive which the dove brought in her mouth has a like signification, that is, that now there appeared with the man of the ancient church some little of the truth of faith derived from the good of charity.

887. That by the waters being abated from off the earth, is signified that these things were so, by reason that the falsities which impeded were not so great, appears from the signification of the same words above, verse 8. With respect to the falsities which impeded, not being so great in the second state of regeneration here treated of, as before, the case is this ; that all the falsities which man has acquired to himself, remain with him, so that not one is abolished, as was said above ; but when man is regenerated, there are truths which are sown in him, to which falses are bended by the Lord, and thus appear as if they were shaken off ; and this is effected by the goods with which he is gifted.

888. Verse 12. *And he waited yet seven other days, and sent out the dove, and she returned not again unto him any more.* By waiting yet seven days, is signified the beginning of a third state : seven days signify what is holy : sending out the dove,

signifies a state of receiving the goods and truths of faith : that the dove did not return to him any more, signifies a free state.

889. That by waiting yet seven days is signified the beginning of a third state ; and that seven signifies what is holy, appears from what was said just above concerning a second state, where similar words occur.

890. That by sending out the dove is signified a state of receiving the goods and truths of faith, appears in like manner from what was said on verse 10, for the words and the sense are the same, only that the former passage treats of a second state, and this of a third. The third state is described by the dove's not returning, and also by Noah's removing the covering of the ark, and lastly, by his going forth from the ark, because the faces of the ground were dry, and the earth was dried.

891. Hence then it follows, that the dove's not returning to him any more, signifies a free state, which appears indeed from this, that the dove, or the truth of faith, as well as the other birds and beasts also, consequently Noah, was no longer kept in the ark on account of the waters of the flood : so long as he was in the ark, he was in a state of slavery, or in a state of captivity and a prisoner, being tossed about by the waters of the flood, or by falses, which state, with the state of temptation, is described in the foregoing chapter, verse 17, in that the waters increased and bare up the ark, and that the ark was raised from off the earth ; also, in verse 18, that the waters prevailed, and the ark went upon the faces of the waters : his state of liberty is described in the following verses 15, 16, 17, 18, of this chapter, not only by Noah's going forth from the ark, but also by the going forth of all that were with him, thus first of all the dove, that is, the truth of faith from good, for all freedom is derived from the good of faith, that is, from the love of good.

892. When man is regenerate, then first he comes into a state of liberty, being before in a state of slavery ; slavery consists in the dominion of lusts and falsities ; liberty in the dominion of the affections of good and truth : how this is, man never at all perceives, so long as he is in a state of slavery, but then first, when he comes into a state of liberty : whilst he is in a state of slavery, that is, whilst lusts and falsities rule, the man who is subjugated by them, supposes that he is in a state of liberty, but it is a gross falsity, for he is then carried away by the delight of his lusts, and of the pleasures thence derived, that is, by the delight of his loves, and in consequence of such delight,

he appears to himself to be in freedom. Every one under guidance of any particular love, whilst he follows whithersoever it leads him, supposes himself free, but the truth is, he is at such times in the company, and as it were, in a torrent of diabolical spirits, who hurry him away ; and this he imagines to be a state of the utmost freedom, insomuch that he believes, in case he should be deprived of this state, he should come into a most miserable life, yea into no life at all ; and this not only from ignorance of any other life existing, but also from this, that he has received impressions, that none can come into heaven except by miseries, poverty, and a privation of pleasures ; but that this is false, has been given me to know by much experience, whereof, by the Divine Mercy of the Lord, more will be said hereafter. Man never comes into a state of liberty before he is regenerate, and is led by the Lord, through the love of good and truth, and when he is in this state then first he is enabled to know and perceive what freedom is, because then he knows and perceives what life is, and what is the true delight of life, and what is happiness : before this he does not even know what is good, calling that sometimes the greatest good which is the greatest evil. They who are in a state of liberty from the Lord, when they see, and especially when they feel, the life of lusts and falsities, so abhor it, as if they saw hell open before their eyes : but whereas it is wholly unknown to most persons what a life of liberty is, it may be expedient here briefly to tell in what it consists, viz. solely in being led by the Lord. Since, however, there are several hindrances to man's believing that such a life is a life of liberty, as well because temptations must be endured, which is necessary in order to obtain deliverance from the dominion of diabolical spirits, as because men know no other delight and good than what is grounded in lusts which originate in selfish and worldly love ; also because they have conceived a false opinion in relation to whatever respects heavenly life ; for which reason they cannot so well be instructed by descriptions, as by living experiences, therefore, by the Divine Mercy of the Lord, it is permitted to adduce them in what follows.

893. Verse 13. *And it came to pass in the six hundred and first year, in the beginning, in the first of the month, the waters were dried up from off the earth ; and Noah removed the covering of the ark, and saw, and behold the faces of the ground were dry.* By its coming to pass in the six hundred and first year is signified the last term or limit : by the beginning in the

first of the month is signified a first term : by the waters being dried from off the earth is signified that falsities did not then appear : by Noah's removing the covering of the ark, and seeing, is signified the light of the truths of faith, when falses were removed, which truths he acknowledged, and in which he had faith : and behold, the faces of the ground were dried, signifies regeneration.

That its coming to pass in the six hundred and first year signifies the last term or limit, appears from a signification of the number six hundred spoken of in the preceding chapter, verse 6, n. 737, as denoting a beginning, and, in that particular passage, a beginning of temptation ; its end is here marked by the same number, after an entire year had passed, so that it came to pass at the end of a year, wherefore also it is added, that it was in the beginning, in the first of the month, by which is signified a first term. Any whole period in the Word is marked either by a day, or by a week, or by a month, or by a year, even though it should be an hundred or a thousand years, as is the case with the days in the first chapter of Genesis, by which are denoted periods of the regeneration of the man of the Most Ancient Church ; for a day and year signify nothing else in an internal sense but a time, and because time, they signify state, therefore a year throughout the Word is taken for time and state ; as in Isaiah : "To proclaim the year of the good pleasure of Jehovah, and the day of vengeance for our God ; to comfort all that mourn," lxi. 2 ; speaking of the coming of the Lord. Again in the same prophet : "The day of vengeance is in my heart, and the year of my redeemed is come," lxiii. 4 : where also day and year denote time and state. In Habakkuk : "O Jehovah, revive thy work in the midst of the years, in the midst of the years make known," iii. 2 ; where years denote time and state. In David : "Thou God art the same, and thy years are not wasted," Psalm cii. 27, where years signify times, and denote that with God time is not. In like manner, in the present passage, a year, as applied to the flood, does by no means signify any one year, but a time not determined by certain years, and together with time it denotes a state : see what was said above concerning years, n. 482, 487, 488, 493.

894. Hence now it appears that in the beginning, in the first of the month, signifies a first term. The arcana which are further implied in these expressions, are of too deep a nature to admit of being thus described, further than to state, that there

is no determinate time of man's regeneration, so that he may say, *I am now perfect*; for there are indefinite states of evil and of the false with every man, not only simple states, but also such as are in a manifold degree compound, which must all be so shaken off as not to appear, according to what was said above. In some states a man may be said to be more perfect, but in indefinite others not so: they who are regenerated in the life of the body, and who have lived in faith towards the Lord, and in charity towards their neighbor, are continually perfected in another life.

895. That the waters being dried from off the earth signifies, that falsities did not then appear, is evident from what has been said; in particular it signifies that falsities were separated from things voluntary in the man of this church; the earth here signifies the will of man, which is nothing but lust, wherefore it is said that the waters were dried from off the earth; his ground is in his intellectual part, as was before said, wherein truths are sown, and not at all in his voluntary, which in the spiritual man is separated from the intellectual, wherefore in the following part of this verse it is said, that the faces of the ground were dried. With the man of the Most Ancient Church there was ground in his voluntary, wherein the Lord sowed goods; hence from goods he was enabled to know and perceive truth, or from love to have faith; in case the same were done at this time, man must needs perish eternally, for his will is altogether corrupt. Hence it may appear how the case is in respect to insemination into the voluntary part, and into the intellectual part of man; viz. that the man of the Most Ancient Church had revelations, whereby he was initiated from his infancy into the perception of things good and true; but whereas they were sown in his voluntary part, he had a perception of innumerable things without new instruction, so that from one general, he was acquainted with particulars and singulars from the Lord; which at this day must be first learnt, and thereby known, and yet it is possible to acquire the knowledge of scarce a thousandth part; for the man of the spiritual church knows nothing but what he learns, and what he thus knows he retains, and believes to be true; nay, if he learns what is false, and this is impressed upon him as being true, he also believes it, because he has no other perception but that it is so, since he is so persuaded: they who have conscience, by virtue thereof have a kind of dictate, but only such as to suggest a thing to be true, because they

have thus heard and learned it; this forms their conscience, as may appear from the case of those who have a conscience of what is false.

896. That by Noah's removing the covering of the ark and seeing, is signified the light of the truths of faith, on the removal of falses, which truths he acknowledged, and in which he had faith, may appear from the signification of removing a covering, which is to take away those things which obstruct the light. Inasmuch as by the ark is signified the man of the Ancient Church who was to be regenerated, by the covering, nothing else can be signified but what prevents him from seeing heaven, or the light; what prevented was the false, wherefore it is said that he saw: to see in the Word signifies to understand, and to have faith: here that he acknowledged truths, and had faith in them. It is one thing to know truths, and another thing to acknowledge truths, and another thing to have faith in truths; to know, is the first thing of regeneration; to acknowledge is the second, to have faith is the third. What is the difference between knowing, acknowledging, and having faith, may appear from this, that the worst men may know, and yet not acknowledge, as is the case with the Jews, and with those who by specious reasonings endeavor to destroy doctrinals; infidels may also acknowledge, and when they are in particular states may zealously preach, confirm, and persuade; but none can have faith except the faithful. They who have faith know, acknowledge, and believe; they also have charity, and they have conscience; wherefore faith can never be predicated of any one, or it cannot be said that he has faith, unless he also have charity and conscience: this then it is to be regenerate. Merely to know what relates to faith, is of the memory, without the consent of the rational; to acknowledge what is of faith, is a kind of rational consenting, induced from certain causes, and for certain ends; but to have faith is an act of conscience, that is of the Lord operating by conscience. This may appear most evidently from the state of men in another life: they who only know what is true are many of them in hell; they who acknowledge are also, many of them, in the same miserable state, because during their life in the body they acknowledged, as was said, in particular states; but when they perceive in another life that what they preached, declared, and persuaded, is true, they are much surprised, acknowledging it only when they recollect that they so preached: but they who have had faith are all of them in heaven.

897. Inasmuch as it is here treated concerning the regeneration of the man of the Ancient Church, by seeing is signified to acknowledge and to have faith. That to see has this signification may appear from the Word, as in Isaiah: "Ye have not looked unto the Maker thereof, neither have seen him that fashioned it long ago," xxii. 11; concerning the city of Zion: not to see Him that fashioned it long ago, signifies not to acknowledge, still less to have faith. Again, in the same prophet: "Make the heart of this people fat, and make their ears heavy, and besmear their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed," vi. 10: to see with their eyes signifies to acknowledge and to have faith. In the same prophet: "The people that walked in darkness have seen a great light," ix. 2, concerning the gentiles who received faith; in like manner as it is said here, he removed the covering and saw. In the same: "In that day shall the deaf here the words of the book, and the eyes of the blind shall see out of thick darkness, and out of darkness," xxix. 18; concerning the conversion of the gentiles to the faith; to see signifies to receive faith. Again, in the same: "Hear, ye deaf, and look ye blind in seeing," xlii. 18; with a like signification. In Ezekiel: "Who have eyes to see and see not, who have ears to hear and hear not, for they are a house of rebellion," xii. 2; denoting such as have a capacity to understand, to acknowledge and to have faith, and yet have no inclination. That to see, signifies to have faith, appears manifestly from the representation of the Lord by the brazen serpent in the wilderness, in that all were healed who saw it; concerning which in Moses: "Set a serpent upon a pole, and it shall come to pass that every one that is bitten, when he seeth it shall live: and it came to pass that if a serpent had bitten any man, when he saw the serpent of brass, he lived," Numb. xxi. 8, 9; from which every one may see, that to see signifies faith, for what could seeing avail in this case unless it had been representative of faith in the Lord? Hence also it appears that Reuben, Jacob's first-born, so named from seeing, signifies faith in an internal sense; see what was said above concerning the first-born of the church, n. 352, 367.

898. That by the faces of the ground being dried is signified regeneration, appears from the signification of ground, spoken of in various places above, as denoting the man of the church: the faces of the ground are said to be dried, when falsities no longer appear.



899. Verse 14. *And in the second month, on the seven and twentieth day of the month, was the earth dried.* The second month signifies every state before regeneration: the seven and twentieth day signifies what is holy: the earth being dried signifies that he was regenerate. These words are a conclusion of what goes before, and a beginning of what follows.

900. That the second month signifies every state before regeneration, appears from the signification of *two* in the Word; two signifies the same as six, that is, combat and labor, which precede regeneration, consequently, in the present case, every state which precedes before man is regenerate. Periods of time, both the greatest and the least, are commonly distinguished in the Word into three, or into seven, and are called either days, or weeks, or months, or years, or ages; three and seven are holy; two and six, which precede, are not holy, but respectively profane, as was shown above, n. 720. Three and seven are also sacred and inviolable, inasmuch as they are each predicated of the last judgment, which is to happen on the third or seventh day. The last judgment with every one is when the Lord comes, as well in general as in particular; thus it was the last judgment when the Lord came into the world; it will be the last judgment when He shall come to glory; it is the last judgment when He comes to each man in particular; it is also the last judgment with every one when he dies. The last judgment is the third day and the seventh day, which is holy to those who have lived well, but not holy to those who have lived ill; wherefore the third day and the seventh are predicated as well of those who are sentenced to death, as of those who are sentenced to life, whence those numbers signify what is not holy with those who are sentenced to death, and what is holy with those who are sentenced to life. Two or six, which precede, have respect unto, and signify in general, all that state which precedes. This is the signification of the numbers two and six, and it is determined according to each particular subject, and each particular thing which is a subject, whereof they are predicated: this may appear more evidently from what now follows concerning the number twenty-seven.

901. That the seven and twentieth day signifies what is holy, appears from this, because it is compounded of the number three twice multiplied into itself; three multiplied into itself is nine, and nine again multiplied by three is twenty-seven, wherefore in twenty-seven three is the ruling number: thus the most ancient

people reckoned their numbers, and by numbers they understood nothing but things. That three signifies the same as seven, may appear from what was said just now above; the secret reason is, because the Lord rose again on the third day, and the Lord's resurrection implies all that is holy, and the resurrection of all: wherefore in the Jewish church this number was made representative, and in the Word is holy, in like manner as in heaven, where there are no numbers, but instead of three and seven the general holy idea of the resurrection and coming of the Lord. That three and seven signify things holy, appears from the following passages in the Word. In Moses: "He that toucheth a dead body shall be unclean seven days, he shall expiate himself with it on the third day, and on the seventh day he shall be clean; but if he doth not expiate himself on the third day, then on the seventh day he shall not be clean. Whosoever toucheth one that is slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days; and one that is clean shall sprinkle on the unclean on the third day, and on the seventh day, and shall expiate him on the seventh day, and he shall wash his clothes, bathe himself in water, and shall be clean at even," Numb. xix. 11, 12, 16, 19. That these things are representative, or that these externals signify internals, is very evident; as that a person should be unclean who touched a dead body, one slain with the sword, the bone of a man, or a grave, all which things in an internal sense signify what are of man's proprium, which are dead and profane; and likewise that he should bathe himself in waters, and that he should be clean at even; thus also the third day and the seventh day are representative, signifying what is holy, because on them the unclean should be expiated and thereby made clean. In like manner they who returned from the battle against the Midianites, of whom it is written, "Abide ye without the camp seven days, whosoever hath killed a soul, and whosoever hath touched any slain; ye shall expiate yourselves on the third day, and on the seventh day," Numb. xxxi. 19. If this was only a ritual, and the third and seventh day were not representative, and significative of what is holy, or of expiation, it would be as somewhat dead, or as somewhat without a cause, and a cause without an end, or as somewhat separate from a cause, and a cause separate from its end, consequently it would in nowise be divine. That the third day was representative, and thus significative of what is holy, appears evidently from the coming of the Lord on Mount

Sinai, concerning which it was thus commanded: "Jehovah said unto Moses, Go to the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day, for on the third day Jehovah will come down in the sight of all the people on Mount Sinai," Exod. xix. 10, 11, 15, 16. In like manner it was required that Joshua should pass over Jordan on the third day, concerning which it is thus written: "Joshua commanded, Pass through the host, and command the people, saying, Prepare ye victuals, for within three days ye shall pass over this Jordan, to go in to possess the land," Josh. i. 11; the passing over Jordan represented the introduction of the children of Israel, that is, of the regenerate, into the kingdom of the Lord; Joshua, who introduced, represented the Lord himself; and this was to be on the third day. Inasmuch as the third day was holy, as the seventh, it was ordained, that the year of tithes or tenths should be the third year, and then the people should show themselves holy by works of charity, Deut. xxvi. 12, &c.; tithes represented remains, which because they are of the Lord alone, are holy. That Jonas was three days and three nights in the bowels of the fish, Jon. ii. 1, manifestly represented the burial and resurrection of the Lord on the third day, Matt. xii. 40. That three signify that holy, appears also in the prophets, as in Hosea: "Jehovah will revive us after two days, on the third day he will raise us up, that we may live before him," vi. 2; where the third day is also manifestly put for the coming and resurrection of the Lord. In Zechariah: "It shall come to pass in all the land, two parts therein shall be cut off and die, and the third shall be left therein; and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried," xiii. 8; where a third part, or three, denote what is holy: a third part implies the like as three, and also a third part of a third part, as in the present passage, for three is a third part of a third part of twenty-seven.

902. That by the earth being dried is signified that the man was regenerate, appears from what was said above concerning the drying up of the waters, and concerning the drying of the earth and of the faces of the ground, verses 7 and 13.

903. Verse 15, 16. *And God spake to Noah, saying, Go forth from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.* By God's speaking to Noah, is signified the presence of the Lord with the man of this church: going

forth from the ark, signifies liberty : thou and thy wife, signify the church : thy sons, and thy sons' wives with thee, signify truths, and goods joined with truths in him.

904. That by God's speaking to Noah is signified the presence of the Lord with the man of the church, may appear from the internal sense of the Word. The Lord speaks with every man, for whatever is good and true which a man wills and thinks, is from the Lord. There are with every man at least two evil spirits, and two angels, the former excite his evils, the latter inspire him with goods and truths : all good and truth which the angels inspire is from the Lord ; thus the Lord continually speaks with man, but altogether differently with different men ; with such as suffer themselves to be drawn away by evil spirits, the Lord speaks as absent, or at a distance, so that it can scarcely be said that he speaks ; but with such as are led by the Lord, the Lord speaks more present ; which may sufficiently appear from this, that no one can possibly think any thing good and true but from the Lord. The presence of the Lord is predicated according to the state of neighborly love, and of faith, in which man is : the Lord is present in neighborly love, because he is in all that is good, but not so in faith, as it is called, without love ; faith without love and charity is somewhat separate or disjoined : wherever there is conjunction, there must needs be a conjoining medium, which is only love and charity ; which may appear to every one from this, that the Lord is merciful to every one, and loves every one, and desires to make every one eternally happy ; whoever therefore is not in such love, as to be merciful towards others, to love others, and to desire to make others happy, he cannot be joined with the Lord, because there is dissimilitude and not the smallest traces of an image of the Lord. To look upon the Lord by faith, as they term it, and to hate the neighbor, is not only to stand at a distance, but also to have an infernal deep betwixt one's self and the Lord, into which he would fall if he would approach nearer ; for hatred against a neighbor is that infernal deep, which is between. The presence of the Lord with man is then first given, when he loves his neighbor ; the Lord is in love ; and so far as man is in love, so far the Lord is present ; and so far as the Lord is present, so far he speaks with man. Man knows no otherwise than that he thinks from himself, whereas man has not a single idea of thought, nor even the smallest [part] of an idea from himself, but whatever is evil and false he has through

evil spirits from hell, and whatever is good and true he has through angels from the Lord : such is the nature of influx, and hence is his life, and hence the intercourse of the soul with the body. From these things it may appear what is to be understood by God's speaking to Noah. There is a difference in the signification between his saying to any one, as Gen. i. 29, chap. iii. 13, 14, 17, iv. 6, 9, 15, vi. 13, vii. 1, and his speaking to any one ; here speaking to Noah, is being present, because it is here treated concerning the regenerate man, who is gifted with charity.

905. That going forth from the ark, signifies liberty, appears from what has been said above, and from the series of the context of the things treated of. So long as Noah was in the ark, and encompassed about by the waters of the flood, it was signified hereby that he was in captivity, that is, tossed by evils and falses, or what is the same thing, by evil spirits, from whom is the combat of temptation ; hence it follows that to go forth from the ark signifies liberty. The presence of the Lord implies liberty, and the one is followed by the other. The more the Lord is present, so much the more free is man ; that is, in proportion as he is in the love of good and truth, in the same proportion he acts freely : such is the Lord's influx by means of angels. But on the other hand, the influx of hell by means of evil spirits, is attended with violence and a domineering force, their sole desire being to subdue man to such a degree, that he may be as nothing and themselves as all ; and when this is the case, then man is one of them, yet scarce one, being as nothing in their eyes ; wherefore when the Lord delivers man from their dominion and yoke there arises a combat ; and when man is delivered, that is, regenerated, then he is guided so gently by angels from the Lord, that there is not the least appearance of a yoke or dominion, for he is drawn by things most delightful and happy, and is loved and esteemed. This the Lord teaches in Matthew, where he says, " My yoke is easy, and my burden is light," xi. 30. The case is directly contrary with the evil spirits, by whom, as was said, man is reputed as naught, and if they could, they would torment him every moment : this it has been given me to know by much experience, concerning which, by the Divine Mercy of the Lord, hereafter.

906. That by thou and thy wife, is signified the church, may appear in like manner from the series of things ; also, that thy sons and thy sons' wives with thee, signify truths, and goods

joined with truths, in him : that by thou, is signified the man of the church, is evident ; and that wife signifies the church, and that sons signify truths, and sons' wives goods joined with truths, has been abundantly shown above, wherefore it is needless to dwell longer on the subject.

907. Verse 17. *Every wild beast which is with thee of all flesh, as to fowl, and as to beast, and as to every creeping thing that creepeth on the ground, bring forth with thee, that they may spread themselves on the earth, and may be fruitful, and multiply upon the earth.* Every wild beast which is with thee of all flesh, signifies all that was made alive in the man of this church : fowl signifies here, as above, his intellectuals, beast the things of his will, both which belong to the internal man : every creeping thing that creepeth on the earth, signifies like things corresponding in the external man : by bringing forth with thee is signified the state of their liberty : by their spreading themselves on the earth, is signified the operation of the internal man upon the external : by being fruitful is signified the increments of good ; and by being multiplied, the increments of truth : on the earth, signifies in the external man.

908. That every wild beast which is with thee of all flesh, signifies all that was made alive in the man of this church, appears from this, that the wild beast is predicated of Noah, or of the man of this church now regenerated, and plainly regards what follow, as fowl, beast, and creeping thing ; for it is said, " Every wild beast which is with thee of all flesh, as to fowl, and as to beast, and as to every creeping thing that creepeth on the earth." The expression *wild beast*, in the original tongue, signifies properly life, or what is alive, but in the Word it not only signifies what is alive, but what is as it were not alive, or as a wild beast ; wherefore unless a person is acquainted with the internal sense of the Word, he sometimes cannot know what is signified. The reason why it has this double signification is, because the man of the Most Ancient Church, in the humiliation of himself before the Lord, acknowledged himself to be not alive, not as a beast even, but as a wild beast, for they knew that such is man's nature regarded in himself, or in his own proprium ; hence the same expression signifies what is alive, and signifies also a wild beast. That it signifies what is alive appears in David : " Thy wild beast shall dwell therein (the inheritance of God) ; Thou, O God, shalt confirm the poor by thy goodness," Psalm lxxviii. 10 ; where by the wild beast, as being to

dwell in the inheritance of God, nothing else is meant but the regenerate man, consequently what is alive in him, as in the present passage. So again: "Every wild beast of the forest is mine, the beasts upon a thousand hills; I know all the fowls of the mountains, and the wild beast of my field is with me," Psalm l. 10, 11; where the wild beast of the field with me, or with God, signifies also the regenerate man, consequently what is alive in him. In Ezekiel: "All the fowls of the heavens made their nests in his boughs, and under his branches did all the wild beasts of the field bring forth their young," xxxi. 6; speaking of the spiritual church as being planted, consequently of the things that were alive in the man of the church. In Hosea: "I will make a covenant for him with the wild beast of the field, and with the fowl of the heavens," ii. 18; speaking of such as were to be regenerated, with whom the covenant was to be made. Nay, so far does the wild beast signify what is alive, that the cherubim, or angels, which appeared to Ezekiel, are called four wild beasts, Ezek. i. 5, 13, 14, 15, 19, chap. x. 15. That the wild beast, in a contrary sense, is used in the Word to express what is not alive, or a wild and savage beast, appears from many passages; to adduce for confirmation only these. In David: "Deliver not the soul of thy turtle-dove to the wild beast," Psalm lxxiv. 19. In Zephaniah: "The city is become a desolation, a place for wild beasts to lie down in," ii. 15. In Ezekiel: "They shall no more be a prey to the heathen, neither shall the wild beasts of the earth devour them," xxxiv. 28. Again: "Upon his ruin shall all the fowls of the heaven dwell, and every wild beast of the field shall be upon his branches," xxxi. 13. In Hosea: "I will devour them there as a lion, the wild beast of the field shall tear them," xiii. 8. In Ezekiel: "I have given thee for meat to the wild beast of the field, and to the fowl of the heavens," xxix. 5; which often occurs. And whereas the Jews remained in the sense of the letter only, and by the wild beast understood the wild beast, and by fowls fowls, and had no inclination to know, still less to acknowledge, the interior things of the Word, and thus to be instructed, therefore also they were so cruel, and such wild beasts, that they perceived their delight in this, that when they had slain their enemies in battle, they would not bury them, but expose them to be devoured by birds and wild beasts; whence also it may appear what a wild beast man is.

909. That fowls signify his intellectuals and beasts the things

of his will, which belong to the internal man, and that every creeping thing that creeps on the earth signifies similar corresponding things in his external man, may appear from the signification of fowls spoken of above, n. 40 and 776, and from the signification of beasts, concerning which see n. 45, 46, 142, 143, 246 ; hence it appears that the creeping thing which creeps upon the earth, signifies things corresponding in the external man, for the creeping thing that creeps has reference in this passage as well to fowl, or things intellectual, as to beast, or things voluntary. The most ancient people called sensual things, and the pleasures of the body, creeping things that creep, because they are circumstanced exactly like creeping things that creep on the earth ; they likened also the body of man to the earth, or ground, nay, they called it earth or ground, as in the present passage, where by the earth nothing else is signified but the external man.

911. With respect to the creeping thing that creeps, signifying similar things corresponding in the external man, the case is this : With the regenerate man external things correspond with internal, that is, are submissive thereto. External things are reduced to submission when man is regenerated, and then he becomes an image of heaven ; but before he is made regenerate, external things rule over internal, and in this case he is an image of hell. Order is that celestial things should rule over spiritual, and by spiritual over natural, and lastly by these over corporeal things ; but when things corporeal and natural have dominion over things spiritual and celestial, order is destroyed, and when order is destroyed, there is an image of hell : wherefore from the Lord, by regeneration, order is restored, and when it is restored there is effected an image of heaven : thus man is drawn out of hell by the Lord, and thus he is raised up to heaven. That it may be known how the case then is with respect to the correspondence of the external man with the internal, it is proper briefly to explain it. Every regenerate man is a kind of little heaven, or an effigy or image of the universal heaven, wherefore also in the Word his internal man is called heaven. Such is the order which has place in heaven, that the Lord by things celestial rules things spiritual, and by things spiritual things natural, and thus rules the universal heaven as a single man, wherefore also heaven is called the **GRAND MAN** : such order likewise has place in every individual who is in heaven : when the like order has place in man, then



he in like manner is a little heaven, or what is the same, a kingdom of the Lord, because the kingdom of the Lord is in him ; then in him, as in heaven, external things correspond with internal, that is, obey them ; for in the heavens, which are three, and which together represent a single man, spirits constitute the external man, angelic spirits the interior man, and angels the inmost, see n. 459. The case is reversed with those who place life only in things corporeal, that is, in lusts, pleasures, appetites, and sensualities, that is, who perceive no delight but what is of self-love and the love of the world, which is the same thing as the delight of hatreds against all those who do not favor and serve them ; with these, because things corporeal and natural have dominion over things spiritual and celestial, there is not only no correspondence or obedience of external things, but altogether the reverse, and thus order is utterly destroyed, and in consequence thereof they must needs be images of hell.

912. That by bringing them forth with thee, is signified a state of their liberty, appears from what was said on verse 15, concerning going forth from the ark, as denoting liberty.

913. That spreading themselves on the earth signifies the operation of the internal man on the external ; and that being fruitful signifies the increments of good, and multiplication the increments of truth ; and that upon the earth, signifies in the external man ; appears from the series of things, and also from what was said and shown above concerning the signification of being fruitful, as being in the Word predicated of goods, and concerning the signification of multiplying, as being predicated of truths. That the earth signifies the external man, was in like manner shown above, wherefore there is no need to delay in confirming these things. It is here treated of the operation of the internal man upon the external, after man is become regenerate, viz. that then good is first made fruitful, and truth multiplied, when the external man is reduced to correspondence or obedience : this was before impossible, inasmuch as corporeal things resist what is good, and sensual things what is true, the former extinguishing the love of good, the latter the love of truth : the fructification of good and the multiplication of truth take place in the external man, the fructification of good in his affections, the multiplication of truth in his memory : the external man is here called the earth over which they spread themselves, and on which they fructify and multiply.

914. Verses 18, 19. *And Noah went forth, and his sons,*

and his wife, and his sons' wives with him. Every wild beast, every creeping thing, and every fowl, every thing that creepeth upon the earth; according to their families they went forth out of the ark. Going forth, signifies that it was so done; by Noah and his sons, is signified the man of the Ancient Church; by his wife and his sons' wives with him, is signified the church itself; every wild beast and every creeping thing, signify its goods, wild beast the goods of the internal man, creeping thing the goods of the external: every fowl, every thing that creepeth upon the earth, signify truths, the fowl the truths of the internal man, what creepeth on the earth the truths of the external man; according to their families, signifies pairs; going forth out of the ark, signifies, as before, that it was so done, and at the same time a state of liberty.

915. That by going forth is signified that it was so done; that by Noah and his sons, is signified the man of the Ancient Church, and that by his wife and his sons' wives, is signified the Church itself; appears from the series of things, which is such as that the Ancient Church was thus formed; for the things here described are the last or closing periods of what precedes. When the church is described in the Word, it is described either by man [vir] and wife, or by man and wife: when by man [vir] and wife, by man [vir] is signified the intellectual, or true, and by wife the voluntary, or good; when it is described by man and wife, by man is signified the good of love, or love, and by wife the truth of faith, or faith; thus by man is signified what is essential to the church, and by wife the church itself: this is the case throughout the Word. Here, because it has been thus far treated concerning the formation of the New Church, when the Most Ancient perished, therefore by Noah and his sons is signified the man of the Ancient Church, and by his wife and his sons' wives with him, the church itself; wherefore here they are mentioned in an order different from what occurs in the 16th verse preceding, where it is said, *Go forth, thou and thy wife, and thy sons, and thy sons' wives with thee*, where thou and thy wife are joined together, as also are sons and thy sons' wives, and thus by thou and sons is signified truth, and by wife and sons' wives, good: but in the present case they are not in such order, because, as was said, that by thou and sons is signified the man of the church, and by his wife and his sons' wives the church itself; for this is the close of what precedes. The Ancient Church was not constituted by Noah, but by his sons,

Shem, Ham, and Japheth, as was before said ; for there were three churches, as it were, which formed this Ancient Church, concerning which, by the Divine Mercy of the Lord, in the following pages. These churches came forth as born of one which is called Noah ; hence it is here said, thou and thy sons, and also wife and sons' wives.

916. That every wild beast and every creeping thing signify his goods, wild beast the goods of the internal man, creeping thing the goods of the external ; also that every fowl and every thing that creepeth upon the earth signify truths, fowl the truths of the internal man, the thing that creepeth upon the earth the truths of the external ; may appear from what was said and shown in the foregoing verse concerning the wild beast, concerning the fowl, and concerning the creeping thing that creepeth : it was in that verse called the creeping thing that creepeth, because it signified both the good and truth of the external man. Inasmuch as what is here said is the conclusion, or period, of what precedes, these things which belong to the church, viz. its goods and truths, are adjoined ; whereby also is pointed out the quality of the church, viz. that it was spiritual, and that it was rendered such, that charity or good was the principal, wherefore here wild beast and creeping thing are first mentioned, and afterwards fowl and creeping thing. The church is called spiritual when it acts from charity, or the good of charity, never when it says that it has faith without charity, then it is not even a church ; for what is the doctrine of faith but the doctrine of charity ? and to what purpose is the doctrine of faith, but that men should act as it teaches ? To know and think according to doctrine, may not be the church ; but to act according to doctrine, that alone is the church : wherefore the spiritual church is then first a church when it acts from charity, which is the doctrine of faith itself ; or, what is the same thing, the man of the church then first becomes a church. So again, what is the commandment, but that men may live accordingly, not that they may have knowledge thereof ? for then man has in himself the kingdom of the Lord, for the kingdom of the Lord consists solely in mutual love and the happiness thence. They who separate faith from charity, and place salvation in faith without the goods of charity, are Cainites, who slay the brother Abel, that is charity ; and they are like birds which hover about a dead carcass ; for such faith is a bird, and the dead carcass is man without charity : thus also they form to

themselves a spurious conscience, that they may live as devils, hate and persecute their neighbor, spend their whole lives in adulteries, and yet be saved, as is a very common case in the christian world: what can be more pleasant to man than to hear and be persuaded that he may be saved, even though he live like a wild beast; the very gentiles perceive that this notion is false, many of whom, in consequence of observing the lives of christians, hold their doctrines in abhorrence. The nature of such faith appears also hence; that no people any where live more abominable lives than christians.

917. That according to their families, signifies pairs, appears from what was said above, viz. that sevens and sevens of the clean entered into the ark, and twos and twos of the unclean, chap. vii. verses 2, 3, 15, but here it is said, that they went forth according to their families: the reason why it is said according to families, and not sevens and sevens, twos and twos, is, because all things now were so reduced to order by the Lord, as to represent families. With the regenerate man goods and truths, or the things which are of charity and faith thence, are so circumstanced, that they have a mutual respect to each other, like consanguinities and relationships, consequently like families derived from one stock, or parent, in like manner as they are circumstanced in heaven, see n. 685, which is the order which is induced upon goods and truths by the Lord. In particular it is here signified, that all and singular goods regard their own truths, as joined together in marriage; and as in general charity regards faith, so in every particular instance good regards truth: for the general, unless it exist from the particular, is not general; every thing general has its existence from particulars, and from them is called general: the case is thus in every individual man; such as he is in the general, such he is in the most minute particulars of his affection and idea, being composed of these, and by virtue thereof being such in the general: wherefore they who are regenerate become such in what is most particular and singular, as they are in the general.

918. That to go forth from the ark, implies also a state of liberty, appears from what was said above on verse 16th, concerning going forth from the ark. What is the liberty of the spiritual man, may appear from this, that he is governed by conscience from the Lord: he who is governed by conscience, or who acts according to conscience, acts freely; nothing is more repugnant to him than to act contrary to conscience; to act

contrary to conscience is hell to him, but to act according to conscience is heaven to him; from whence every one may see that this is freedom. The Lord rules the spiritual man by a conscience of what is good and true, which, as was said, is formed in his intellectual part, and thus separated from what appertains to the will, and inasmuch as it is altogether separated from what appertains to man's will, it may plainly appear that man never does any thing good of himself; and whereas all the truth of faith is from the good of faith, it appears also, that man never thinks any thing true of himself, but that it is from the Lord alone; that he seems to do it from himself, is only an appearance; and as this is really the case, the truly spiritual man also acknowledges and believes it. Hence it is evident, that conscience, given to the spiritual man by the Lord, is as it were a new will, and thus that the man, who is created anew, is endued with a new will, and thereby with a new understanding.

919. Verse 20. *And Noah built an altar to Jehovah, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.* Noah built an altar to Jehovah, signifies a representative of the Lord: he took of every clean beast, and of every clean fowl, signifies the goods of charity and faith: and offered burnt-offerings on the altar, signifies all worship thence.

920. In this verse is described the worship of the Ancient Church in general, and this by the altar and burnt-offering, which were the principal things in all representative worship. But it is here first to be told what was the nature of worship in the Most Ancient Church, and thence how the worship of the Lord by representatives arose. There was to the man of the Most Ancient Church no other worship than internal, such as there is in heaven, for with them heaven communicated with man, so that they made a one; that communication was perception, concerning which much has been said above: thus being angelic men, they were also internal men; they perceived indeed, by sensation, the external things relating to the body and the world, but they cared not for them: in every object of sense they perceived somewhat divine and celestial; as for example, when they saw any high mountain, they did not perceive the idea of a mountain, but of height, and from height they had a perception of heaven and the Lord; hence it came to pass that the Lord was said to dwell on high, and He Himself was

called the Highest and Most Exalted, and afterwards the worship of the Lord was solemnized on mountains: the case was similar in other instances; as when they perceived the morning, they did not perceive the morning itself of the day, but the celestial, which is like the morning and day-dawn in the mind; hence the Lord was called the Morning, the East, and the Dawn: in like manner when they saw a tree, with its fruit and leaves, they did not attend to them, but saw as it were man represented therein, in the fruit love and charity, in the leaves faith: hence also the man of the church was not only compared to a tree, and likewise to a paradise, and the things in man to fruit and leaves, but they were also so called. Such are they who are in a celestial and angelic idea. Every one may apprehend that the general idea rules all the particulars, thus all the objects of the senses, as well what is seen as what is heard, and indeed in such a manner, that the objects are not at all cared for, but so far as they flow into the general idea; thus to him who is joyful in mind, whatever is heard or seen appears joyful and smiling; but if the mind be affected with sorrow, whatever is heard or seen appears sad and sorrowful; so in all other cases; for the general affection is in particulars, and causes them to be seen and heard in the general affection; other things do not even appear, but are as if they were absent, or as nothing. This was the case with the man of the Most Ancient Church; whatever he saw with his eyes was to him celestial; and thus with him all things and each, were as if they were alive. Hence may appear what was the nature and quality of his divine worship, that it was internal, and in no respect external. But when the Church declined, as it did with the posterity, and when that perception or communication with heaven began to perish, then the case began to be otherwise: in sensible objects men no longer perceived what was celestial, as before, but what was worldly, and this in a greater degree, as they had less of perception remaining; till at length, in the last posterity, which was next before the flood, they apprehended nothing in sensible objects but what was worldly, corporeal, and terrestrial;—thus heaven was separated from man, and he had none but very remote communication therewith; communication then took place with hell, and he had thence his general idea, from which, as was said, the ideas of all particular things are derived: in this state, when any celestial idea presented itself, it was as nothing to them, so that at length they were even unwilling to allow that

any thing spiritual and celestial existed : thus the state of man was changed, and became inverted. Because it was foreseen by the Lord that the state of man would become such, it was also provided that the doctrinals of faith should be preserved, in order that man might thereby know what the celestial was, and what the spiritual : those doctrinals, they who were called Cain, and they who were called Enoch, of whom mention was made above, collected from the man of the Most Ancient Church ; wherefore it is said of Cain, that a mark was set upon him, lest any one should slay him ; and of Enoch, that he was taken by God, concerning whom see chap. iv. verse 15, n. 393, 394, and chap. v. verse 24. These doctrinals consisted solely in significative, and thus as it were enigmatical terms, viz. what was signified by things on earth ; as by mountains, that they signified things celestial and the Lord ; by morning and the east, that they also signified things celestial and the Lord ; by trees of different kinds, and their fruits, that they signified man, and what is celestial in him ; and so in other instances. In such things consisted the doctrinals which were collected from the significatives of the Most Ancient Church ; hence their writings also were of the same character. And whereas in such things they admired, and seemed to themselves even to behold, what was divine and celestial, as being ancient also, therefore their worship from such things was begun and permitted ; hence their worship on mountains, and in groves, and in the midst of trees, and hence their statues in the open air ; and at length their altars, and burnt-offerings, which afterwards became the principal things in all worship. This worship was begun by the Ancient Church, and emanated thence to their posterity, and to all the nations round about ; besides many more things, which, by the Divine mercy of the Lord, will be treated of hereafter.

921. That by Noah's building an altar to Jehovah, is signified a representative of the Lord, appears from what has been just now said. All the rites of the Ancient Church were representative of the Lord, as also were the rites of the Jewish church ; but the principal representative in later times was the altar, and also the burnt-offering, which burnt-offering, as consisting of clean beasts and clean birds, was representative according to its signification, the clean beasts representing the goods of charity, and the clean birds the truths of faith, which, when they were offered, signified, in the Ancient Church, that they offered gifts to the Lord out of charity and faith ; nothing else can be offered

to the Lord, which can be grateful to him. But posterity, as well Gentiles as Jews, perverted these things, not even knowing that such things were signified, and placing worship only in things external. That the altar was a principal representative of the Lord, may appear also from this, that before other rites were instituted, and before the ark was constructed, and before the temple was built, there were altars even amongst the gentiles. It appears concerning Abraham, that when he came to the mountain on the east of Bethel, he raised an altar, and called on the name of Jehovah, Gen. xii. 8; that he was commanded to offer up Isaac as a burnt-offering on an altar, Gen. xxii. 2, 9; that Jacob built an altar at Luz, or Bethel, Gen. xxxv. 6, 7; that Moses built an altar on mount Sinai, and sacrificed, Ex. xxiv. 4, 5, 6; which was before sacrifices were instituted, and before the ark was constructed, where worship was afterwards performed in the wilderness. In like manner that there were altars amongst the gentiles, appears from Balaam, who said to Balak that he should build seven altars, and prepare seven oxen, and seven rams, Numb. xxiii. 1 to 7, 15 to 18, 29, 30; also from the command that the altars of the gentiles should be destroyed, as Deut. vii. 5; Judg. ii. 2; wherefore divine worship by altars and sacrifices was not any new thing instituted amongst the Jews. Nay, altars were built, before men knew to sacrifice oxen and sheep upon them, and that as memorials. That altars signify what is representative of the Lord, and burnt-offerings the consequent worship of Him, appears manifestly in the prophets; as also in Moses, concerning Levi, to whom the priesthood belonged, "They shall teach Jacob thy judgments, and Israel thy law, they shall put incense in thy nostrils, and a whole (burnt-offering) upon thine altar," Deut. xxxiii. 10, to denote all worship; by teaching Jacob judgments, and Israel a law, is signified internal worship; by putting incense in the nostrils, and a whole burnt-offering upon the altar, is signified external worship corresponding thereto: consequently hereby is denoted all worship. So in Isaiah: "In that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel; and he shall not look to altars, the work of his hands," xvii. 7, 8: where to look to altars, manifestly signifies representative worship in general, which should be abolished. Again, in the same prophet: "In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a statue at the border thereof to Jehovah," xix. 19; where also an altar



denotes external worship. In Jeremiah : "The Lord hath forsaken his altar, he hath abhorred His sanctuary," Lam. ii. 6 ; where altar signifies representative worship, which was become idolatrous. In Hosea : "Ephraim hath multiplied altars to sin ; altars have been to him to sin," viii. 11 : altars in this passage signify all representative worship separate from what is internal, thus what is idolatrous. In the same prophet : "The high places also of Aven, the sin of Israel, shall be destroyed, the thorn and thistle shall come up on their altars," x. 8 ; here also altars signify idolatrous worship. In Amos : "In the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Bethel, and the horns of the altars shall be cut off," iii. 14 ; where altars also signify what was representative rendered idolatrous. In David : "They shall bring me to the mountain of thy holiness, and to thy tabernacles, and I will enter in to the altar of God, unto God, the gladness of my exultation," Psalm xliii. 3, 4 ; where the altar is manifestly put for the Lord. Thus the construction of an altar in the Ancient, and in the Jewish Church, was as a representative of the Lord. Inasmuch as the worship of the Lord was principally performed by sacrifices and burnt-offerings, and thereby those things principally signified representative worship, it is evident that the altar itself signified the representative itself.

922. That to take of every clean beast, and of every clean fowl, signifies the good things of charity, and the truths of faith, was shown above ; that the beast signifies the goods of charity, see n. 45, 46, 142, 143, 246, and fowls the truths of faith, see n. 40, 776. Burnt-offerings were made of oxen, of lambs, and of goats, and of turtle doves, or young pigeons, Levit. i. 3 to 18, Numb. xv. 2 to 15, chap. xxviii. 1 to the end : these were clean beasts, and each kind signified some particular celestial thing ; and whereas these things were significative in the Ancient Church, and representative in the succeeding churches, it appears that burnt-offerings and sacrifices were nothing else than representatives of internal worship, and that when they were separated from internal worship they were idolatrous. This every person of sound reason may know ; for what is an altar but something made of stone, and what is a burnt-offering and sacrifice, but the slaughter of beasts ? If the worship be divine, it will be celestial, which they will know and acknowledge, and from which they will worship Him whom these represent. That they were representative of the Lord, can be

doubtful to none but those who are unwilling to understand any thing concerning the Lord ; things, by which He who is represented is to be regarded, and acknowledged, and be believed on, are internal things, viz. charity and faith thence ; which appears plain in the prophets : as in Jeremiah : “ Thus saith Jehovah of hosts, the God of Israel, Add your burnt-offerings to your sacrifices and eat flesh. I spake not with your fathers, neither commanded them, in the day that I brought them out of the land of Egypt, concerning the matter of burnt-offerings and sacrifices ; but this word I commanded them, saying, Obey my voice, and I will be to you a God,” vii. 21, 22, 23 : to hear or obey the voice, is to obey the law, all which refers to this single commandment, to love God above all things, and a man’s neighbor as himself ; for in these are the law and the prophets, Matt. xxii. 35 to 38, chap. vii. 12. In David : “ Sacrifice and offering hast thou not desired, burnt-offering and sin-offering hast thou not required ; I have desired to do thy will, O my God, yea, thy law is in the midst of my bowels,” Psalm xl. 7, 9. In Samuel, who said unto Saul, “ Hath Jehovah delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah ? Behold, to obey is better than sacrifice, and to hearken than the fat of rams,” 1 Sam. xv. 22 : what is meant by obeying the voice, appears in Micah : “ Shall I come before Jehovah with burnt-offerings, with calves of a year old ? Will Jehovah be pleased with thousands of rams, or ten thousands of rivers of oil ? He hath showed thee, O man, what is good ; and what doth Jehovah require of thee, but to do judgment and to love mercy, and to humble thyself in walking with thy God ?” vi. 6, 7, 8 : these are the things signified by burnt-offerings and sacrifices of beasts and clean fowl. In Amos : “ If ye offer me burnt-offerings and your gifts, I will not accept them, neither will I regard the peace-offerings of your fat things ; let judgment run down as waters, and justice as a strong stream,” v. 22, 24 : judgment is what is true, and justice is what is good, both proceeding from charity, and these are the burnt-offerings and sacrifices of the internal man. In Hosea : “ I desire mercy, and not sacrifice, and the knowledge of God more than burnt-offerings,” vi. 6. Hence it appears what sacrifices and burnt-offerings are, where there is no charity and faith : from the same considerations also it is manifest, that clean beasts and clean birds represented, because they signified, the goods of charity and faith.

923. That by offering burnt-offerings on the altar, is signified all worship thence derived, is plain from what has been before said. Burnt-offerings were the principal parts of the worship of the representative church; hence so afterwards were sacrifices; as will be shown, by the Divine Mercy of the Lord, in what follows. That burnt-offerings in the complex signify representative worship, appears also in the prophets; as in David: "Jehovah will send thy help from the sanctuary, and will support thee out of Sion; he will remember all thy offerings, and make thy burnt-offerings fat," Psalm xx. 2, 3; and in Isaiah: "Whosoever keepeth the sabbath from profaning it, I will introduce them to the mountain of my holiness; their burnt-offerings and their sacrifices shall be well-pleasing on my altar," lvi. 6, 7; where burnt-offerings and sacrifices signify all worship: burnt-offerings denote worship from love; sacrifices worship grounded in faith thence: internal things are here described by external, as is usual with the prophets.

924. Verse 21. *And Jehovah smelled an odor of rest: and Jehovah said in his heart, I will not again any more curse the ground for man's sake, because the fashion of the heart of man is evil from his childhood; neither will I again smite every living thing as I have done.* Jehovah's smelling an odor of rest, signifies, that worship thence derived was grateful to the Lord: and Jehovah said in his heart, signifies that it should not be so any longer: I will not again any more curse the ground, signifies that man would not any more so avert himself: for man's sake, signifies like the man of the posterity of the Most Ancient Church: because the fashion of man's heart is evil from his childhood, signifies that the voluntary of man is altogether evil: I will not again smite every living thing as I have done, signifies that man would not be able any more so to destroy himself.

925. That Jehovah's smelling an odor of rest, signifies that worship thence derived was grateful to the Lord, viz. worship from charity, and the faith of charity, which is signified by a burnt-offering, was said in the verse immediately preceding. It is said in the Word throughout, that Jehovah smelled an odor of rest, and especially from the burnt-offerings, and it every where signifies what is grateful and acceptable: as that he smelled an odor of rest from the burnt-offerings, Exod. xxix. 18, 25, 41; Levit. i. 9, 13, 17; chap. xxiii. 12, 13, 18; Numb. xxviii. 6, 8, 13; xxix. 2, 6, 8, 13, 36; also from other sacrifices, Levit. ii. 2, 9; chap. vi. 8, 14; viii. 21, 28; Numb. xv.

3, 7, 13; and they are called made by fire [ignitum], for an odor of rest to Jehovah, by which is signified that they proceeded from love and charity; fire in the Word, and what is kindled with fire, when predicated of the Lord, signifies love: bread has a like signification, wherefore also representative worship by burnt-offerings and sacrifices is called the bread of what is kindled with fire to Jehovah for an odor of rest, Levit. iii. 11, 16. That an odor signifies what is grateful and acceptable, and thus that an odor, in the Jewish Church, was also representative of what is grateful, and is attributed to Jehovah, or the Lord, is, because the good of charity, and the truth of faith from charity, correspond to delightful and sweet odors. That such a correspondence exists, and the nature of it, may appear from spheres in the heaven of spirits and of angels: in heaven there are spheres of love and of faith, which are manifestly perceived: spheres are of such a nature, that when a good spirit or angel, or a society of good spirits or angels, approaches, it is then instantly perceived, as often as it seems good unto the Lord, what is the quality of the spirit, angel, or society, in regard to love and faith; and this at a distance, but more particularly as they approach nearer: this is incredible, but still it is most true: such is the communication which prevails in another life, and such the perception; wherefore, when it seems good unto the Lord, there is no need of much examination as to the quality of a soul, or spirit, for it may be known at the first approach. To these spheres the spheres of odors in the world correspond; that they correspond, may appear from this, that the spheres of love and faith, whenever it seems good unto the Lord, are manifestly changed in the world of spirits into spheres of delightful and sweet odors, and are sensibly perceived. Hence then it may appear whence and wherefore an odor of rest signifies what is grateful, and why an odor was made a representative in the Jewish Church, and an odor of rest is attributed to Jehovah, or the Lord. An odor of rest is of peace, or the grateful of peace: peace in one complex comprehends all things both in general and in particular which belong to the Lord's kingdom, for the state of the Lord's kingdom is a state of peace, and all happy states derived from love and faith toward the Lord exist in a state of peace. From what has now been said it appears, not only how representatives are circumstanced, but also why, in the Jewish Church, incense was used, for which there was an altar before the veil and the mercy-seat; why oblations of frank-

incense were offered in the sacrifices ; likewise, why so many spices were used in the incense, in the frankincense, and also in the oil of unction ; consequently, what is signified in the Word by an odor of rest, by incense and by spices, viz. the celestial things of love, and the spiritual things of faith thence, and in general whatever is grateful thence. As in Ezekiel : “ In the mountain of my holiness, in the mountain of the height of Israel, there shall all the house of Israel throughout the whole land serve me, there will I have them accepted ; and there will I require your offerings, and the first-fruits of your oblations in all your sanctifications, by an odor of rest I will have you accepted,” xx. 40, 41 ; where an odor of rest is predicated of burnt-offerings and offerings, that is, of worship from charity and its faith, which is signified by burnt-offerings and offerings, and thereby is accepted, which is odor. In Amos : “ I hate, I despise your feast-days, and I will not smell your holy days ; though ye offer me burnt-offerings and meat-offerings, they shall not be accepted,” v. 21, 22 ; where it is plain that an odor signifies what is grateful or accepted. Concerning Isaac’s blessing Jacob instead of Esau, it is read, “ That Jacob came near, and Isaac kissed him, and smelled the odor of his garments, and blessed him, and said, See, the odor of my son is as the odor of a field which Jehovah hath blessed,” Gen. xxvii. 26, 27 : the odor of his garments signifies natural good and truth, which is grateful from its agreement with celestial and spiritual good and truth, the gratefulness whereof is described by the odor of a field.

926. That Jehovah’s saying in his heart, signifies that it should not any more be so, appears from what follows. When it is predicated of Jehovah, that he says, nothing else is implied, but that it is, or is not so, or so done, for nothing else can be said of Jehovah but He Is : the various things predicated of Jehovah throughout the Word are spoken in compliance with the conceptions of those, who can comprehend nothing but of such things as are in man, wherefore the literal sense is such as we find it : the simple in heart may be instructed from appearances in man, for they scarcely go beyond the knowledge from sensual things, wherefore in the Word there is an accommodation of expression to their apprehensions ; so here, that Jehovah said in his heart.

927. That by not cursing the ground again any more for man’s sake, is signified that man would not any more so avert

himself as the man of the posterity of the Most Ancient Church, appears from what was said above concerning the posterity of the Most Ancient Church: that to curse, signifies in an internal sense to avert himself, may be seen above, n. 223, 245. How the case is with respect to what is here said, viz. that man should not any more avert himself, like the man of the Most Ancient Church, and that he could not any more destroy himself, may also appear from what was before said concerning the descendants of the Most Ancient Church who perished, and concerning the new church which was called Noah; viz. that the man of the Most Ancient Church was such, that will and understanding with him constituted one mind, or that with him love was implanted in his voluntary part, and so at the same time faith, which filled the other or intellectual part of his mind: hence their posterity derived from hereditary constitution that their will and understanding made a one; wherefore when self-love, and the wild lusts thence, began to possess their voluntary part, where before was love towards the Lord and charity towards the neighbor, then not only the voluntary part, or the will, became altogether perverse, but at the same time also the intellectual part, or the understanding, and so much the more as the last posterity immersed truths in their lusts, and thus became giants [nephilim]: hence they became such, that it was impossible they could be restored, because each part of their mind, or the whole mind, was destroyed. But whereas this was foreseen by the Lord, it was also provided, that man might be built up again, and indeed, by this, that he could be reformed and regenerated as to the other, or intellectual part of his mind, and there could be implanted in him a new will, or conscience, by which the Lord might operate the good of love or charity, and the truth of faith: thus man, by the divine mercy of the Lord, was restored. These are the things signified in this verse, by these words, "I will not again any more curse the ground for man's sake, because the fashion of the heart of man is evil from his childhood; nor will I again smite every living thing as I have done."

928. That the fashion of the heart of man being evil from his childhood, signifies that the voluntary of man is altogether evil, appears from what has been now said; the fashion of the heart has no other signification. Man supposes that he has the will of good, but he is altogether deceived: when he does good, it is not from his will, but from the new will, which is of the

Lord, consequently from the Lord: when therefore he thinks and speaks what is true, it is from the new understanding which is derived from that new will, and thus also from the Lord: for the regenerate man is altogether a new man formed by the Lord, whence also he is said to be created anew.

929. Hence then it appears that by not again smiting every living thing, as I have done, is signified that man could not any more so destroy himself: for the case is this: When man is regenerated, then he is withheld from the evil and the false which are with him, and then he perceives no otherwise, than that he does and thinks what is good and true of himself: this however is an appearance and fallacy, owing to his being withheld from evil and the false, and indeed strongly; and in consequence of being withheld from evil and the false, he cannot destroy himself: if however, he were in the least degree let go, or left to himself, he would rush headlong into all that is evil and false.

930. Verse 22. *As yet all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.* As yet all the days of the earth, signifies all time: seed-time and harvest, signify man about to be regenerated, and the church thence: cold and heat, signify the state of man who is regenerated, being such as to the reception of faith and charity; cold signifies no faith and charity; but heat signifies faith and charity: summer and winter, signify the state of the regenerate man as to his new will-principles [voluntaria], the changes whereof are like summer and winter: day and night, signify the state of the same person, that is, the regenerate man, as to things intellectual, the changes whereof are like day and night: shall not cease, is that this would be the case in all time.

931. That as yet all the days of the earth, signifies all time, appears from the signification of day, that it is time, see n. 23, 487, 488, 493; wherefore here, day of the earth denotes all time so long as there is earth, or inhabitant upon the earth. There then first ceases to be inhabitant upon the earth when there is no longer any church; for when there is no church, there is no longer given any communication between man and heaven, and on the close of such communication every inhabitant perishes. The church, as was said before, is like the heart and lungs in man, and so long as the heart and lungs continue sound, so long man lives: the same holds true of the church in respect to the **GRAND MAN** which is the universal

heaven ; wherefore it is here said, All the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Hence it may also appear, that the earth is not to endure for ever, but that it likewise will have its end ; for it is said, all the days of the earth, that is, so long as the earth is. But as to believing that the end of the earth will be the same thing as the last judgment spoken of in the Word, where it is treated of the consummation of the age, of the day of visitation, and of the last judgment, in this men are deceived ; for it is the last judgment of every church when it is vastated, or when there is no longer any faith therein. It was the last judgment of the Most Ancient Church when it perished, as was the case with its last posterity immediately before the flood : it was the last judgment of the Jewish Church when the Lord came into the world : it will also be the last judgment when the Lord shall come into glory ; not that the earth and the world are then to perish, but that the church perishes : but in such case a new church is always raised up by the Lord ; as at the time of the flood, the Ancient Church ; and at the time of the Lord's coming, the primitive church of the gentiles ; so also when the Lord shall come into glory, which likewise is understood by a new heaven and a new earth.\* The same is the case with every particular regenerate person, who becomes a man of the church, or a church, whose internal man, when he is created anew, is called a new heaven, and his external man a new earth : moreover also the last judgment with every particular man is when he dies, for then he is judged, according to the things he has done in the body, either to death or to life. That nothing else is meant by the consummation of the age, the end of days, or the last judgment, consequently not the destruction of the world, is very clear from the Lord's words in Luke : " In that night, two shall be in one bed, one shall be taken, the other shall be left : two shall be grinding together, one shall be taken, the other shall be left : two shall be in the field, one shall be taken, the other shall be left," xvii. 34, 35, 36 ; where the last time is called night, because there is no faith, that is charity ; and by some being left is plainly indicated that the world will not then be destroyed.

932. That seed-time and harvest signify man about to be regenerated, and the church thence derived, has no need of

\* It is to be borne in mind, that this work was published, in the original Latin, in the year 1749.



proof from the Word, because so many passages occur, wherein not only man is compared and likened to a field, consequently to seed-time, but also the Word of the Lord to seed, and the effect thereof to increase, or harvest ; which comparisons are obvious to every one's apprehension, being made familiar by common usage. In general this passage treats of every man, that seed will never cease to be sown into him by the Lord, whether he be within the church, or out of the church, that is, whether he have been made acquainted with the Word of the Lord, or not : without seed sown in him by the Lord, man can do not the least of good : all the good of charity, even amongst the gentiles, is seed from the Lord, and although they have not the good of faith, as those who are within the church may have, yet they are capable of receiving the good of faith ; for the gentiles who have lived in charity, as they usually do in the world, embrace and receive the doctrine of true faith, and the faith of charity, much more easily than christians, when they are instructed therein by angels in another life ; concerning which things, by the Divine Mercy of the Lord, in a future part of this work. But it is here treated in particular concerning man as about to be regenerated, namely, that it will never happen but a church will exist in some part of the earth ; which is here signified by seed-time and harvest never ceasing all the days of the earth. That seed-time and harvest, or the church, shall always exist, has respect to what was in the preceding verse, viz. that man could not any more so destroy himself, as did the last posterity of the Most Ancient Church.

933. That cold and heat signify the state of man who is regenerating, who is such as to the reception of faith and charity ; and that cold signifies no faith and charity, but heat, charity ; appears from the signification of cold and heat in the Word, where they are predicated of one to be regenerated, or one regenerated, or of the church : it appears also from the series, viz. from what goes before and from what follows ; for the subject treated of is the church, in the foregoing verse, that man could no more so destroy himself, and, in this verse, that there should always exist some church ; which is described first as to its circumstances when it becomes a church, or when man is regenerating, that he may become a church, and next, as to its quality when man is regenerate ; consequently it treats of every state of the man of the church. That such is man's state during regeneration, viz. a state of cold and heat, or a state of no faith

and charity, and then of faith and charity, cannot be made to appear to any one but by experience, and indeed by reflection upon experience; and whereas there are few who are regenerated, and amongst those who are regenerated few, if any, who reflect, or to whom it is given to reflect on the state of their regeneration, therefore it may be expedient to say a few words on the subject. Man, when he is regenerating, receives life from the Lord, for before he cannot be said to have lived, inasmuch as the life of the world and of the body is not life, but celestial and spiritual life alone is life: man by regeneration receives real life from the Lord; and whereas before he had no life, there alternates no life, and life, that is, no faith and charity, and some faith and charity; no faith and charity is here signified by cold, some faith and charity by heat; the case whereof is this. So often as man is in things corporeal and worldly, then there is no faith and charity, that is, there is cold; for then things corporeal and worldly operate, consequently the things which are of proprium, and so long as he is in them, he is absent or removed from faith and charity, so that he does not even think of things celestial and spiritual; the reason is, because things celestial and corporeal can by no means be together with man, for the will of man is altogether destroyed and corrupt: but when the corporeal and voluntary things of man do not operate, but are at rest, then the Lord operates through his internal man, and then he is in faith and charity, which is here called heat: when again he returns into the body, he is again in cold; and when the body or what appertains to the body is at rest, and is as nothing, then he is in heat; and so by turns; for such is the condition of man, that things celestial and spiritual cannot be together in him with things corporeal and worldly, but they take their turns. This is what comes to pass with every one that is to be regenerated, and indeed continues so long as he is in a state of regeneration, for otherwise man cannot be regenerated, that is, from being dead, be made alive, by reason, as was said, that his will is altogether destroyed, which therefore is altogether separated from the new will which he receives from the Lord, and which is of the Lord, and not of man. Hence then it may appear what is here signified by cold and heat. That the case is thus, every regenerate person may know by experience, viz. that whilst he is in things corporeal and worldly, he is then absent and remote from things internal, so that he not only thinks nothing about them, but then feels in

himself as it were a coldness; but when things corporeal and worldly are quiescent, that then he is in faith and charity: it may also be known by experience, that these states are alternate; wherefore when things corporeal and worldly begin to overflow, and are desirous to gain dominion, then he comes into straitnesses and temptations, until he is reduced to such a state, that the external man does obeisance to the internal, which it never can do, until it is quiescent, and as it were is annihilated. The last posterity of the Most Ancient Church could not be regenerated, because, as was said, things intellectual and voluntary with them constituted one mind, wherefore things intellectual could not be separated from the things voluntary, so as that by turns they might be in things celestial and spiritual, and by turns in things corporeal and worldly; but with them there was a continual cold as to things celestial, and a continual heat as to their lusts, so that no alteration, or change, could take place.

934. That cold signifies no love, or no charity and faith, and that heat or fire signifies love, or charity and faith, may appear from these passages in the Word: In John, to the church of Laodicea: "I know thy works that thou art neither cold nor hot; I wish thou wert cold or hot, but because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth," Rev. iii. 15, 16; where cold signifies no charity, and hot signifies much charity. In Isaiah: "Thus saith Jehovah, I will take my rest, and I will regard in my place, like a serene heat upon the light, like a cloud of dew in the heat of harvest," xviii. 4; concerning a new church about to be planted, heat upon light, and heat of harvest, signifying love and charity. In the same prophet: "The fire of Jehovah is in Zion, and his furnace in Jerusalem," xxxi. 9; where fire signifies love. Concerning the cherubim seen by Ezekiel: "As to the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of lamps, it went up and down amongst the living creatures, and the fire was bright, and out of the fire went forth lightning," Ezek. i. 13. In the same prophet, concerning the Lord: "Above the expanse which was over the heads of the cherubim, was as the appearance of a sapphire stone, the likeness of a throne, and over the likeness of the throne the likeness as the appearance of a man above upon it; and I saw as it were the appearance of a burning coal, as the appearance of fire, and him therein round about from the appearance of his loins upwards, and from the appearance of his

loins even downwards, I saw as it were the appearance of fire, and it had brightness round about it," i. 26, 27 ; viii. 2 : where fire signifies love. In Daniel : " The Ancient of days did sit, his throne was a fire of flame, his wheels a burning fire : a river of fire issued and came forth from before him ; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him," vii. 9, 10 ; where fire denotes the Lord's love. In Zechariah : " For I, saith Jehovah, will be unto her a wall of fire round about," ii. 5 ; concerning the New Jerusalem. In David : " Jehovah maketh his angels spirits, his ministers a flaming fire," Psalm civ. 4 ; a flaming fire signifying the celestial-spiritual. Inasmuch as fire signified love, it was also made a representative of the Lord, as appears from the fire on the altar of the burnt-offering, which was never to be put out, Levit. vi. 12, 13 ; representing the mercy of the Lord. Therefore before Aaron entered into the mercy-seat, he was bound to offer incense, taking fire from off the altar of the burnt-offering, Levit. xvi. 12, 13, 14 ; therefore also, in order to signify that the worship was acceptable to the Lord, fire was sent down from heaven, and consumed the burnt-offerings, as Levit. ix. 24 ; and in other places. By fire also in the Word is signified self-love and the lust thereof, with which heavenly love cannot agree, wherefore also the two sons of Aaron were consumed by fire, because they burnt incense with strange fire, Levit. x. 1, 2 ; strange fire is all love of self and of the world, and every lust of those loves. Moreover also heavenly love appears no otherwise to the wicked than as a burning and consuming fire, and therefore in the Word consuming fire is predicated of the Lord, as the fire on mount Sinai, which represented the love or mercy of the Lord, was perceived in the eyes of the people as a consuming fire, wherefore they said to Moses that he should not cause them to hear the voice of Jehovah God, and see the great fire, lest they should die, Deut. xviii. 16 : such the love or mercy of the Lord appears to those who are in the fire of the loves of self and of the world.

935. That summer and winter signify the state of the regenerate man as to the new things of his will, the changes whereof are like those of summer and winter, may appear from what has been said concerning cold and heat ; the changes of those to be regenerated are likened to cold and heat, but the changes of those who are regenerate are likened to summer and winter. That the former passage treated of a person to be regenerated,

but the present of a person already regenerated, appears from this, that there cold is first named, then heat, but here summer has the first place, and winter the second; the reason whereof is, because man, who is regenerating, begins from cold, that is, from no faith and charity, but when he is regenerated, then he begins from charity. That the regenerate man undergoes changes, viz. from alternate states of no charity and of some charity, may appear manifest from this reason, that with every one, even the regenerate, there is nothing but evil, and that all good is of the Lord alone: because there is with him nothing but evil, he must needs undergo changes, and now be as it were in summer, that is in charity, and now in winter, that is in no charity; these changes are, that man may be more and more perfected, and thereby may be rendered more and more happy. Such changes take place in the regenerate man, not only during his life in the body, but also when he comes into the other life, for without changes as of summer and winter as to things of the will, and as of day and night as to things of the understanding, he is never perfected and rendered more happy; but their changes in another life are like the changes of summer and winter in the temperate zones, and like the changes of day and night in the spring season. These states are also described in the prophets by summer and winter, and by day and night; as in Zechariah: "And it shall be in that day, living waters shall go out from Jerusalem, part of them towards the east sea, and part of them towards the hinder sea; in summer and in winter shall it be," xiv. 8; speaking of the New Jerusalem, or of the Lord's kingdom in heaven and on the earth, or of state in respect to both, which is also called summer and winter. So in David: "O God, the day is thine, the night also is thine, thou hast prepared the light and the sun; thou hast set all the borders of the earth; thou hast formed summer and winter," Psalm lxxiv. 16, 17; where similar things are implied. In like manner in Jeremiah: "If ye can break my covenant of the day and my covenant of the night, that there should not be night and day in their season," &c. xxxiii. 20.

936. That day and night signify the state of the same or the regenerate man as to things intellectual, whose changes are as day and night, appears from what has been now said. Summer and winter are predicated of things voluntary from heat and cold, for so it is with things voluntary; but day and night are predicated of things intellectual, from light and darkness, for so

it is with things intellectual. These things however, being self-evident, have no need of confirmation by similar passages from the Word.

937. Hence also it may appear what the Word of the Lord is in its internal sense. In the literal sense it seems as if nothing was here spoken of but seed-time and harvest, cold and heat, summer and winter, day and night, when nevertheless all these expressions involve in them arcana of the Ancient or Spiritual Church: the words themselves in the literal sense are such, and thus, as a kind of most common vessels, wherein so many and so important arcana of heaven are contained, that it is impossible to describe a ten-thousandth part of them; for the angels, by influence from the Lord, in those most common words taken from earthly things, can see, with an indefinite variety, the whole process of regeneration, and the state of one about to be regenerated, and of one already regenerated, when man can scarce see any thing at all.

#### A CONTINUATION CONCERNING THE HELLS.

*Concerning the hells of the covetous; and of the filthy Jerusalem and robbers in the desert; also concerning the excrementitious hells of those who have lived merely in voluptuousness.*

938. The covetous are of all men the most sordid, and think least concerning a life after death, concerning the soul, and concerning the internal man: they do not even know what heaven is; because of all people they the least elevate the thought, but infuse and immerse it altogether in things corporeal and terrestrial; wherefore when they come into another life, they do not know for a long time that they are spirits, but suppose that they are altogether as yet in the body: the ideas of their thought, which by avarice are rendered as it were corporeal and terrestrial, are changed into direful phantasies; and what is incredible, but nevertheless true, the sordidly avaricious in another life seem to themselves to be abiding in cells, where their money is deposited, and there to be infested by mice; but howsoever they are infested they do not retire thence until they are wearied out, and thus at length they emerge from those sepulchres.

939. How filthy the phantasies are, into which the ideas of the sordidly avaricious are changed, appears from the hell in which they live, and which is at a great depth under the feet. A vapor exhales thence like the vapor which arises from hogs excoriated

in a ditch, and there are the habitations of the covetous; they who are admitted therein, at first appear black, and by the shaving off of the hair, as is the case with hogs, seem to themselves to be made white; still however there remains thence a mark which denotes their nature and quality whithersoever they go. A certain black spirit, who was not as yet conveyed down to his own hell, because he had still to stay some time in the world of spirits, was let down to those habitations; he had not indeed been covetous in the extreme, but still, during his life in the body, he had wickedly coveted the wealth of others; on his approach the avaricious inhabitants of that region fled away, saying, that he was a robber, because he was black, and thus that he would murder them; for the covetous shun such persons, being particularly fearful of losing life: at length discovering that he was not such a robber, they told him, that if he wished to become white, he might be rendered so by only shaving off the hairs which were in sight, as in the case of hogs; but this he was not inclined to, and was taken up into the world of spirits.

940. The inhabitants of this hell consist in great part of Jews, who have been sordidly avaricious, whose presence also when they approached other spirits, is made sensible by a stench like that of mice. With respect to the Jews, it is permitted me to relate the following circumstances concerning their cities, and the robbers in the desert, in order to show how lamentable is their state after death, that is, the state of those who have been sordidly avaricious, and who have despised others in comparison with themselves, by reason of an innate arrogance prompting them to suppose that themselves alone are the elect. In consequence of the phantasy which they have conceived and confirmed in themselves, during their life in the body, that they shall go to Jerusalem, and to the Holy Land, which they shall possess, not being willing to know that by the New Jerusalem is meant the Lord's kingdom in the heavens and on earth, there appears to them, when they come into another life, a city on the left of Gehennah, a little in front, to which they flock in great crowds; but this city is miry and nasty, and therefore is called the filthy Jerusalem: here they run about the streets, up to the ancles in dirt and mud, pouring out complaints and lamentations. They see the cities and the streets therein, and have a representation of such things as in open day. I myself also have at times seen the cities. There once appeared to me a certain spirit of a dusky hue coming from this filthy Jerusalem; there was opened as it were a gate; he was encompassed about with wandering stars, especially on his left hand; (wandering stars encompassing a spirit signify in the world of spirits falsities, but have a different signification when the stars are not wandering): he approached towards me, and applied himself to my left ear above, which he touched as it were with his mouth,

in order to speak with me ; but he did not speak in a loud-sounding tone of voice, as others, but inwardly within himself, nevertheless in such a manner that I could hear and understand. He said that he was a Jewish Rabbi, and that he had been in that miry city for a long time ; and that the streets thereof were nothing but mud and dirt ; and that there was nothing to eat there but dirt : I asked him why, since he was a spirit, he wished to eat. He said that he did eat, and that when he desired to eat, nothing was offered him but mud ; at which he lamented exceedingly. He asked therefore what he must do, because he could not meet with Abraham, Isaac, and Jacob. I related to him some particulars respecting them, and told him that it was in vain to seek for them, for that if they were found, they could afford no possible help ; with other more curious particulars. I added, that no other ought to be sought after but the Lord alone, who is the Messiah, whom they despised on earth, and that he rules the universal heaven and earth, and that help comes from none else. He then asked anxiously and repeatedly where the Lord was ? I said that he was to be found every where, and that he hears and knows all ; but at that instant other Jewish spirits drew him away from me.

941. There is also another city on the right of Gehennah, or between Gehennah and a lake, where the better sort of the Jews seem to themselves to inhabit ; but this city is changed to them according to their phantasies, sometimes being turned into villages, sometimes into a lake, and sometimes again into a city ; the inhabitants of that region are much afraid of robbers, and so long as they are in the city they are secure. Between the two cities there is as it were a triangular space, very dark, where are the robbers, who are Jews, but of the most abandoned sort, who cruelly torture whomsoever they meet : these robbers the Jews out of fear call the Lord, and the desert where they live they call the land. As a security from the robbers, when they enter into this city on the right, there is in an angular extremity a good spirit, who receives those that enter, before whom, as they arrive, they bow themselves towards the earth, and are admitted under his feet, which is the ceremony of admission into this city. A certain spirit came to me on a sudden ; I asked, whence he came ? he said, that he was making his escape from the robbers, whom he was afraid of, because they kill, slaughter, burn, and boil men, inquiring where he might be safe : I asked whence he was, and from what land ? He durst give me no other answer, by reason of his fear, than that the land is the Lord's ; for they call the desert the land, and the robbers the Lord. Afterwards came the robbers : they were exceeding black to look upon, and spoke in a deep tone of voice like giants, and what is surprising, when they approach, they strike terror and sensible horror. I asked who they were ? They said, that they were in quest of plunder. I asked what they meant to do with plunder ?



Did not they know that they were spirits, and that therefore they could neither seize upon nor amass plunder, and that such ideas were the phantasies of their evils? They replied, that they were in the desert in quest of plunder, and that they tortured whomsoever they met. At length they acknowledged, when they were with me, that they were spirits, but still they could not be prevailed upon to believe that they were out of the body. They who thus wander about are Jews, who threaten to kill, slaughter, burn and boil whomsoever they meet, even though they be Jews and their friends: hence it was discoverable what is their temper and disposition, although in the world they durst not make it publicly known.

942. Not far from the filthy Jerusalem there is also another city, which is called the Judgment of Gehennah. In this city are those, who claim heaven to themselves by virtue of their own righteousness, and who condemn others that do not live according to their phantasies. Between this city and Gehennah there appears as it were a bridge, sufficiently beautiful, of a pale or greyish color; at this bridge is placed a black spirit, whom they fear, and who prevents their passing over, for on the other side of the bridge appears Gehennah.

943. They who in the life of the body have made voluptuous pleasures their end, and have loved only to indulge their natural propensities, and to live in luxury and festivity, caring only for themselves and the world, without any regard to things divine, and void of faith and charity, these after death are at first introduced into a life similar to what they have lived in the world. There is a place in front towards the left, at a considerable depth, where all is pleasure, sport, dancing, feasting, and light conversation: to this place such spirits are conveyed, and then they know no other but that they are still in the world. But after a short time the scene is changed, for then they are carried down to the hell which is beneath the back-parts, and which is merely excrementitious; for such pleasure, which is merely corporeal, is in another life changed into what is excrementitious; I have there seen them carrying dung and lamenting.

944. Such of the female sex, as from a low and mean condition have become rich, and from the haughtiness thence have given themselves up entirely to pleasures, and to an idle and delicate life, lying in state beds like queens, sitting at tables and banquets, and caring for nothing else, these, when they meet in another life, have miserable quarrels amongst one another, beating, tearing, and pulling each other by the hair, and becoming like furies.

945. But it is otherwise with those who are born to the pleasures or enjoyments of life, and who from their infancy are brought up in such things, as is the case with queens, and with others of noble parentage, and likewise with the rich: these, notwithstanding

ing the pleasures, delicacies and splendors in which they lived, are amongst the happy in another life, if so be they have lived at the same time in faith towards the Lord, and in charity towards their neighbor: for it is a false idea to think of meriting heaven by a total abdication of the enjoyments of life, of power, and of wealth, and thus by sinking into wretchedness; for the renunciation of enjoyments, of power, and of wealth, intended and signified in the Word, is to esteem them as nothing in respect to the Lord, and the life of the world as nothing in respect to heavenly life.

946. I have discoursed with spirits concerning this circumstance, that possibly few will be disposed to believe, that such and so many things exist in another life, by reason that man has no other conception concerning his life after death, but what is most general and obscure, which is none at all, in which they have confirmed themselves from this, that they do not see a soul or spirit; and that the learned, although they maintain the existence of the soul, or spirit, yet adhering to artificial expressions and terms, which rather obscure the understanding of things, yea, even extinguish it, and because they strive for themselves and the world, rarely for the common good, and for heaven, believe still less than sensual men. The spirits with whom I conversed, were much surprised that this should be the case with man, when yet he is well aware that in nature, and in every kingdom of nature, there exist so many wonderful varieties of things whereof he is ignorant; as for instance, in the internal structure of the human ear alone, the stupendous and hidden particulars whereof would fill a volume to recount them; yet every one gives credit to the existence of such things; whereas if any thing be said concerning the spiritual world, from which all and every thing in the kingdoms of nature derive existence, scarce any one believes it, by reason, as was said, of a pre-conceived and confirmed opinion, that it is nothing because it is unseen.

## CHAPTER NINTH.

### A CONTINUATION CONCERNING THE HELLS.

*Concerning other hells distinct from the foregoing.*

947. THEY who are deceitful, and think to secure every thing to themselves by deceitful contrivances, and have confirmed themselves in such habits, during the life of the body, by being successful herein; these seem to themselves to dwell in a kind of a very large tun, towards the left, which is called the infernal tun, over which there is a covering, and on the outside is a small globe on

a pyramidal base, which they suppose to be the universe, under their inspection and government : it appears to them just as if it were so. Such amongst them as have treacherously persecuted the innocent, dwell therein for ages ; I was informed that some had remained there already during twenty ages : when they are let out, they have such a phantasy, that they imagine the universe to be a kind of globe, which they walk round about, and trample under foot, believing themselves to be the gods of the universe. They have sometimes been seen by me, and I have spoken with them concerning their phantasy, but having acquired such a nature during their abode in the world, they could not be withdrawn from it. I perceived also, at times, with what dexterous subtlety they could pervert the thoughts, and bend them in an instant in another direction, and substitute others in their place, so that it could scarce be known that they were agents in the matter, and this in such a sort as would surpass all belief ; and because they are such, these spirits are never admitted to men, for they infuse their poison so clandestinely and privately, that it is impossible to perceive it.

948. There is also to the left another tun, as it appears to them, in which are certain spirits, who in the life of the body supposed, when they did evil, that they were doing good, and vice versâ, consequently who made good to consist in evil. These continue there for a time, and are then deprived of rationality ; and when this is the case, they are as it were in a dream, and whatsoever they then do is not imputed to them ; but still they seem to themselves to be awake ; their rationality being returned to them, they are restored to themselves, and become as other spirits.

949. In front towards the left there is a kind of chamber where there is no light, but gross darkness, and on that account it is called the obscure chamber ; in this place are those who have coveted the possessions of others, having their minds continually intent thereon, and who have also seized upon such possessions without regard to conscience, as often as they could by any specious pretence. Some of these, during their life in the body, lived in no small dignity and honor, but their chief skill and prudence consisted in deceit and ensnaring. In that chamber they consult amongst themselves, as they used to do in the body, how they may deceive and defraud others : the darkness there they call their delight. The form or figure was shown me, and I saw it as in broad day, to which they who dwell there, and who have dealt fraudulently, are at length reduced : viz. that their countenances are worse than dead, being of a livid color, like that of dead corpses, with horrible wrinkles, this they acquire by continuing always in the tortures of anxiety.

950. There was a phalanx of spirits rising from the side of Gehennah to a considerable height in front, by whose sphere it was

perceived that they had no regard for the Lord, and despised all divine worship; the nature and quality of spirits may be perceived by their spheres alone on their first approach. Their speech was undulatory; one of them spoke scandalously against the Lord, and was therefore instantly cast down towards one side of Gehennah; from being in front they were carried aloft above the head, with intent to find some with whom they might join themselves to subdue others; but they were retarded in the way, and it was given them to understand, that unless they desisted it would be to their hurt; thus they halted. Then they came in sight; their countenances were black, and about the head they had a white bandage, whereby is signified, that they regard divine worship as a dark matter, consequently also the Word of the Lord which they consider as of no use but to keep the vulgar under the restraints of conscience: their habitation is near Gehennah, where are flying dragons not poisonous, whence this place is called the habitation of dragons; but inasmuch as they are not deceitful, their hell is not so grievous. Such spirits also ascribe all things to themselves and their own prudence, and boast that they are afraid of no one; but it was shown them that a single whisper alone, could throw them into an alarm and put them to flight; for on hearing a whisper they were so terrified, that they thought all hell was rising up to fetch them away, and from heroes, they suddenly became as women.

951. They who in the life of the body have fancied themselves to be saints, are in the lower earth before the left foot, where they appear to themselves at times to have a shining countenance, owing to their ideas of their own sanctity; but at length it comes to pass, that they are seized with the greatest desire of ascending into heaven, which they suppose to be on high; their desire is increased, and is changed more and more into anxiety, which grows upon them immensely, until they acknowledge that they are not holy: when they are taken away thence, it is given them to be sensible of their own stench, which is most offensive.

952. A certain spirit supposed that he had lived holy in the world, notwithstanding his sanctity had no other ground but that he might gain the esteem of men, and thereby merit heaven: he said that he had led a pious life, that he had given much time to prayer, thinking it sufficient that every one should be concerned about and provide for himself; he said, also, that he was a sinner, and that he was willing to suffer, even to be trodden under foot by others, which he called Christian patience, and that he was willing to be the least, in order to become the greatest in heaven. He was examined whether he had done any good to any one, or had performed works of charity, or had been desirous to do so. He said, that he knew not what was meant by works of charity, only that he had lived an holy life. This spirit, because self-preëminence was his

principal aim, and he accounted others vile in comparison with himself, and particularly because he thought himself holy, appeared in a bright human form down to the loins, but was changed first into a darkish blue color, and afterwards to a black, and inasmuch as he wished to bear rule over others, and despised others in comparison with himself, he became blacker than others. Concerning those who wish to be greatest in heaven, see above, n. 450, 452.

953. I was conducted through some mansions of the first heaven, whence it was given me to see at a distance a kind of large sea swelling with mighty waves to an unbounded limit; and it was told me, that they who wish to be great in the world, and who are solicitous only to procure glory, without regard to the means of procuring it, whether they be right or wrong, have such phantasies, and see such a sea, under the continual apprehensions of being drowned in it.

954. The phantasies which have prevailed during the life of the body, are changed in another life into others, which yet correspond with them; as for example: with those who have been violent and unmerciful on earth, their violence and unmercifulness are changed into an incredible cruelty, and they seem to themselves to murder whatever companions they meet with, and to torment them in divers ways, with which practices they are so delighted, that it is their highest gratification to indulge therein. Such as have been bloody-minded, take pleasure in torturing spirits even to blood, for they suppose spirits to be men, and know no other, and at the sight of blood, for such is their phantasy that they see as it were blood, they are highly delighted. Avarice gives birth to such phantasies, that the avaricious seem to themselves to be infested with mice, and like animals, according to the species of avarice. They who have been delighted with mere pleasures, accounting them as the ultimate end of human life, the highest good, and as it were their heaven, find their chief delight in dwelling in dunghills, where they have a perception of what is most pleasant to them; some inhabit urinous and stinking lakes, some miry places, bogs, &c.

955. There are besides divers kinds of punishment, with which the wicked are most grievously punished in another life, and into which they run, when they return into their own filthy lusts; hereby they conceive shame, terror and horror, for such practices, till at length they desist from them. The punishments are of divers kinds; in general there are punishments of laceration, punishments of discription, punishments under veils, and several others.

956. They who are addicted to revenge, and who fancy themselves greater than all others, esteeming others as nothing in respect to themselves, are punished with the punishment of laceration, which is thus: they are bedaubed all over the body and face with filth, so that there are scarce left any traces of a human figure; the face becomes like a round broad cake; the arms appear like

coarse patched garments, and being stretched out they are set in rotation aloft, turned continually towards heaven, whilst it is proclaimed publicly what is the nature of their offence, and this is continued till they are most intimately touched with shame; thus they are compelled in a suppliant manner to beg forgiveness, and to submit to authority. Afterwards they are conveyed to a miry lake, which is near the filthy Jerusalem, and therein they are plunged and tumbled, till they are all covered with mud; and this is repeated until such lust be taken away. In this lake there are malicious women belonging to the province of the *Vesica Urinatoria*.

957. They who in the life of the body have contracted a habit of speaking one thing and thinking another, especially if, under an appearance of friendship, they have sought to obtain the wealth of others, wander about in another life, and wheresoever they come they inquire whether they may abide there, saying, that they are poor; and when they are received, they covet all that they see through the lust that is in them: as soon as their evil nature is discovered, they are punished and expelled, and sometimes are miserably racked, in different ways, according to the nature of the deceit and hypocrisy which they have contracted; some as to their whole body, some as to the feet, some as to the loins, some as to the breast, some as to the head, and some only as to the region about the mouth: they are forced to reciprocal reverberations of a nature not to be described, consisting in violent collisions of the parts, and thereby of distractions, so that they fancy themselves torn asunder into small pieces; and to increase the pain, there is induced a resisting effort. These punishments of discription are of very various kinds, and are frequently repeated at intervals, until the sufferers are affected with fear and horror at the thought of deceiving by false speeches: every succeeding punishment operates to the removal of something. They who inflicted the punishment declared that they are so delighted with their office that they could wish it might continue even to eternity.

958. There are troops of spirits who wander about, and of whom other spirits are exceedingly afraid. They apply themselves to the lower part of the back, and torture them by quick reciprocations, which it is in no one's power to prevent, attended with noise, directing a constringent and restraining motion towards the upper parts, in the manner of a cone ending in a point above. Whosoever is let into this cone, especially if he be towards the top of it, is miserably racked as to every part of his joints. They who are let in, and are thus punished, are deceitful hypocrites.

959. I was one night awakened out of sleep, and heard spirits about me, who were desirous to ensnare me in my sleep; and presently falling asleep again, I had a dismal dream. When I awaked there suddenly presented themselves some chastising spirits, at

which I was much surprised, who inflicted terrible punishment on the spirits who endeavored to ensnare me in sleep, by clothing them as it were with bodies, which were seen, and giving them corporeal senses; and thus they tortured them by violent collisions of the parts in all directions, attended with pangs owing to the strugglings thereby occasioned: the chastising spirits had a desire to kill them, if they could have done it; hence their violence was extreme. They were for the most part sirens, of whom mention is made, n. 831. The punishment lasted a long while, and extended around me to several troops; and what was surprising, all who had endeavored to ensnare me were discovered, although they wished to conceal themselves. As they were sirens, they studied by every art to elude punishment, but they were not able; sometimes they wished to slip away and hide themselves in the interior parts of nature; sometimes to pretend that they were not the persons who had offended; sometimes to transfer the punishment to others by translations of ideas; sometimes they feigned themselves to be infants who would thus be tortured, sometimes to be good spirits, sometimes to be angels, with a variety of other artifices; but all to no purpose. I wondered that they were so severely punished; but it was perceived that their crime was of an enormous kind, arising from the necessity there is, that man should sleep in safety, for otherwise the human race must needs perish; and that this was the cause of so severe punishment. It was given me to perceive that the like is done about other men, whom these spirits endeavor by their artifices to assault in sleep, although man is ignorant of it; for unless it be given to converse with spirits, and to be with them by internal sense, it is impossible to hear such things, and much more to see them, when nevertheless they happen alike to all. The Lord is particularly watchful over man during sleep.

960. There are certain deceitful spirits, who, whilst they lived in the body, practised secret artifices, and some of them who, by mischievous arts, assumed the semblance of angels with a view to deceive: such spirits in another life learn to withdraw themselves into the more subtle part of nature, and to retire from the observation of others, thinking thus to secure themselves from punishment: but these, like the rest, not only undergo the punishments of discernption, according to the nature and heinousness of their deceit, but are also conglutinated, and to that degree, that the more they desire to be loosened or separated from each other, so much the closer they are tied together. This punishment is attended with more intense torture, as answering to their more concealed stratagems.

961. Some persons from habit, some from a spirit of derision, use themselves to introduce texts of Holy Scripture in common discourse, howsoever trifling and ridiculous, thinking thus to add weight and ornament to their idle jestings; but such thoughts and

sayings join themselves to their corporeal and defiled ideas, and in another life cause them much mischief, for they return, together with their profane adjuncts. Such spirits also undergo the punishment of the rack until they desist from such habits.

962. There is also a punishment of the rack, as to the thoughts, so that the interior thoughts are at war with the exterior, which is attended with interior torture.

963. The punishment of the veil is a very common one, and is in this manner. The offender seems to himself, in consequence of the phantasies whereby he is impressed, to be under a veil, stretched out to a great distance: it is as it were a cohering cloud, which is condensed according to the culprit's phantasy: under this cloud the sufferers run here and there, with a most eager desire to make their escape, and with different velocities, until they are wearied out; this generally continues for the space of an hour, more or less, and is attended with divers degrees of torture according to the degree of their desire to extricate themselves. The punishment of the veil is inflicted on those who, although they see the truth, yet are rendered by self-love unwilling to acknowledge it, and are angry to think that it is truth. Some spirits have such anxiety and terror under the veil, that they despair of ever being set at liberty, as I was informed by one who had been let out.

964. There is also another kind of veil, wherein the offender is wrapped up as in a sheet, so that he seems to himself to be bound as to his hands, feet, and body, and at the same time is impressed with a strong desire to extricate himself: this he imagines may be easily effected, inasmuch as he is only wrapped up with a single fold; but when he attempts to undo it, the more he unfolds of it, the longer it grows; until he is driven at last to despair.

965. What has been said may suffice concerning the hells and the punishments inflicted therein. Infernal torments are not, as some suppose, stings of conscience, for they who are in hell have no conscience, and consequently cannot be tormented as to conscience. Such as have had conscience are amongst the blessed.

966. It is to be observed, that no one suffers any punishment and torment in another life on account of hereditary evils, but for the actual evils which he himself has committed.

967. When the wicked are punished, there are always angels present to regulate the punishment, and to alleviate the pains of the sufferers as much as may be: but they cannot remove them entirely, because such is the equilibrium of all things in another life, that evil punishes itself, and unless it were removed by punishments, the evil spirits must needs be kept in some hell to eternity, otherwise they would infest the societies of the good, and do violence to the order appointed by the Lord, on which the safety of the universe depends.\*

\* It is not to be supposed from this passage, that the evil spirits are ever so devastated by punishments, as to change their evil nature, and become qualified



968. Some have conceived an idea, that the devil ought not to be discoursed with, but that he should be shunned and avoided; such however are instructed, that it would do no injury to those whom the Lord defends, even if they were encompassed about with all the powers of hell both within and without, as has been given me to know, by various and astonishing experience, so that at length I had no fears of conversing even with very the worst of the infernal crew; and this was granted me that I might learn the nature and qualities of such spirits. When some have wondered that I would discourse with such wicked ones, it was given me to declare, not only that such converse is attended with no hurt to myself, but also that those are devils in another life, who were once men, and who, during their life in the world, lived in hatred, revenge, and adultery, some of whom were at that time held in superior respect and esteem; yea, that there are some amongst them whom I knew in the body; and that the devil signifies nothing else but such an infernal crew; and further, that men, during their life in the body, have attendant on them at least two spirits from hell, and also two angels from heaven, and that with wicked men the infernal spirits bear rule, but with the good, they are subdued and forced to serve; consequently that it is a false notion to suppose that any devils have existed from the beginning of creation, except what were once men. On hearing this account they were much amazed, and confessed that they had entertained a different opinion of the devil and his crew.

969. In so large a kingdom, where all the souls of men since the beginning of creation flock together, and where nearly a million come weekly from this earth, each having his particular temper and nature different from others, and where there is given a general communication of the ideas of each, and yet where all things both in general and in particular are to be reduced to order, and this continually; there must needs exist indefinite things which have never entered into the idea of man; and whereas scarce any person has heretofore conceived any idea, either concerning heaven or hell, but a very obscure and simple one; it must needs be also, that what has been said above will appear strange and wonderful, owing especially to this, that spirits are generally supposed void of any sense, when yet they enjoy more exquisite senses than men; nay, evil spirits, by artifices unknown in the world, have the power of inducing on other spirits a sense almost like what is corporeal, which is much more gross.

970. At the end of this chapter it follows concerning vastations.

for admission into the heavenly societies, for this idea is contradicted by the author's testimony in numberless other parts of his theological writings; but the proper conclusion from the passage appears to be this, that by punishments evil is so far restrained, that the evil spirits may occasionally be permitted to leave their hells, without offering any molestation to good spirits, and thereby disturbing the order of heaven.

## CHAPTER IX.

1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2. And let the fear of you and the dread of you be upon every beast of the earth, and upon every fowl of the air; to every thing which the ground causeth to creep forth, and to all the fishes of the sea, let them be given into your hands.

3. Every creeping thing which is alive shall be to you for meat; as the esculent plant of the herb have I given all that unto you.

4. Only flesh in its soul, the blood thereof, ye shall not eat.

5. And truly your blood will I require of your souls; from the hand of every wild beast will I require it, and from the hand of man, from the hand of the man his brother will I require the soul of man.

6. He that sheddeth the blood of man in man, his blood shall be shed, because into the image of God made He man.

7. And you, be ye fruitful and multiply; be ye poured out upon the earth, and multiply therein.

\* \* \*

8. And God said unto Noah, and to his sons with him, saying;

9. And I, behold, I establish my covenant with you, and with your seed after you.

10. And with every living soul that is with you, to the fowl, to the beast, and to every wild beast of the earth with you, from all that go out of the ark as to every wild beast of the earth.

11. And I establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12. And God said, This is the token of the covenant which I give between me and you, and between every living soul which is with you, for the generations of the age.

13. I have given my bow in the cloud, and it shall be for a token of the covenant between me and the earth.

14. And it shall come to pass, in my beclouding a cloud over the earth, and the bow is seen in the cloud;

15. And I will remember my covenant which is between me and you, and between every living soul in all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud and I see it, to remem-

ber the everlasting covenant between **GOD**, and between every living soul in all flesh which is upon the earth.

17. And **GOD** said unto Noah, This is the token of the covenant which I establish between me and between all flesh that is upon the earth.

\* \* \*

18. And the sons of Noah that went forth of the ark were Shem, and Ham, and Japheth : and Ham, he is the father of Canaan.

19. These are the three sons of Noah, and by them was the whole earth overspread.

20. And Noah began to be a man of the ground, and he planted a vineyard.

21. And he drank of the wine, and was drunken, and was uncovered in the midst of his tent.

22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23. And Shem and Japheth took a garment, and they both placed it on the shoulder, and went backward, and covered the nakedness of their father ; and their faces were backward, and they saw not the nakedness of their father.

24. And Noah awoke from his wine, and knew what his younger son had done unto him.

25. And he said, Cursed be Canaan ; a servant of servants shall he be to his brethren.

26. And he said, Blessed be **JEHOVAH THE GOD** of Shem, and Canaan shall be a servant to him.

27. **GOD** shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be a servant to him.

28. And Noah lived after the flood three hundred years, and fifty years.

29. And all the days of Noah were nine hundred years, and fifty years ; and he died.

## THE CONTENTS.

971. It follows now concerning the state of the regenerate man ; first concerning the dominion of the internal man, and the submission of the external.

972. That all things belonging to the external man should be subject to the internal, and be subservient thereto, verse 1 to 3 : but that particular caution is necessary, lest man should immerse the goods and truths of faith in his lusts, or lest by goods and truths which are of the internal man, he should confirm evils and falses,

which must needs condemn him to death, and punish him, verses 4 and 5, and thus destroy the spiritual man, or the image of God, in him, verse 6. If this do not take place, then all things will prosper well with him, verse 7.

973. The subject next treated of is the state of man after the flood, whom the Lord so formed that he might be present with him by means of charity, and thus he would not any more perish as the last posterity of the Most Ancient Church, verses 8, 9, 10, 11.

974. Afterwards the state of man after the flood, who is able to receive charity, is described by a bow in a cloud, whereunto he is like, verses 12, 13, 14, 15, 16, 17, which bow regards the man of the Church, or the regenerate man, verses 12, 13; regards every man in general, verses 14, 15; the man who can be regenerated in particular, verse 16: thus not only the man within the church, but also the man without the church, verse 17.

975. Lastly it is treated of the Ancient Church in general, where by Shem is meant internal worship, by Japheth, corresponding external worship, by Ham, faith separate from charity, by Canaan, external worship separate from internal; from verse 19 to the end. That that church, through a desire to investigate the truths of faith of itself, and by reasonings, fell first into errors and perversities, verses 19, 20, 21. That they who are in external worship separate from internal from such things deride the doctrine of faith, itself, verse 22; but that they who are in internal worship, and in external thence derived, interpret such things to good, and excuse them, verse 23. That they who are in external worship separate from internal, are most vile, verses 24, 25, and that still they may perform vile services in the church, verses 26, 27.

976. Lastly, the duration and state of the first Ancient Church are described by the years of the age of Noah, verses 28, 29.

## THE INTERNAL SENSE.

977. Inasmuch as it is here treated concerning the regenerate man, it is briefly to be told what is his quality in respect to one who is not regenerate, that thus the relative qualities of each may be known. With the regenerate man there is a conscience of what is good and true, and he does good from conscience, and thinks truth from conscience; the good which he does is the good of charity, and the truth which he thinks is the truth of faith: with the unregenerate man there is no conscience, or if any, it is not a conscience of doing good from charity, and of thinking truth from faith, but from some love regarding himself or the world, wherefore it is a spurious or false conscience.

With the regenerate man there is joy when he acts according to conscience, and there is anxiety when he is forced to do or to think any thing against conscience: but with the unregenerate man it is not so; in most cases he does not know what conscience is, still less what it is to do any thing according to conscience, or against conscience, acting only according to what favors his own loves, whence is his joy, whilst to act contrary thereto causes anxiety. With the regenerate man there is a new will and a new understanding, which new will and new understanding are his conscience, that is, in his conscience, by which the Lord operates the good of charity and the truth of faith: with the unregenerate man there is not will, but lust in the place of will, and thence a proneness to all that is evil; neither is there understanding, but reasoning, whence comes a proneness to whatever is false. With the regenerate man there is celestial and spiritual life; but with the unregenerate man there is only corporeal and worldly life; that he can think and understand what is good and true, is from the life of the Lord through remains, of which we have spoken above, and hence he has the faculty of reflection. With the regenerate man the internal man has dominion, and the external is obedient; but with the unregenerate man the external man has dominion, and the internal is quiescent, as if it had no existence. The regenerate man knows, or has a capacity of knowing, if he reflects, what the internal man is, and what the external; but of this the unregenerate man is altogether ignorant, nor can he know it even although he reflects, for he knows not what is the good and truth of faith as grounded in charity. Hence it may appear, what is the quality of the regenerate man, and what of the unregenerate; and that the difference is as between summer and winter, and between light and darkness; wherefore the regenerate man is a living man, but the unregenerate is a dead man.

978. What the internal man is, and what the external, few, if any, at this day know. They suppose them to be one and the same; and indeed chiefly from the cause that they believe themselves to do what is good, and think what is true from their own proprium; the proprium carries this with itself: but the internal man is as distinct from the external as heaven is from earth. Both the learned and the unlearned, when they reflect, have no other conception concerning the internal man, but as consisting of thought, because it is within; and concerning the external man, that it is the body, with its sensual and voluptu-

ous, because they are without : but thought, which is supposed to be of the internal man, is not of the internal : with the internal man there are nothing but goods and truths, which are of the Lord, and in the interior man conscience is implanted by the Lord ; yet the wicked, nay, the worst of men, have thought, and they who are void of conscience still have thought : hence it is evident that human thought does not belong to the internal man, but to the external : that the material body, with its sensual and voluptuous, does not constitute the external man, appears from this, that spirits, who have no bodies, such as when they lived in the world, have equally an external man. But what the internal man is, and what the external, is impossible to be known, unless it be first known, that there is in every man a celestial and spiritual, which corresponds with the angelic heaven ; and that there is a rational, which corresponds with the heaven of angelic spirits ; and that there is an interior sensual, which corresponds with the heaven of spirits : for there are three heavens, and as many in man, which heavens are most perfectly distinct from each other : hence it is that man after death, who has conscience, at first is in the heaven of spirits, afterwards he is raised by the Lord into the heaven of angelic spirits, and lastly into the angelic heaven, which could not possibly be unless there were in him as many heavens, with which and with the state of which he has a capacity of corresponding. Hence it was made manifest to me what constitutes the internal, and what the external man : the internal man is formed of things celestial and spiritual : the interior or middle man of things rational ; the external man of things sensual, not of the body, but from bodily things ; and this is the case not only with man, but also with spirits. To speak in the language of the learned, these three are like end, cause, and effect ; it is known that no effect can possibly be produced unless there be a cause, and that there can be no cause unless there be an end ; effect, cause, and end, are as distinct from each other as exterior, interior, and inmost : properly the sensual man, or he who thinks from things sensual, is the external man ; and properly the spiritual and celestial man is the internal man ; but the rational man is a middle man betwixt both, whereby the communication of the internal man with the external is effected. I am aware that few will apprehend these things by reason that mankind live in things external, and think from external things ; hence it is that some make themselves like brute beasts, and believe

that on the death of the body they shall altogether die ; whereas when they die, they then first begin to live : then they who are good, at first live the sensual life\* in the world or heaven of spirits, afterwards the interior sensual life in the heaven of angelic spirits, and lastly the inmost sensual life in the angelic heaven : this angelic life is the life of the internal man, concerning which life scarcely any thing can be said which man can comprehend. The regenerate only may know, if they reflect, that such life exists, from good and truth, and from combat ; for it is the life of the Lord in man, since the Lord, by the internal man, operates the good of charity and the truth of faith in his external man ; what comes thence to perception in his thought and affection, is somewhat of a general nature, in which are contained innumerable things, which come from the internal man, and which man does not at all perceive, until he comes into the angelic heaven : concerning this somewhat of a general nature, may be seen what is said from experience, n. 545. But the things here said concerning the internal man, being above the comprehension of many, are not necessary to salvation ; only to know that there is an internal man and an external ; and to acknowledge and believe that all good and truth is from the Lord.

979. These things are premised concerning the state of the regenerate man, and concerning the influx of the internal man into the external, inasmuch as it is treated in this chapter concerning the regenerate man, and concerning the dominion of the internal man over the external, and the obedience of the external.

980. Verse 1. *And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth.* God's blessing, signifies the presence and grace of the Lord : by Noah and his sons, is signified the Ancient Church : by being fruitful, are signified the good things of charity : by multiplying, the truths of faith, which should now receive increase : by replenishing the earth, is signified, in the external man.

981. That God's blessing signifies the presence and grace of the Lord, appears from the signification of bless. To bless, in the Word, signifies, in an external sense, to enrich with every

\* The expression *sensual life* is not here to be understood according to its generally received meaning, as implying only the natural life of the flesh, or animal nature, for that life cannot possibly enter into the kingdom of heaven ; but that which is next within or above the former.

earthly and corporeal good, according to the explication of the Word with all those who abide in the external sense, as with the Jews formerly and at this day, and also with Christians, especially at this day, wherefore they have placed the Divine Blessing in riches, an abundance of possessions, and in self-glory: but to bless, in an internal sense, signifies to enrich with all spiritual and celestial good, which blessing, being never given, or possible to be given, but by the Lord, signifies on that account the presence and grace of the Lord; for the presence and grace of the Lord bring with them such spiritual and celestial good. Presence is mentioned, because the Lord is present only in charity, and it is here now treated of the regenerate spiritual man, who acts from charity: the Lord is present indeed with every man, but in proportion as man is distant from charity, in the same proportion the presence of the Lord, so to speak, is more absent, or the Lord is more remote. The reason why grace is mentioned, and not mercy, is because celestial men do not speak of grace, but of mercy, whereas spiritual men speak not of mercy, but of grace: and this method of speaking is from this, that such as are celestial acknowledge that the human race is nothing but filthiness, and in itself excrementitious, and infernal, wherefore they implore the mercy of the Lord, for mercy is predicated when they are such: but they who are spiritual, although they know, yet do not acknowledge it, because they remain in proprium, which they love, wherefore it is with difficulty they speak of mercy, but easily of grace: this is a consequence of the humiliation of each: in proportion as any one loves himself, and thinks that he can do good of himself, and thus merit salvation, in the same proportion he is less able to implore the Lord's mercy: the reason why some can implore grace is, because it is become a customary form, and then there is but little of the Lord in grace, and much of self: every one may find this in himself whilst he names the grace of the Lord.

982. That by Noah and his sons is signified the Ancient Church, was said and shown above, and appears from what follows.

983. That by being fruitful, are signified the goods of charity, and by being multiplied, the truths of faith, which should now receive increase, appears from the signification of each expression in the Word, where to fructify, or to produce fruit, is every where predicated of charity, and to multiply, of faith; concerning their signification may be seen what was said above, n. 43 and 55;



to confirm which still more, it may be proper to adduce the following passages from the Word: "Return, O backsliding children; I will give you pastors according to mine heart, and they shall feed you with knowledge and understanding; and it shall come to pass that ye shall multiply and become fruitful in the land," Jerem. iii. 14, 15, 16; where to multiply manifestly is for growth in knowledge and understanding, that is, in faith, and to fructify, for the goods of charity; for it is there treated concerning a church about to be planted, in which faith or multiplication, precedes. In the same prophet: "I will gather the remains of my flock out of all lands whither I have driven them, and will bring them again to their folds, and they shall be fruitful and multiplied," xxiii. 3; concerning a church already planted, thus said to be fruitful as to the goods of charity, and multiplied as to the truths of faith. In Moses: "Moreover I will look upon you, and make you fruitful, and multiply you, and will establish my covenant with you," Levit. xxvi. 9; here in an internal sense concerning the church celestial, wherefore to be fruitful is predicated of the goods of love and charity, and to be multiplied of the goods and truths of faith. In Zechariah: "I will redeem them, and they shall be multiplied as they have been multiplied," x. 8; that to be multiplied is here predicated of the truths of faith, appears from this, that they were to be redeemed. In Jeremiah: "The city shall be builded on her own heap, and out of them shall proceed confession, and the voice of them that make merry, and I will cause them to multiply, and they shall not be diminished; and their sons also shall be as aforetime," xxx. 18, 19, 20: concerning the affections of truth, and the truths of faith; the affections of truth are expressed by confession, and the voice of them that make merry; the increase of the truths of faith is expressed by being multiplied; sons also here stand for truths.

984. That to replenish the earth, signifies in the external man, appears from the signification of the earth, that it is the external man, concerning which mention has been made above. Respecting the goods of charity and the truths of faith in the regenerate man, the case is this, that they are implanted in his conscience; and because they are implanted by faith, or by the hearing of the Word, therefore they are at first in his memory, which is of the external man: when he is regenerated, and the internal man acts, the like holds with respect to fructification and multiplication; the goods of charity put themselves forth

in the affections which are of the external man, and the truths of faith in the memory, and increase and multiply in each: the nature of such multiplication may be known to every regenerate person, for there is a continual accession of confirming things, both from the Word, and from the rational man, as also from things scientific, and thus he more and more confirms himself, which is an effect of charity, the Lord alone operating by charity.

935. Verse 2. *And let the fear of you, and the dread of you, be upon every beast of the earth, and upon all the fowl of the air; to every thing which the ground causeth to creep forth, and to all the fishes of the sea, into your hands let them be given.* The fear of you and the dread of you, signifies the dominion of the internal man; fear has respect to evils, and dread to falses: upon every beast of the earth, signifies upon the lusts which are of the mind [animus]: upon all fowl of the air, signifies upon the falsities which are of reasoning: to all which the ground causeth to creep forth, signifies the affections of good: to all the fishes of the sea, signifies scientifics: into your hands let them be given, signifies the possession of the internal man in the external.

936. That the fear of you and the dread of you, signifies the dominion of the internal man, and that fear has respect to evils, and dread to falses, may appear from the state of the regenerate man. The state of man before he is regenerated is such, that lusts and falsities, which are of the external man, continually predominate, whence arises combat; and when he is regenerated, then the internal man has dominion over the external, that is, over his lusts and falsities: when the internal man has dominion, then man has fear for evils, and dread for falses, for both evils and falses are contrary to conscience, and to act against conscience is horrible to him. But the internal man does not fear evils, nor dread falses, but the external, wherefore it is here said, that the fear of you, and the dread of you should be upon every beast of the earth, and upon all the fowl of the air, that is, upon all lusts, which are signified by beast, and upon falsities, which are signified by the fowl of the air. This fear, and this dread appear as man's own, but the case is this; there are attendant on every man, as has been before said, at least two angels, by whom communication is given him with heaven, and two evil spirits, by whom he has communication with hell; when the angels have dominion, as is the case with the regenerate man, then the attendant evil spirits do not attempt

to do any thing contrary to good and truth, because they are in bonds; and when they attempt to do any thing of evil, or to speak what is false, that is, to excite it, instantly they are in a kind of infernal fear and dread: this fear and this dread is what is perceived in man for those things which are contrary to conscience; wherefore also, as soon as he does and speaks any thing contrary to conscience, he comes into temptation, and into the pangs of conscience, that is, into a kind of infernal torment. That fear is predicated of evils, and dread of falses, the case is this: the spirits with man do not so much fear to do evils, as they fear to speak falses; for man is born again, and receives conscience by the truths of faith, wherefore spirits are not allowed to excite falses: for with every one of them there is nothing but evil, so that they are in evil, and their nature itself, and consequently every tendency of theirs, is evil; and whereas they are in evil, and their own proper life consists in evil, they are excused when they do evil, whilst they are in any use; but to speak what is false is not permitted them, and the cause is, that they may learn what is true, and thereby as far as possible may be amended, so that they may be subservient to some vile use: but more will be said on this subject, by the divine mercy of the Lord, in the following pages. The case is similar with the regenerate man, for his conscience is formed of the truths of faith, hence his conscience is a conscience of right, and evil of life itself is to him false, because it is contrary to the truth of faith: with the man of the Most Ancient Church who had perception, the case was otherwise; he perceived the evil of life as evil, and the false of faith as false.

987. That upon every beast of the earth, signifies upon lusts which are of the mind, appears from the signification of beasts in the Word, where by these are signified either affections or lusts; affections of good by tame, useful, and clean beasts; affections of evil, or lusts, by wild, useless, and unclean beasts, concerning which may be seen, n. 45, 46, 142, 143, 246, 776. In the present case, because they signify lusts, they are called beasts of the earth, not beasts of the field. As to what concerns the dominion of the regenerate man over lusts, it is to be known, that they are in the greatest error, and by no means regenerate, who believe that they can of themselves have dominion over evils; for man is nothing but evil, he is a congeries of evils, and his whole will is mere evil: this is what was said in the foregoing chapter, verse 21. “The fashion of the heart of

man is evil from his childhood." It has been shown me by lively experience, that a man and a spirit, yea, an angel, considered in himself, that is, all his proprium, is the vilest excrement, and that left to himself he would breathe nothing but hatred, revenge, cruelty, and the most foul adulteries; these things are his proprium, and his will. This may appear to every reflecting person only from this, that man when he is born, is the vilest living thing amongst all wild beasts and beasts; and when he grows up, and is left to his own government, unless he were prevented by external restraints, which are of the law, and by restraints which he lays upon himself in order to be the greatest and richest, he would rush headlong into all wickedness, and would not rest until he had subdued all in the universe, and had amassed to himself the wealth of all, nor would he spare any but those who submitted themselves as vile slaves. Such is the nature of every man, though he does not perceive it by reason of his inability to accomplish his evil purposes, and of the impossibility of their accomplishment; nevertheless, if he had ability, and possibility, and all restraints were removed, he would rush headlong as far as he had power. Beasts are not at all such; they are born to a certain order of nature; such as are wild and rapacious commit violence on others, but it is only for the sake of preserving themselves; and that they devour others, to appease hunger, which being appeased, they cease to do harm: but it is altogether otherwise with man. Hence it appears what the proprium of man is, and what is his will. Man then being such and so great evil and excrement, it is evident that he can never of himself have dominion over evil: it is altogether a contradiction to suppose that evil can have dominion over evil, and not only over evil, but also over hell, for every man has communication with hell by means of evil spirits, whereby the evil which is in him is excited: from these considerations every one may know, and he who is of a sound mind may conclude, that it is the Lord alone who has dominion over evil in man, and over hell which is with man. That evil may be subdued in man, that is, hell, which is every moment attempting to rush in upon man, and to destroy him eternally, man is regenerated by the Lord, and is gifted with a new will, which is conscience, by which the Lord alone operates all that is good. These things are of faith, viz. that man is nothing else but evil; and that all good is from the Lord; wherefore man ought not only to know, but also to acknowledge and believe them: if he does not

acknowledge and believe them in the life of the body, in another life it is shown him by living evidence.

988. That upon all the fowl of the air, signifies upon the falsities which are of reasoning, appears from the signification of fowls. Fowls in the Word signify things intellectual : the tame, the useful, and the beautiful, signify intellectual truths ; but the fierce, the useless, and the ugly, intellectual falses, or the falsities which are of reasoning. That fowls signify things intellectual may be seen n. 40, 776, 870 ; hence also it appears that fowls signify reasonings and the falses thereof ; which that no one may doubt of, beside what was said concerning the raven, n. 866, the following passages may serve for proof : “ I will visit upon them with four kinds, with the sword to slay, and with dogs to tear ; and with the fowls of the heaven, and the beasts of the earth, to devour and to destroy,” Jerem. xv. 3. In Ezekiel : “ Upon his ruin shall all the fowls of the heaven dwell, and all the beasts of the field shall be upon his branches,” xxxi. 13. In Daniel : “ At length upon the fowl of abominations shall be desolation,” ix. 27. In John : “ Babylon, the cage of every unclean and hateful fowl,” Rev. xviii. 2 ; and frequently in the prophets, that the carcass should be given for meat to the fowl of the air, and to the beast of the earth ; as Jerem. vii. 33, chap. xix. 7, chap. xxxiv. 20, Ezek. xxix. 5, chap. xxxix. 4 ; Psalm lxxix. 2 ; Isaiah xviii. 6 ; by which is signified that they should be destroyed by falses, which are the fowls of the air, and by evils or lusts, which are the beasts of the earth.

989. As to what concerns dominion over falses, the case is the same as with dominion over evils, viz. that man of himself cannot in the least have dominion over what is false. Inasmuch as it is here treated concerning the dominion of the regenerate man over lusts, or the beast of the earth, and over falses, or the fowl of the air, it is to be known, that no one can say, that he is regenerate, unless he acknowledges and believes that charity is the primary of his faith ; and unless he be affected with love towards his neighbor, and be merciful and compassionate towards him ; his new will is formed from charity ; by charity the Lord operates good and thereby truth, but not by faith without charity. There are some who exercise works of charity from obedience only, that is, because the Lord has so commanded, who still are not regenerate ; such are regenerated in another life, if they do not place righteousness in works.

990. That by every thing which the ground causes to creep

forth, are signified affections of good, is evident, as well from what goes before, as from the signification of ground out of which they are produced or creep forth: from what goes before, inasmuch as it is there treated concerning the evils and falses over which the regenerate man should have dominion; here therefore concerning the affections of good which should be given to him into his hands: it is evident also from the signification of the ground, out of which they are produced, or creep forth, inasmuch as the ground signifies in general the man of the church, and whatever is of the church, consequently, here, whatever is produced of the Lord in the external man by the internal: the ground itself is in the external man, in his affections and in his memory. Whereas it appears as if man produced what is good, therefore it is said, every thing which the ground causes to creep forth; but this is only an appearance, inasmuch as good is produced by the internal man from the Lord; for, as was said, there is nothing of good and truth but from the Lord.

991. That by all the fishes of the sea, are signified things scientific, appears from the signification of fish. Fishes, in the Word, signify scientifics, which have their birth from things sensual: for there are scientifics of three kinds, intellectual, rational and sensual, all of which are sown in the memory, or rather in the memories, and in the regenerate are thence called forth of the Lord by the internal man: these scientifics, which have their birth from things sensual, come to man's sensation or perception, during his life time in the body, for they are the ground of his thought; the rest, which are more interior, do not so come to his sensation, or perception, before he puts off the body and enters into another life. That fishes, or the creeping things which the waters produce, signify scientifics may be seen above, n. 40; and that whales, or large fish, signify the generals or universals of scientifics, may be seen n. 42; and this may further appear from the following passages in the Word, in Zephaniah: "I will cause to fail man and beast; I will cause to fail the fowl of the heaven and the fishes of the sea," i. 3; where fowl of the heaven signifies things rational, and the fishes of the sea, signify inferior things rational, or the thought of man from sensual scientifics. In Habakkuk: "Thou makest man as the fishes of the sea, as the creeping things that have no ruler over them," i. 14: to make man as the fishes of the sea, signifies altogether sensual. In Hosea: "The land shall mourn, and every one that dwelleth therein shall languish, as to the

wild beast of the field, and as to the fowl of the heaven, and even the fishes of the sea shall be gathered together," iv. 3 : here the fishes of the sea signify things scientific derived from things sensual. In David: "Thou hast put all things under his feet, the beasts of the field, the fowl of the heavens, and the fishes of the sea, and whatever passeth through the paths of the sea," Psalm viii. 7, 8, 9 ; concerning the Lord's dominion in man ; the fishes of the sea signify things scientific ; that seas signify the congregation of things scientific, or of knowledges, see above n. 28. In Isaiah : "The fishers shall mourn, and all they that cast hook into the rivers shall lament, and they that spread nets upon the waters shall languish," xix. 8, 9 ; where fishers signify those who confide in things of sense alone, and thence hatch falses ; it is there treated of Egypt or the scientific.

992. "Into your hands let them be given." That these words signify the possession of the internal man in the external, appears from what has been said, and from the signification of the hand, spoken of above, n. 878. It is said, into your hands let them be given, because the appearance is such.

993. Verse 3. *Every creeping thing which is alive shall be to you for meat ; as the esculent plant of the herb have I given all that unto you.* Every creeping thing which is alive signifies all pleasures, wherein is good, which is alive : shall be to you for meat, signifies the delight thereof, which they should enjoy : the esculent plant of the herb, signifies what is vile of delights : I have given all that unto you, signifies enjoyment for the sake of use.

994. That by every creeping thing, which is alive, are signified all pleasures wherein is good, which is what is alive, appears from the signification of creeping things, spoken of above. That creeping things here signify all clean beasts and fowl, is apparent to every one, for it is said, that they are given for meat : creeping things, in a proper sense, are what were the vilest of all, which are named Levit. xi. 23, 29, 30, and were unclean ; but in an enlarged sense, as here, they are animals which were given for meat ; but here they are called creeping things, because they signify pleasures. The affections of man are signified in the Word by clean beasts, as was said ; but inasmuch as they are not perceived except in his pleasures so that man calls them pleasures, therefore they are here named creeping things. Pleasures are of two kinds, such as relate to things of the will, and to things of the understanding ; in general there

are pleasures arising from the possession of land and of wealth ; there are pleasures arising from honors and offices in the state ; there are the pleasures of conjugal love, and of love towards infants and children ; there are the pleasures of friendship and of social intercourse ; there are the pleasures of reading, of writing, of knowing and of being wise, and many others ; there are the pleasures of the senses ; as, that of hearing, in general, is the pleasure arising from the sweetness of music and singing ; that of seeing, in general, is the pleasure arising from different beauties, which are manifold ; that of smelling is the pleasure arising from the sweetness of odors ; that of taste is the pleasure arising from the agreeableness and usefulness of meats and drinks ; that of touch is a pleasure resulting from many pleasantnesses. These kinds of pleasures, inasmuch as they are made sensible in the body, are called bodily pleasures ; howbeit there is not any pleasure which exists in the body, but what has its existence and subsistence from some interior affection ; and there is not any interior affection but what exists and subsists from an affection still more interior, in which is its use and end. Man during his life in the body, is not sensible of these interior things which have an orderly connexion with, and derivation from, what is inmost, and several scarce know that such things exist, still less that pleasures are thence ; nevertheless, as it is impossible that any thing should exist in things external, unless it has an orderly connexion with, and derivation from, things interior, therefore pleasures also must needs be ultimate effects. Interior things are not manifested, so long as men live in the body, except to those who reflect ; they first manifest themselves in another life, and that in the order in which they are elevated towards heaven by the Lord : the interior affections with their delights manifest themselves in the world of spirits ; the more interior manifest themselves with their pleasantnesses in the heaven of angelic spirits ; and the still more interior manifest themselves with their happiness in the heaven of angels ; for there are three heavens, one more interior, more perfect, and more happy than another, see n. 459, 684. Thus these things unfold themselves in order and present themselves to the perception in another life ; but so long as man lives in the body, because he is continually in the idea and thought of things corporeal, those interior things are as it were asleep, because they are immersed in corporeal things ; nevertheless it may still appear to any one who reflects, that all pleasures have a quality



according to the interior affections and the order thereof, and that they receive thence all their essence and quality. Inasmuch as the interior affections in their order are made sensible in the extremes, or in the body, as pleasures, they are therefore called creeping things ; but these are only corporeal things which are affected by things internal, as may be evident to every one from sight only and its pleasures ; unless there be interior sight, or vision, it is impossible for the eye by any means to see. The sight of the eye exists from an interior sight, wherefore also man, after the life of the body, sees equally well, nay, much better than whilst he lived in the body, not indeed worldly and corporeal things, but the things which are in another life : they who were blind in the life of the body see in another life equally well with those who were quick-sighted ; wherefore also, during sleep, a man sees in his dreams equally well as when he is awake : it has been given me to see with the internal sight the things that are in another life, more clearly than I see the things which are here in the world. Hence it appears that external sight exists from interior sight, and this from a sight still more interior, and so forth : the case is similar with every other sense and with every pleasure. Pleasures in like manner are called creeping things in other parts of the Word, and a distinction is there made also between creeping things clean, and unclean, that is, between pleasures whose delights are alive or celestial, and pleasures whose delights are dead and infernal ; as in Hosea : “ In that day I will make a covenant for them with the wild beast of the field, and with the fowl of heaven, and with the creeping thing of the ground,” ii. 18 ; where that the wild beast of the field, the fowls of heaven, and the creeping thing, signify such things in man as have been mentioned, may be evident because it is treated of a new church. In David : “ Let the heavens and earth praise Jehovah, the seas and all that creepeth therein,” Psalm lxxix. 35 : the seas and the things that creep therein cannot praise Jehovah, but those things in man which are signified thereby, and which are alive, consequently which proceed from the living things that are in them. Again : “ Praise Jehovah, ye wild beast, and every beast, creeping thing and bird of wing.” Psalm cxlviii. 10 ; with a like signification : that by creeping things nothing else is here understood but the good affections from which pleasures are, appears also from this, that creeping things with them were unclean, as will be seen by what follows. In the same

prophet : “ O Jehovah, the earth is full of thy possessions ; so is the great and wide sea also, wherein are creeping things innumerable ; all things look unto thee, that thou mayest give them their meat in its season ; thou givest them, they gather it ; thou openest thine hand, they are satisfied with good,” Psalm civ. 24, 25, 27, 28 ; where, in an internal sense, by seas are signified things spiritual ; by creeping things, whatever has life thence ; enjoyment is described by giving them meat in its season, and satisfying them with good. In Ezekiel : “ And it shall come to pass that every living soul which creepeth, whithersoever the river shall come, shall live, and there shall be fish in great abundance, because these waters come thither, and are healed ; and every thing shall live whither the river cometh,” xlvii. 9 ; where it is concerning the waters from the New Jerusalem ; waters signify things spiritual from a celestial origin ; the living soul which creeps signifies the affections of good and the pleasures thence, as well of the body as of things sensual ; which things, that they live by the waters, or by things spiritual from a celestial origin, is very manifest. That filthy pleasures also, which take their origin from proprium, thus from its foul lusts, are likewise called creeping things, appears in Ezekiel : “ So I went in and saw, and behold, every form of creeping things and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about,” viii. 10 ; where the forms of creeping things signify filthy pleasures, whose interiors are lusts, and the inner things of those lusts are hatreds, revenges, cruelties, and adulteries ; such are the creeping things or the delights of pleasures, arising from self-love and the love of the world, or from proprium, which are their idols, because they think them to be delightful, love them, hold them as gods, and thus adore them : these creeping things, because they signified such defiled things, in the representative church, were also so unclean that it was not even lawful to touch them, and whosoever only touched them was unclean, as appears Levit. v. 2, chap. xi. 31, 32, 33, xxii. 5, 6.

995. “ To you it shall be for meat ”—that this signifies the delight thereof which they should enjoy, may appear from this, that every pleasure not only affects man but also supports him like meat. Pleasure without delight is not pleasure, but is somewhat inanimate ; it is from the delight attending it that it is pleasure, and is called pleasure ; howbeit such as the delight is, such is the pleasure. Corporeal and sensual things are in them-

selves merely material, inanimate, and dead, but they are alive by the delights which come in order from the interiors ; hence it appears that according to the quality of the life of the interiors, such is the delightfulness of pleasures, for in delight there is life ; the delight, wherein there is good from the Lord, this only is living, for then it is from the life itself of good ; wherefore it is here said, “ Every creeping thing which is alive shall be to you for meat,” that is, for enjoyment. Some suppose, that whosoever wishes to be happy in another life, ought by no means to live in the pleasures of the body, and of sensual things, but to refuse all such enjoyments ; saying that those corporeal and worldly things are what draw off and detain the mind from spiritual and celestial life : but they who suppose so, and therefore resign themselves voluntarily to miseries, whilst they live in the world, are not informed as to the truth of the case. It is by no means forbidden any one to enjoy the pleasures of the body and of sensual things, viz. the pleasures arising from the possession of lands and wealth ; the pleasures arising from honors and offices in the state ; the pleasures of conjugal love, and of love towards infants and children ; the pleasures of friendship and of social conversation ; the pleasures of hearing, or of the sweetnesses of singing and music ; the pleasures of sight, or of beauties, which are manifold, as handsome garments, well-furnished houses, beautiful gardens, and the like, which things are delightful from harmonies ; the pleasures of smelling, or of the sweetnesses of odors ; the pleasures of taste, or of the agreeableness and usefulness of meats and drinks ; and the pleasures of touch ; for these are the extreme or corporeal affections, which have their origin, as was said, from the interior affections : the interior affections, which are alive, all derive their delight from good and truth, and good and truth their delight from charity and faith, and in such case from the Lord, consequently from life itself, wherefore the affections and pleasures which are thence, are alive ; and whereas genuine pleasures are from such source, they are never denied to any one ; yea, when they are thence derived, then their delight indefinitely exceeds the delight which is not thence, and which is respectively filthy ; as for example, the pleasure of conjugal love, when it takes its origin from true conjugal love, infinitely exceeds the pleasure which is not from that source, nay, to such a degree, that they who are in true conjugal love, are in a certain heavenly delight and happiness, for it descends out of heaven ; this was also acknowledged

by those who were of the Most Ancient Church: the delight arising from adulteries, which adulterers feel, was to them so abominable, that they expressed horror at the very thought of it; hence may appear what is the quality of delight which does not descend from the true fountain of life, or from the Lord. That the pleasures above mentioned are by no means denied to man, yea, so far from being denied, that they then first become pleasures when they are derived from their true origin, may also appear from this, that very many who have lived in the world, in power, dignity, and opulence, and who enjoyed abundantly all pleasures both of the body and of the things of sense, are amongst the blessed and happy in heaven, and with them the interior delights and felicities are now alive, because these had their source in the goods of charity and the truths of faith towards the Lord; and, deriving pleasures from charity and faith towards the Lord, they regarded them all from use, which was their end: use itself was to them most delightful, and hence came the delight of their pleasures. See on this subject what is related from experience, n. 945.

996. That the esculent plant, signifies what is vile in delights may appear from what has been said. They are called the esculent plant of the herb, because they are only worldly and corporeal, or external; for, as was said, the pleasures, which are in things corporeal or extreme, derive their origin from interior delights in order: the delights which are perceived in things extreme, or corporeal, are respectively vile; for every delight is such, that it becomes viler the more it proceeds to external things, and happier, the more it proceeds to things internal; wherefore, as was said, as external things are in order unfolded, or unswathed, so much the more pleasant and happy delights become; as may be evident from this, that the delight of the pleasures of man whilst he lives in the body, is vile compared with his delight after the life of the body, when he comes into the world of spirits, yea, so vile, that the good spirits altogether spurn the delights of the body, nor would they wish to return to them, even if there should be given to them all things in the world: the delight of these good spirits in like manner becomes vile, when they are elevated by the Lord into the heaven of angelic spirits, for then they put off their interior delights, and put on such as are more interior: in like manner the delight, which the angelic spirits enjoyed in their heaven, becomes vile when they are raised up by the Lord into the angelic or

third heaven ; in which heaven, inasmuch as internal things live, and there is nothing reigns therein but mutual love, the happiness of its inhabitants is inexpressible : concerning interior delight, or happiness, see what is related from experience, n. 545. Hence it may appear what is signified by this : “ As the esculent vegetable of the herb have I given all that unto you.” Inasmuch as creeping things signify both the pleasures of the body, and the pleasures of the things of sense, whereof the esculent vegetable of the herb is predicated, in the original tongue an expression is used, which signifies both esculent plant and green thing, esculent plant in respect to the pleasures of things voluntary, or the celestial affections, green thing in respect to the pleasures of things intellectual, or the spiritual affections. That the esculent plant of the herb, and the green thing of the herb, signify things vile, appears in the Word ; as in Isaiah : “ The waters of Ninrim shall be desolations, because the grass is withered, the herb is consumed, there is no green thing,” xv. 6. Again, in the same prophet : “ Their inhabitants were short of hand, they were dismayed and confounded, they became the herb of the field, the esculent plant of the grass, and the hay of the house-top,” xxxvii. 27 ; where the esculent plant of the grass, is put for what is most vile. In Moses : “ The land into which thou comest to possess it, is not as the land of Egypt from whence ye came out, where thou sowest thy seed, and waterest it with thy foot, as a garden of esculent plants,” Deut. xi. 10 ; where a garden of esculent plants signifies what is vile. In David : “ The wicked are as grass, they are suddenly cut down, and shall be consumed as the esculent plant of the herb,” Psalm xxxii. 2 ; where grass and the esculent plant of the herb signify what is most vile.

997. That “ I have given all that unto you,” signifies enjoyment on account of use, which is for meat, appears from this consideration, that whatever is given for meat is for use. With respect to use, the case is this ; that they who are in charity, that is, in love towards their neighbor, from which love is delight in pleasures which is living delight, do not regard the enjoyment of pleasures except for the sake of use ; for charity is no charity unless there be works of charity, inasmuch as charity consists in exercise, or use ; he who loves his neighbor as himself, never perceives the delight of charity except in the exercise thereof, or in use, wherefore a life of charity is a life of uses ; such is the life of the whole heaven, for the kingdom of the Lord, because

it is a kingdom of mutual love, is a kingdom of uses : therefore every pleasure, which is from charity, receives its delight from use, and the more distinguished the use is, so much the greater is the delight ; hence it is that the angels receive happiness from the Lord, according to the essence and quality of use. This is the case with every pleasure, that the more distinguished its use is, so much the greater is its delight ; as, merely for example, the delight of conjugal love, inasmuch as thence is the seminary of human society, and from that seminary the Lord's kingdom in the heavens, which is the most important of all uses, therefore so great a delight is in it, that, as was said, it is a heavenly happiness. The case is similar with respect to other pleasures, but with a difference according to the excellence of their uses, which uses are so manifold, that they can scarcely be arranged into genera and species : nevertheless each of them regards the kingdom of the Lord, or the Lord, some more nearly and directly, others more remotely and obliquely. Hence it may appear, that all pleasures are allowed to man, but for the sake of use, and that thus from the use in which they are, with a difference, they partake of and derive life from celestial happiness.

998. Verse 4. *Only flesh in its soul, the blood thereof, ye shall not eat.* Flesh signifies the voluntary of man : soul signifies new life : blood charity : not to eat signifies not to mix together : wherefore not to eat flesh in its soul, the blood, signifies not to mix together things profane with things holy.

999. That flesh signifies the voluntary of man, appears from the signification of flesh in its proper sense with respect to corrupt man. Flesh, in general, signifies every man, in particular the corporeal man, as may be seen above, n. 574 ; and inasmuch as it signifies every man, and in particular the corporeal man, it signifies man's proprium, consequently his voluntary : his voluntary, or will, is nothing but mere evil, wherefore flesh, when predicated of man, because he is such, signifies every lust, or every concupiscence, for his will is nothing else but lust, as was shown above. Whereas flesh had such a signification, therefore such things were represented by the flesh which the people lusted after in the wilderness ; concerning which thus in Moses : " The mixt multitude, which was in the midst thereof, lusted a concupiscence ; hence they returned and wept, and said, Who will feed us with flesh ? " Numb. xi. 4 ; where flesh is manifestly called concupiscence, for it is said, they lusted

concupiscence, who will feed us with flesh? It is alike evident from what follows: "While the flesh was yet between their teeth, ere it was chewed, the wrath of Jehovah was kindled towards the people, and Jehovah smote the people with a very great plague, and he called the name of that place the sepulchres of concupiscences, because there they buried the people that lusted," Numb. xi. 33, 34. It may be plain to every one, that such a plague would never have been inflicted on the people, because they lusted after flesh, consequently not on account of a concupiscence for flesh, since this is natural when men have been kept from eating thereof for a long space of time, as was the case here with the people in the wilderness; but there was a deeper and more hidden cause, which was spiritual, namely, that the people were of such a quality, as altogether to loathe what was signified and represented by manna, as appears also in the sixth verse of the same chapter, and that they desired only such things as were signified and represented by flesh, viz. the things of self-will, which are of lusts, and in themselves excrementitious and profane; and whereas that church was a representative church, by reason of the representation of such things, the people were smitten with so great a plague; for what was done to the people, was spiritually represented in heaven; manna represented in heaven what is celestial, and the flesh which they lusted after represented the defiled voluntary; hence their punishment was a consequence of their quality. From these and other passages in the Word it may appear, that by flesh is signified the voluntary, and in the present case the voluntary of man; how filthy a thing this is, may be seen at verse second of this chapter, in treating of the beast of the earth.

1000. That the soul signifies life, may appear from the signification of soul in the Word, in many passages; in general it there signifies all life, as well internal life, or that of the internal man, as external life, or that of the external man; and because all life, it signifies such life as is that of the man of whom it is predicated: here it is predicated of the life of the regenerate man, which is separate from the voluntary of man; for, as was before said, the new life, which the regenerate spiritual man receives from the Lord, is altogether separate from the voluntary, or proprium of man, or from man's own proper life, which is not life, although it is so called, but is death, inasmuch as it is infernal life; wherefore here, flesh in its soul, which they

were not to eat, signifies flesh together with its soul, that is, that they should not mix this new life which is of the Lord, with the evil or excrementitious life, which is of man, that is, with his voluntary or proprium.

1001. That blood signifies charity may abundantly appear; consequently that it signifies the new voluntary which the regenerate spiritual man receives from the Lord: for this new voluntary is the same thing as charity, inasmuch as the new will is formed from charity; for charity or love is the very essential or life of the will, since no man can by any means say that he wills any thing, unless in consequence of choosing or loving it; where people say, that they think any thing, that is not to will it, unless such will be in the thought. This new will, which is of charity, is here the blood, and this will is not of man, but of the Lord in man; therefore being of the Lord, it is on no account to be mixed with those things which are of man's will, and which, as was said, are so filthy. Therefore in the representative church it was commanded, that they should not eat flesh in its soul, or the blood; that is, that they should not mix them together. Blood, as signifying charity, signified what is holy; and flesh, as signifying the voluntary of man, signified what is profane; which things being separate, for they are contraries, the eating of blood was therefore forbidden; for by the eating of flesh with the blood, was then represented in heaven profanation, or the mixture of the holy with the profane, which representation in heaven could not but strike the angels with horror; for at that time all things which existed with the man of the church, were changed, according to the signification of things in their internal sense, into spiritual correspondent representations with the angels. As all things have a peculiar signification, according to the man of whom they are predicated, so also has blood: with respect to the spiritual regenerate man, it signifies charity, or love towards the neighbor; with respect to the celestial regenerate man, it signifies love towards the Lord; but with respect to the Lord, it signifies all His Human Essence, consequently love itself; that is, his mercy towards mankind; hence blood in general, as signifying love and the things of love, signifies things celestial, which are of the Lord alone; thus with respect to man the celestial things which he receives from the Lord; the celestial things which the spiritual regenerate man receives from the Lord are celestial-spiritual, whereof, by the Divine Mercy of the Lord, we shall speak else-



where. That blood signifies things celestial, and in a supreme sense signified the Human Essence of the Lord, thus love itself, or His mercy towards mankind, may appear from the sanctity in which blood was required to be held in the Jewish representative church; blood was therefore called the blood of the covenant, and was sprinkled upon the people; also upon Aaron and his sons together with the anointing oil; and the blood of every burnt-offering and sacrifice was sprinkled upon the altar and round about the altar; concerning which see Exod. xii. 7, 13, 22, 23; chap. xxiv. 6, 8; Levit. i. 5, 11, 15; chap. iv. 6, 7, 17, 18, 25, 30, 34; chap. v. 9; chap. xvii. 12, 13, 14, 15, 18, 19; Numb. xviii. 17; Deut. xii. 27. And whereas blood was accounted so holy, and the voluntary of man is so profane, therefore, on account of the representation of the profanation of what is holy, the eating of blood was so severely forbidden; as in Moses: "It shall be an eternal statute for your generations throughout all your dwellings, that ye shall not eat any fat or blood," Levit. iii. 17. Fat here signifies celestial life, and blood signifies celestial-spiritual life. Celestial-spiritual is that which is spiritual from the celestial; as, in the Most Ancient Church, love towards the Lord was their celestial, because it was implanted in their will, and their celestial-spiritual was faith thence derived, on which subject see n. 30 to 38, 337, 393, 398; but with the spiritual man the celestial is not given, but the celestial-spiritual, because charity is implanted in his intellectual part. Again, it is written in Moses, "Whosoever of the house of Israel, or of the stranger sojourning in the midst of them, eateth any blood, I will even set my face against the soul that eateth blood, and will cut it off from the midst of his people, because the soul of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls, for the blood itself shall make an atonement for the soul. The soul of all flesh is the blood itself; whosoever eateth it shall be cut off," Levit. xvii. 10, 11, 14. Here it plainly appears, that the soul of flesh is in the blood, and that the soul of flesh is the blood, or the celestial, that is, the holy, which is of the Lord. Again: "Confirm thyself, that thou eat not the blood, because the blood is the soul, and thou mayest not eat the soul with the flesh," Deut. xii. 23, 24, 25: from these words it in like manner appears, that blood is called the soul, that is, celestial life, or the celestial, which was represented by the burnt-offerings and sacrifices of that church. That also the celestial of the Lord,

which is the Lord's proprium, and which alone is celestial and holy, should not be mixed together with man's proprium, which is profane, was represented likewise by this, that they should not sacrifice or offer the blood of the sacrifice on what was leavened, *Exod. xxiii. 18* ; chap. *xxxiv. 25* ; what was leavened, signified what was corrupt and filthy. That blood is called the soul, and signifies the holy of charity, and that the holy of love was represented in the Jewish Church by blood, is, because the life of the body consists in the blood ; and inasmuch as blood constitutes the life of the body, it is its last soul, so that the blood may be called the corporeal soul, or that in which the corporeal life of man resides ; and whereas, in representative churches, internal things were represented by external, therefore the soul or celestial life was represented by the blood.

1002. Hence then it follows, that by not eating, is signified, not mixing together. Eating the flesh of animals, considered in itself, is something profane ; for the people of the most ancient time never ate the flesh of any beast or fowl, but only seeds, especially bread made of wheat, also the fruits of trees, esculent plants, milk, and what is produced from milk, as butter. To kill animals, and to eat their flesh, was to them unlawful, and seemed as something bestial ; they only sought from them service and uses, as appears also from *Genesis i. 29, 30* : but in succeeding times, when man began to grow fierce like a wild beast, yea, fiercer, then first they began to kill animals, and to eat their flesh ; and because man was of such a character it was even permitted, and at this day also it is permitted ; and so far as man does it out of conscience, so far it is lawful, for his conscience is formed of those things which he thinks to be true, thus which he thinks to be lawful ; wherefore also at this day no one is by any means condemned for this, that he eats flesh.

1003. Hence now it appears, that not to eat flesh in its soul, the blood, is, not to mix profane things together with holy. Profane things are not at all mixed together with holy, by the circumstance of eating blood with flesh, as the Lord also clearly teaches ; in *Matthew* : "Not that which entereth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man : for what things come out of the mouth, come forth from the heart," chap. *xv. 11, 17, 18, 19, 20* : but the eating of flesh with the blood was forbidden in the Jewish church, because, as was said, it represented at that time profanation in heaven. All things that were done in that church were turned

in heaven into corresponding representatives, and so blood was turned into the celestial holy principle ; and flesh, when not used in sacrifices, as signifying lusts, according to what was shown above, was turned into what is profane ; and the eating of both was turned into the mixture of what is holy with what is profane ; therefore at that time it was so severely prohibited. But after the coming of the Lord, when external rites were abolished, and thus representatives ceased, then such things were no longer changed in heaven into corresponding representatives ; for when man becomes internal, and is instructed concerning things internal, then external things are as nothing to him, for he then knows what is holy, viz. that charity is so, and faith thence ; from these his external things are then viewed, namely, as to how much of clarity and faith towards the Lord there is in the externals : wherefore since the Lord's coming, man is not considered in heaven with respect to things external, but to things internal : if any one be considered in respect to things external, it is hence, that he has simplicity, and in simplicity has innocence and charity, which are in things external, or in his external worship, from the Lord, whilst the man himself is ignorant of it.

1004. *And truly your blood of your souls will I require, from the hand of every wild beast will I require it, and from the hand of man, and from the hand of man [vir] his brother, will I require the soul of man.* To require your blood of your souls, signifies that violence offered to charity will punish itself ; your blood, here, signifies violence : souls are they who offer violence : from the hand of every wild beast, signifies from all that is with the violent man : from the hand of man, is from all his voluntary ; from the hand of man his brother, is from all his intellectual : to require the soul of man is to vindicate profanation.

1005. That to require your blood of your souls signifies that violence offered to charity would punish itself, and that blood signifies violence ; and that souls signify those things which offer violence ; appears from what goes before, and from what follows ; and also from the signification of blood in a contrary sense, and from the signification of soul likewise in a contrary sense. It appears from what goes before, as it is treated in the preceding verse concerning the eating of blood, by which is signified profanation, as has been shown : also from what follows, as it treated in the subsequent verse concerning the shedding of blood ; wherefore it is here treated concerning the state and punishment of him who mixes things holy with things profane. It appears

from the signification of blood, in a contrary sense ; for blood, in its genuine sense, signifies the celestial, and, with respect to the regenerate spiritual man, signifies charity, which is his celestial ; but, in a contrary sense, blood signifies violence offered to charity, consequently what is contrary to charity, thus all hatred, all revenge, all cruelty, and especially profanation, as may appear from those passages in the Word which are quoted, n. 374 and 376. It appears from the signification of soul in a contrary sense ; for soul, in the Word, signifies in general life, thus every man who lives : but such as the man is, such is his life, consequently it signifies that man who offers violence ; which might be confirmed by many passages from the Word, but let this from Moses at present suffice : “ Whosoever eateth blood, I will set my faces against the soul that eateth blood, and I will cut him off from the midst of his people, because the soul of the flesh is in that blood, and I have given it upon the altar to make an atonement for your souls, because the blood maketh an atonement for the soul,” Levit. xvii. 10, 11, 14 ; not to mention many other instances, where soul signifies life in a threefold sense. That violence offered to charity will punish itself, will appear from what follows.

1006. That from the hand of every wild beast, signifies from all that is with the violent man, appears from the signification of wild beast. Wild beast, in the Word, signifies what is alive, according to what is shown, n. 908 ; but in a contrary sense, it signifies what is of the nature of a wild beast, thus whatever is bestial in man, as was also shown above ; wherefore it signifies a man of such a life, viz. a violent man, or one who offers violence to charity ; for he is like a wild beast. Man is man by love and charity, but he is a wild beast by hatred, revenge and cruelty.

1007. That from the hand of man, is from all his voluntary, and that from the hand of man [vir] his brother, is from all his intellectual, appears from the signification of man, for the essential and the life of man is his will, but such as the will is, such is the man ; and from the signification of man [vir] his brother : for the intellectual in man is called man [vir] the brother, as was shown above, n. 367 ; whether the intellectual be true, or spurious, or false, still it is called man [vir] the brother, for the understanding is called man [vir], n. 158, 265 ; and the brother of the will, n. 367. The terms man and man [vir] the brother, are here used to denote a filthy voluntary and a filthy intellectual, by reason that it is here treated concerning profanation, the

mention whereof and the representation thence are not endured in heaven, but are instantly rejected ; therefore so mild expressions are here used, and the sense of the words in this verse is, as it were, ambiguous, that it may not even be known in heaven that such things are contained herein.

1008. That to require the soul of man, signifies to vindicate profanation, appears from what was said in the foregoing verse, and from what is contained in this verse ; for it is treated concerning the eating of blood, by which is signified profanation. Few know what profanation is, and still less what is its punishment in another life. Profanation is manifold : he who denies the truths of faith does not profane them, as the gentiles who live out of the church, and out of knowledges ; but he profanes who knows the truths of faith, and still more, he who acknowledges, talks of them, preaches them, and persuades others, and yet lives in hatred, revenge, cruelty, rapine, and adultery, and confirms himself in such things, by passages in the Word, which he perverts, and thereby immerses in his filthy affections : this is he who profanes : and this is what especially occasions man's spiritual death, as may appear from this, that in another life things profane and things holy are altogether separate, profane things being in hell, and holy things in heaven ; when such a profaner comes into another life, holy things adhere to profane things in every single idea of his thought, in like manner as whilst he lived in the body, so that he cannot produce one idea of what is holy, but that there is seen, just as in clear day, something profane adhering ; for such perception of the ideas of another exists in another life ; thus there is profanation extant in every particular of his thoughts, and whereas heaven abhors profanation, it cannot be otherwise than that he should be thrust down into hell. Scarcely any one knows how the case is with respect to ideas, it being supposed that an idea is something simple ; but in every single idea of thought there are innumerable things in different ways joined together, so as to constitute a certain form, and hence a pictured image of the man, which is wholly perceived, and also visibly beheld, in another life ; for example : when the idea of a place occurs, whether it be a country, or a city, or a house, then the idea and image of all things which the man has ever done there, is produced at the same time, all which things spirits and angels see ; or if the idea of a person occurs, against whom he has entertained hatred, then the idea of whatever he has

thought, spoken, or done, against him, comes forth at the same time : the case is the same with the ideas of all things, so that when they come forth, all and every thing which a man has conceived on any subject, and impressed on his mind, is made manifest ; as when the idea of a marriage presents itself, then, if he has been an adulterer, all the filthy and obscene things relating to adultery, even of the thought, come forth : in like manner all things occur, by which he has confirmed himself in adulteries, whether derived from things sensual, or from things rational, or from the Word, and how he has adulterated and perverted the truths of the Word : and moreover the idea of one thing flows into the idea of another, and infects it, as when any small particle of what is black is cast into water, it obscures the whole body of the fluid ; wherefore a spirit is known by his ideas ; and what is wonderful, there is in each of his ideas an image, or effigy of him, which in the case of a profanator, when it is rendered visible, is so deformed, that it is dreadful to look upon. Hence it may appear what is the state of those who profane holy things, and what is their image in another life. But such profanation is by no means chargeable on those who have believed in simplicity what is in the Word, although they have believed things which are not true ; for in the Word it is spoken according to appearances, concerning which see n. 589.

1009. Verse 6. *Whoso sheddeth the blood of man in man, his blood shall be shed ; for into the image of God made He man.* To shed the blood of man in man, signifies to extinguish charity ; in man, signifies with man : his blood shall be shed, signifies his condemnation : for into the image of God made he man, signifies charity, which is the image of God.

1010. That to shed the blood of man in man, signifies to extinguish charity ; and that in man, signifies with man, appears from the signification of blood, spoken of above, as denoting the holy of charity ; and from this, that it is called the blood of man in man, that is. his internal life, which is not in him, but with him ; for the life of the Lord is charity, which is not in man, inasmuch as man is filthy and profane, but is with him. That to shed blood, is to offer violence to charity, appears from the passages of the Word above quoted, n. 374 and 376 ; where it was shown, that violence offered to charity is called blood. To shed blood, in a literal sense, is to kill, but in an internal sense it is to bear hatred against the neighbor ; as the Lord teaches

in Matthew: "Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be liable to judgment: But I say unto you, Whosoever is angry with his brother without a cause shall be liable to judgment," v. 21, 22: to be angry, here, signifies to depart from charity, concerning which see above, n. 357, consequently it is hatred: he who is in hatred, not only has no charity, but also offers violence to charity, that is, sheds blood; in hatred there is real murder, as appears evident from this, that he who is in hatred wishes nothing more earnestly, than that the other may be killed; and he himself would kill him, unless he were checked by outward restraints; wherefore the murder of a brother, and the shedding of his blood is hatred, and being hated, it is such in every single idea against him. The case is the same with profanation: he who profanes the Word, as was said, not only bears hatred towards the truth, but also extinguishes or kills it; as appears evident in another life from those who have profaned; for howsoever in an external form they may have appeared upright, wise, and devout, whilst they lived in the body, yet in another life they bear the most mortal hatred towards the Lord, and towards all the goods of love and the truths of faith, by reason that such things are contrary to their intestine hatreds, rapines, and adulteries, which they have veiled under an appearance of sanctity, and have adulterated in favor of themselves. That blood is profanation, as it appears from the passages above quoted, n. 374, so it is manifest also from this in Moses: "Whosoever of the house of Israel killeth an ox, or a lamb, or a goat, in the camp, or whosoever killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto Jehovah, before the habitation of Jehovah, blood shall be imputed unto that man, he hath shed blood, and that man shall be cut off from the midst of his people," Levit. xvii. 3, 4: to sanctify in any other place than upon the altar, which was near the tabernacle, represented profanation; for to sacrifice was holy, but in the camp, and out of the camp, it was profane.

1011. That by his blood being shed, is signified his condemnation, appears from what has been said. By the literal sense it is suggested that the shedder of blood, or the murderer, should be punished with death; but in the internal sense it is suggested, that he who bears hatred against his neighbor, is by such hatred condemned to death, that is, to hell: this the Lord also

teaches in Matthew: "Whosoever shall say to his brother, Thou fool, shall be liable to hell-fire," v. 22: for when charity is extinguished, man is left to himself and his own proprium, and is no longer governed of the Lord by internal bonds, which are of conscience, but by external bonds, which are of human law, and which man frames for himself that he may become rich and powerful; but when those bonds are loosed, as is the case in another life, then he plunges into every act of the utmost cruelty and obscenity, thus into his own condemnation. That his blood should be shed, who sheds blood, is a law of retaliation well known to the ancients, and according to which they judged crimes and misdemeanors, as appears from several passages of the Word: this law has its origin in the universal law, that no one should do to his neighbor but what he would wish another to do to him; Matt. vii. 12; and also in this circumstance, that the general order which prevails in another life is, that evil should punish itself, and in like manner the false, so that in evil itself and the false there is the punishment thereof; and inasmuch as this is the order, that evil punishes itself, or what is the same thing, that an evil person runs into punishment answerable to his evil, therefore, from this also the ancients derived their law of retaliation: which is also here signified by this, that whoso sheds blood, his blood shall be shed, that is, he will rush headlong into condemnation.

1012. The literal sense of the words, "He who sheddeth the blood of man in man," is, he who sheds another's blood; but in the internal sense it is not of another, but is charity with himself; wherefore also it is said, "The blood of man in man." Sometimes when the literal sense treats of two, in the internal sense it is understood of one; the internal man is man in man, wherefore whoever extinguishes charity, which is of the internal man, or which is the internal man himself, his blood shall be shed, that is, he condemns himself.

1013. "Because into the image of God made he man," that this expression signifies charity, which is the image of God, follows of consequence. The subject immediately before treated of was concerning charity, which was signified by blood, and that it should not be extinguished, was signified by this, that they should not shed blood; now follows that into the image of God made He man, by which it appears that charity is the image of God. It is scarce known to any at this day, what is meant by the image of God; the common idea is, that the



image of God was destroyed in the first man, whom they call Adam, and that in him was the image of God, consisting in a certain unknown integrity. There was indeed integrity; for by Adam, or man, is meant the Most Ancient Church, which was a celestial man, and had perception, such as no church after it, wherefore also it was a likeness of the Lord; likeness of the Lord signifies love towards Him: after this church, in process of time, perished, then the Lord created a new one, which was not a celestial, but a spiritual church; this was not a likeness but an image of the Lord; an image signifies spiritual love, that is, neighborly love or charity, as was also shown above, n. 50, 51. That this church, from spiritual love, or from charity, was an image of the Lord appears from this verse; and that charity itself is an image of the Lord, appears from its being said, "because into the image of God made He man," signifying that charity itself made him. That charity is an image of God, appears most clearly from the very essence of love or charity; nothing but love and charity can make a likeness of any one, and an image of any one; it is the essence of love and charity out of two to make as it were one; when one loves another as himself, and more than himself, then one sees the other in himself, and himself in the other, as may be known to any one if he only attends to love, or to those who mutually love each other; for the will of the one is the will of the other, they are as it were joined together interiorly, and only distinct from each other as to the body. Love towards the Lord makes man one with the Lord, that is, a likeness; charity also, or neighborly love, makes man one with the Lord, but as an image; an image is not a likeness, but is after a likeness. This oneness arising from love is thus described by the Lord himself, in John: "I pray that they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us. I have given them the glory which thou hast given me, that they may be one, as we are one, I in them, and thou in me," xvii. 21, 22, 23. This oneness is that mystical union, of which some think, which union is effected by love alone. So again: "I live and ye shall live; in that day ye shall know that I am in my Father, and ye in me and I in you. He that hath my commandments and doeth them, he it is that loveth me. If any one love me, he will keep my word, and my Father will love him, and we will come to him, and make our abode with him," John xiv. 19, 20, 21. From which words it appears

that it is love which joins, and that the Lord has his abode with him who loves Him, and who also loves his neighbor, for this is the love of the Lord. This union, which makes a likeness and an image, cannot be so clearly seen in mankind, but in heaven where all the angels, from mutual love, are as it were a one; each particular society which consists of several angels, constitutes as it were one man; and all the societies together, or the universal heaven constitute one man, which is also called the **Grand Man**: see n. 457, and 549. The universal heaven is a likeness of the Lord, for the Lord is all in all therein; each particular society is also a likeness; so each particular angel; the celestial angels are likenesses, the spiritual angels are images. Heaven consists of as many likenesses of the Lord as there are angels, and this is the effect solely of mutual love, in that each loves another better than himself; see n. 548, and 553: for the case is this; in order that the general or universal heaven may be a likeness of the Lord, the parts, or particular angels, must be likenesses, or images with a view to being likenesses; for unless the whole consists as it were of parts like unto itself, it is not a whole which makes a one. From what has been said, it may be clearly seen what makes a likeness and image of God, viz. that it is love towards the Lord, and neighborly love; consequently, that every spiritual regenerate man, by virtue of love or charity, which is from the Lord alone, is an image of Him; and whoever is in charity from the Lord, is also in integrity; concerning which integrity more will be said, by the Divine Mercy of the Lord, in a future part of this work.

1014. Verse 7. *And you, be ye fruitful, and multiply; be ye poured out upon the earth, and multiply therein.* Be ye fruitful and multiply, signifies here, as above, the increase of good and truth in the interior man; to be fruitful is predicated of goods, and to be multiplied is predicated of truths: be ye poured out upon the earth, and multiplied therein, signifies the increase of good and truth in the external man, which is the earth; to be poured out, is predicated of goods; to be multiplied, of truths.

1015. That by being fruitful and multiplying, is signified the increase of good and truth in the interior man, and that to be fruitful is predicated of goods, and to be multiplied of truths, appears from what was shown above at the first verse of this chapter, where the same words occur: that these were to be in the interior man, may appear from what follows, where it is

again said, “be ye multiplied,” which repetition would have been needless, as being superfluous, unless somewhat particular and distinct from what was before were signified by it: from these considerations, and from what has been before said, it appears, that fructification and multiplication are here predicated of goods and truths in the interior man. It is called the interior man, because, as was shown above, man, as to things celestial and spiritual, which are of the Lord alone, is the internal man; but as to things rational he is the interior, or middle between the internal and external; and as to the affections of good, and scientifics of the memory, he is external. That man is such, was shown in what was premised to this chapter, n. 978; but that he is ignorant of this during his life in the body, is because he is in corporeal things, whence he does not even know that there are interiors, still less that they are so distinct in order; yet if he would reflect, he might see, when in thought abstracted from the body, and meditating, as it were in his spirit, that it is so. The reason why fructification and multiplication are predicated of the interior man, or of the rational, is because the operation of the internal man is not made sensible, except most generally, in the interior man; for there are indefinite singular things which form one certain general principle, and indeed most general, in the interior man; which singular things, how indefinite they are, and how they are circumstanced, and form one most general and obscure principle, may appear from what was shown above, n. 545.

1016. “Be ye poured out upon the earth and multiplied therein;”—that these words signify an increase of good and truth in the external man, which is the earth, and that to be poured out is predicated of goods, and to be multiplied of truths, appears from what has been just said, and also from the signification of earth, as denoting the external man, concerning which see what was said and shown at the first verse of this chapter, n. 983. With respect to being poured out on the earth, and being multiplied therein, the case is this: with the regenerate man nothing is multiplied in his external man, that is, nothing of good and truth receives increase, except by the operation of charity; charity is like warmth in the time of spring and summer, which causes the grass, the herbs and trees to grow; without charity or spiritual heat nothing grows; wherefore here it is first said, “Be ye poured out on the earth,” which is predicated of the goods that are of charity, whereby good and truth are

multiplied. It is in every one's power to apprehend how this is : nothing grows and multiplies with man unless there be some affection ; the delight of affection causes, not only that things take root, but also that they grow ; every thing is effected according to the favorable influence of affection ; what a man loves, that he willingly seizes upon, retains, and guards ; so with whatever favors any affection, but whatever does not favor is made light of, set at naught, nay rejected : but such as the affection is, such is the multiplication ; with the regenerate man there is an affection of good and truth from charity, and given by the Lord, wherefore whatever favors the affection of charity, that he seizes upon, retains, and guards, and thus confirms himself in goods and truths : this is signified by, " Be ye poured out on the earth and multiplied."

1017. That multiplication is such as the affection, the following may serve for an example : he who receives as a principle that faith alone saves, even though he does no work of charity, that is, even though he has no charity, and thereby separates faith from charity, by reason not only of the principle imbibed from his early years, but also because he supposes that if any one should declare works of charity, or charity itself, to be an essential of faith, and should thus live piously, he must needs place merit in works, which yet is false, thus rejecting charity, and making works of charity of no account, and only abiding in an idea of faith, which is no faith without its essential which is charity,—such a one, whilst he confirms himself in this principle, never acts from an affection of good, but from an affection of delight, that he may live in indulgence of his lusts ; and whoever confirms himself strongly in this principle, does not act from an affection of truth, but from a desire of self-pre-eminence, that he may be thought greater, more learned, and more refined than others, and thus may be exalted amongst the rich and honorable ; thus he acts from the delight of affection, which delight causes a multiplication of things which confirm ; for, as was said, according to the quality of the affection, such is the multiplication. In general, where the principle is false, it must needs be productive of false conclusions, for all things conform to their principle ; yea, as I know from experience, concerning which, by the Divine Mercy of the Lord, elsewhere, they who confirm themselves in such principles respecting faith alone, and are not in charity, have no regard to, and as it were do not see, all that the Lord has so often said concerning love

and charity ; as Matt. iii. 8, 9 ; chap. v. 7, 43 to 48 ; vi. 12, 15 ; vii. 1 to 20 ; ix. 13 ; xii. 33 ; xiii. 8, 23 ; xviii. 21, 22, 23 to the end ; xix. 19 ; xxii. 34 to 39 ; xxiv. 12, 13 ; xxi. 34, 40, 41, 43 ; Mark iv. 18, 19, 20 ; chap. xi. 13, 14, 20 ; xii. 28 to 35 ; Luke iii. 8, 9 ; chap. iv. 43 to 49 ; vi. 27 to 39, 43 to the end ; vii. 47 ; viii. 8, 14, 15 ; x. 25 to 28 ; xii. 58, 59 ; xiii. 6 to 10 ; John iii. 19, 21 ; v. 42 ; xiii. 34, 35 ; xiv. 14, 15, 20, 21, 23 ; xv. 1 to 8, 9 to 19 ; xxi. 15, 16, 17.

1018. The reason that it is here again said, "Be ye fruitful and multiply," in like manner as in the first verse of this chapter, is, because here there is a conclusion, viz. that all things would succeed well, and would be fruitful and multiply, if they were careful not to do those things which are signified by the eating of blood, and by the shedding of blood, that is, if they would not extinguish charity by hatreds and by profanations.

1019. Verse 8. *And God said unto Noah, and to his sons with him, saying.* These words signify the truth of those things which follow concerning the spiritual church, which is meant by Noah and his sons with him.

1020. That this is the signification of those words, may appear from this, that all things which are reduced into an historical form, from the first chapter of Genesis to Eber in the eleventh chapter, have a different signification from what appears in the letter, and that the historical relations there, are only made historical, according to the custom of the most ancient people, who, when they would testify the truth of any thing, said, that Jehovah said, but in the present case that God said, because it is treated concerning the spiritual church : in like manner when any truth was accomplished, or came to pass.

1021. That by Noah and his sons with him, is signified the Ancient Church, was shown above, and will appear in what follows in this chapter, wherefore there is no need of delaying to confirm it.

1022. Verses 9, 10. *And I, behold I, establish my covenant with you, and with your seed after you ; and with every living soul that is with you, to the fowl, to the beast, and to every wild beast of the earth with you : of all that go forth from the ark, as to every wild beast of the earth.* And I, behold I establish my covenant, signifies the Lord's presence in charity : with you, signifies the regenerate spiritual man : and with your seed after you, signifies those who are created anew : with every living soul that is with you, signifies in general all things which are

with the regenerate man : to the fowl, signifies in particular his intellectuals : to the beast, signifies in particular the new things of his will : to every wild beast of the earth, signifies his inferior intellectuals, and things voluntary thence derived : with you, signifies here, as before, what is with the regenerate spiritual man : of all that go forth from the ark, signify the men of the church : as to every wild beast of the earth, signifies the men out of the church.

1023. "And I, behold I establish my covenant." That these words signify the Lord's presence in charity, may appear from the signification of a covenant, concerning which, see n. 666, where it was shown, that a covenant signifies regeneration, and indeed the conjunction of the Lord with the regenerate man by love ; and that the heavenly marriage is the very essential covenant ; consequently the same is true of the heavenly marriage with every regenerate man. The nature of this marriage, or covenant, was also shown above ; with the man of the Most Ancient Church, the heavenly marriage had place in his voluntary proprium ; but with the man of the Ancient Church the heavenly marriage had place in his intellectual proprium ; for when the voluntary of man was become altogether corrupt, then the Lord miraculously separated his intellectual proprium from that corrupt voluntary proprium, and in his intellectual proprium formed a new will, which is conscience, and into conscience insinuated charity, and into charity innocence, and thus joined himself, or what is the same thing, entered into covenant, with man. So far as the voluntary proprium of man can be separated from this intellectual proprium, so far the Lord can be present with him, or join himself, or enter into covenant with him : temptations and similar means of regeneration have this effect, to cause the voluntary proprium of man to rest, as if it were annihilated, and as it were dead, and as far as this is effected, so far the Lord can operate by conscience implanted in charity in man's intellectual proprium. This then is what is here called a covenant.

1024. That with you signifies the regenerate spiritual man, appears from what has often been said above, viz. that Noah and his sons signify the spiritual church, which succeeded the most ancient celestial church ; and because the church, they signify every particular man of the church, thus the regenerate spiritual man.

1025. That with your seed after you signifies those who are

created anew, appears from the signification of seed, and also from what follows ; from the signification of seed, as seed in a literal sense signifies posterity, but in an internal sense faith ; and because, as has been frequently said above, there is no faith unless there be charity, therefore it is charity itself which is meant by seed in an internal sense : it appears also from what follows, inasmuch as it is there treated, not only concerning the man who is within the church, but also concerning the man who is out of the church, thus concerning the whole human race. Wherever there is charity, even with nations most remote from the church, there is seed, for heavenly seed is charity ; for no man can do any thing of good from himself, but all good is from the Lord, and the good which the gentiles do is also from the Lord, concerning whom, by the Divine Mercy of the Lord, in what is to follow. That the seed of God is faith, was shown above, n. 255 ; by faith is there and in other places meant charity whence faith is derived, for there is no faith, which is faith, except the faith of charity : the like is signified in other parts of the Word, where seed is named, as where mention is made of the seed of Abraham, or of Isaac, or of Jacob, there is signified love or charity ; for Abraham represented celestial love, Isaac spiritual love, which are of the internal man, and Jacob the same loves, but which are of the external man ; so, not only in the prophetic parts of the Word, but also in the historical. The historical narratives of the Word are not perceived in heaven, but only the things signified thereby. The Word was written not only for man, but also for angels : whilst man reads the Word, and receives thence only the literal sense, the angels at the same time receive not the literal but the internal sense ; the material, worldly, and corporeal ideas, which man has whilst he reads the Word, become spiritual and celestial ideas with the angels : as when man reads about Abraham, Isaac, and Jacob, then the angels do not think at all concerning Abraham, Isaac, and Jacob, but concerning those things which are represented and thus signified by them : in like manner, when man reads about Noah, Shem, Ham, and Japheth, the angels know nothing of these persons, and perceive nothing but the Ancient Church, and the interior angels do not even perceive the church, but the faith of that church, and according to the series, the state of the things treated of : thus also when mention is made of seed in the Word, as here concerning Noah, that a covenant should be established with them, and with their seed after them, the

angels do not perceive their posterity, for there was no such person as Noah, that being the name of the Ancient Church, but by seed they understand charity, which was the essential of the faith of that church: in like manner, when in the historical relations concerning Abraham, Isaac, and Jacob, mention is made of their seed, the angels never understand thereby their particular posterity, but all throughout the universe, as well those who are within the church, as those who are without, with whom there is heavenly seed, or charity; yea the interior angels perceive thereby love itself abstractedly, which is heavenly seed. That by seed is signified love, and also every one who has love, appears from the following passages: concerning Abraham. "Jehovah said, To thy seed will I give this land," Gen. xii. 7: again, "All the land which thou seest, to thee will I give it, and to thy seed for ever; and I will make thy seed as the dust of the earth," Gen. xiii. 15, 16: they who abide in the sense of the letter, conceive no other idea, than that by seed here is meant the posterity of Abraham, and by land the land of Canaan; and the more, because that land was given to his posterity; but they who are in the internal sense, as the whole heaven is, by the seed of Abraham perceive nothing else but love, and by the land of Canaan, nothing else but the Lord's kingdom in the heavens and on the earths, and by its being given to Abraham's posterity, merely a representative; concerning which, by the Divine Mercy of the Lord, more will be said elsewhere. In like manner in another place, concerning Abraham, "Jehovah led him forth abroad, and said, Look up now towards heaven, and number the stars, if thou be able to number them: and he said unto him, So shall thy seed be," Gen. xv. 5: here in like manner, because Abraham represented love, or saving faith, by his seed in an internal sense no other posterity is meant than all throughout the universe who are in love. In like manner: "I will establish my covenant between me and thee and thy seed after thee, and I will give to thee and to thy seed after thee, the land of thy sojournings, all the land of Canaan for an eternal possession, and I will be to them as a God: this is my covenant which thou shalt keep between me and you, and thy seed after thee: every male shall be circumcised to you," Gen. xvii. 7, 8, 10; where to establish a covenant signifies in like manner the conjunction of the Lord with men, throughout the universe, by love, which love was represented by Abraham; hence it is evident what is meant by



his seed, viz. all in the universe who are in love : the covenant was circumcision, here treated of, by which in heaven is never understood the circumcision of the flesh, but of the heart, which is the circumcision of those who are in love : circumcision was a representative of regeneration by love, as is clearly explained in Moses : " Jehovah God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest live," Deut. xxx. 6 ; from which words it appears what circumcision is in its internal sense ; wherefore in whatever place circumcision is mentioned nothing else is meant thereby but love and charity, and life thence. That by the seed of Abraham are signified all throughout the universe in whom is love, appears also from the Lord's words to Abraham and to Isaac ; to Abraham, on his willingness to sacrifice Isaac, as he was commanded : " In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea-shore, and thy seed shall inherit the gate of thy enemies, and in thy seed shall all the nations of the earth be blessed," Gen. xxii. 17, 18 ; where it is very evident, that by seed are meant all throughout the universe, in whom is love. As Abraham represented, as was said, celestial love, so Isaac represented spiritual love, wherefore by the seed of Isaac nothing else is signified but every man with whom is spiritual love or charity : concerning whom it is thus written : " Sojourn in this land, and I will be with thee, and will bless thee, because to thee and to thy seed will I give all these lands, and will confirm the oath which I swore unto thy father Abraham, and I will cause thy seed to multiply as the stars of the heavens, and I will give to thy seed all these lands, and in thy seed shall all the nations of the earth be blessed," Gen. xxvi. 3, 4, 24 ; where it is plain that by all nations are meant those who are in charity : celestial love represented by Abraham, is as a father of spiritual love represented by Isaac, for the spiritual has birth from the celestial, as was shown above. Jacob, because he represented the external things of the church, which have their existence from things internal, consequently all things in the external man which are derived from love and charity, therefore by his seed are signified all in the universe who practise external worship, in which is internal, and who do works of charity in which is charity from the Lord : concerning this seed it is said to Jacob, when he had seen a ladder in his dream, " I Jehovah, the God

of thy father Abraham, and the God of Isaac, will give the land on which thou liest to thee and to thy seed, and thy seed shall be as the dust of the earth ; and in thee and in thy seed shall all the families of the ground be blessed," Gen. xxviii. 13, 14 ; chap. xxii. 12 ; xlviii. 4. That seed has no other signification, besides the passages quoted from the Word, n. 255, may appear also from the following ; in Isaiah : "Thou Israel my servant, Jacob whom I have chosen, the seed of Abraham my friend," xli. 8 ; treating of the regeneration of man ; where Israel and Jacob, as is frequently the case, are distinguished, and by Israel is signified the internal spiritual church, by Jacob the external of the same, and each is called the seed of Abraham, that is, of the celestial church, because the celestial, spiritual, and natural succeed each other. In Jeremias : "I had planted thee wholly a noble vine, a seed of truth ; how art thou turned into the degenerate plant of a strange vine unto me?" ii. 21 ; concerning the spiritual church which is a noble vine, whose charity or faith of charity, is called the seed of truth. Again in the same prophet : "As the host of heaven is not numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto him," xxxiii. 22 ; where seed plainly signifies heavenly seed, for by David is signified the Lord ; that the seed of David was not as the host of heaven which is not numbered, nor as the sand of the sea which is not measured, is plain to every one. In the same prophet : "Behold the days come, saith Jehovah, that I will raise unto David a righteous branch, and a king shall reign, shall act intelligently, and shall do judgment and justice on 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 : wherefore behold the days come, saith Jehovah, that they shall no more say, Jehovah liveth, who caused the children of Israel to come up out of the land of Egypt ; but Jehovah liveth, who caused to come up, and who led the seed of the house of Israel from the land of the north," xxiii. 6, 6, 8 : in this passage wholly other things are signified than what appear in the letter, for by David is not meant David, nor by Judah Judah, nor by Israel Israel, but by David is meant the Lord, by Judah what is celestial, by Israel what is spiritual ; wherefore by the seed of Israel are meant those in whom is charity, or the faith of charity. In David : "Ye that fear Jehovah praise him ; all ye seed of Jacob glorify him ; and fear him all ye seed of Israel," Psalm xxii. 23 ; where

by the seed of Israel no other seed is meant than the spiritual church. In Isaiah: "The stock thereof shall be the seed of holiness," vi. 13; for remains, which are holy, as being of the Lord. In the same prophet: "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall possess it, and my servants dwell therein," lxxv. 9; concerning the celestial church external and internal. Again in the same prophet: "They shall not generate to perturbation, they are the seed of the blessed of Jehovah, and their offspring with them," lxxv. 23; where concerning the new heavens and the new earth, or the Lord's kingdom, such as dwell therein, being begotten or regenerated of love, are called the seed of the blessed of Jehovah.

1026. "With every living soul that is with you." That these words signify in general all things that are with the regenerate man, may appear from what goes before, and from what follows, and also from the signification of the word *living*, or *alive*. Every thing is said to be alive, which receives life from the Lord; the living soul is every thing which lives thence in the regenerate man; for according to the life which the regenerate man receives, every thing with him lives, both his rationals and his affections; which life appears before the angels in every particular of his thought and speech, though not so before man.

1027. That "to the fowl" signifies in particular his intellectuals, appears from what has been above said and shown concerning fowl, as in n. 40, 776.

1028. That "to the beast" signifies in particular what belongs to his new will, appears also from what was said and shown above concerning beasts, and their signification; as in n. 45, 46, 142, 143, 246, 776.

1029. That "to every wild beast of the earth," signifies his inferior intellectuals and things voluntary thence derived, appears also from what was shown above concerning the signification of wild beast: for there are with every man things interior and things exterior; interior things are rationals, which are here signified by fowl, and are affections which are signified by beast; exterior things are scientifics and pleasures, which are here signified by the wild beasts of the earth. That by the fowl, beast, and wild beast, is not signified any fowl, beast, or wild beast, but what is alive with the regenerate man, every one may know and conclude from this, that a covenant cannot be entered into by God with brute animals; for it is said, I establish my cove-

nant with every living soul that is with you to the fowl, to the beast, and to the wild beast of the earth with you; but with man, who as to his interiors and exteriors is thus described.

1030. That by all that go forth of the ark are signified the men of the church; and that by every wild beast of the earth is signified the man who is out of the church, may appear from the series of things in the internal sense: for all things that went forth out of the ark were mentioned before, as every living soul as to the fowl, the beast, and the wild beast of the earth: here it is again said, "Of all that go forth out of the ark as to the wild beast of the earth:" thus the wild beast of the earth is mentioned a second time, which repetition would not have been unless something else was here understood. Then also it follows, "And I establish my covenant with you," which was likewise said before. Hence it appears that by those that go forth out of the ark are signified the regenerate, or men of the church, and by the wild beast of the earth, all in the universe who are out of the church. The wild beast of the earth, when by it are not understood living creatures, signifies in the Word such things as are more vile, and have in them more or less of a savage nature, and this with reference to the things concerning which it is treated: when it is concerning the things which are in man, then the wild beast of the earth signifies inferior things, which belong to the external man and to the body, as just above in this verse, consequently things more vile; when it is concerning an entire society, which is called a compound man, or a compound person, then the wild beast of the earth signifies those who are not of the church, because more vile; and so forth, it being predicated with reference to the subject treated of. As in Hosea: "In that day will I make a covenant for them with the wild beast of the field, and with the fowl of the heavens, and with the creeping thing of the earth," ii. 18. In Isaiah: "The wild beast of the field shall honor me, because I have given waters in the wilderness," xliii. 20. In Ezekiel: "All the fowls of the heavens made their nests in his boughs, and under his branches did every wild beast of the field bring forth young, and under his shadow dwelt all great nations," xxxi. 6.

1031. Verse 11. *And I establish my covenant with you, and all flesh shall not be any more cut off by the waters of a flood; and there shall not any more be a flood to destroy the earth.* And I establish my covenant with you, signifies the presence of the Lord with all men whatever in whom is charity, and refers

to those that go forth out of the ark, and to every wild beast of the earth, that is, to the men within the church, and to the men out of the church : and all flesh shall not be any more cut off by the waters of the flood, signifies, that they should not perish as did the last posterity of the Most Ancient Church : and there shall not be any more a flood to destroy the earth, signifies, that such a deadly and suffocating persuasion should not exist.

1032. "And I establish my covenant with you." That these words signify the presence of the Lord with all men in whom is charity, and have relation to those that go forth out of the ark, and to every wild beast of the earth, that is, to the men within the church, and to the men out of the church, appears from what has been said just above. With respect to the Lord's entering into a covenant, or by charity joining himself with those who are out of the church, and are called gentiles, the case is this : The man of the church supposes that all who are out of the church, who are called gentiles, cannot be saved, by reason that they have no knowledges of faith, and therefore are altogether ignorant of the Lord, saying that without faith, and without a knowledge of the Lord, there is no salvation ; thus he condemns all who are out of the church : yea, in many cases, they who are in some doctrine, even though it be a heresy, are of such a persuasion, that they think none can be saved who are without, or who do not think as they do ; when yet the case is altogether otherwise ; the Lord has mercy towards the whole human race, and is desirous to save all universally, and to draw them to himself. The mercy of the Lord is infinite, nor does it suffer itself to be confined to those few who are within the church, but extends itself to all throughout the world : that they are born out of the church, and are thereby in ignorance of faith, is not their blame, nor is any one ever condemned for not having faith towards the Lord, because they know nothing of Him. What considerate person could ever maintain, that the greatest part of mankind must perish in eternal death, because they were not born within Europe, which respectively contains very few ? or that the Lord would permit so great a multitude of men to be born, in order to perish in eternal death ? This would be contrary to the Divine, and contrary to mercy : and besides, they who are out of the church, and are called gentiles, live a much more moral life than they who are within the church, and much more easily embrace the doctrine of true faith. This appears very evident from souls in another life ; the worst of all

come from what is called the Christian world, bearing a mortal hatred both towards their neighbor and towards the Lord, and being more addicted to adultery than any others on the face of the earth: but not so with those who come from other parts of the globe; for many of those who have worshiped idols are of such a spirit that they have the utmost horror at hatred and adultery, and are afraid of Christians who indulge in those vices, and make no scruple of torturing any one: yea, the gentiles are such, that when they are informed by the angels concerning the truths of faith, and that the Lord rules the universe, they willingly hear it, and give a ready admission to the faith, and thus reject their idols; wherefore the gentiles, who have lived a moral life, in mutual charity, and in innocence, are regenerated in another life. During their abode in the world, the Lord is present with them in charity, and innocence, for there is nothing of charity and innocence but from the Lord: the Lord also gives them a conscience of what is right and good according to their religious principles, and into that conscience insinuates innocence and charity, and when innocence and charity are in the conscience, they easily suffer themselves to be imbued with the truth of faith from good. The Lord himself has thus taught this in Luke: "Then said one unto Jesus, Lord, are there few that be saved? He said unto them, Ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, but yourselves thrust out; and they shall come from the east, and the west, and the north and the south, and shall sit down in the kingdom of God; and behold, there are last which shall be first, and there are first which shall be last," xiii. 23, 28, 29, 30. By Abraham, Isaac, and Jacob, are here meant all those who are in love, as was shown above.

1033. It was said that the gentiles, according to their religious principles, are gifted with a conscience of what is right and good, which is thus: Conscience in general is either true, spurious, or false. A *true* conscience is that which is formed by the Lord from the truths of faith, with which when a man is gifted, he fears to act contrary to the truths of faith, because thereby he would act contrary to conscience: this conscience none can receive, but they who are in the truths of faith; wherefore also not many in the Christian world, for every one sets up his own dogma as the truth of faith; nevertheless all who are regenerated receive conscience when they receive charity, for charity is the fundamental of conscience. A *spu-*

*rious* conscience is that which is formed with the gentiles out of the religious principles into which they were born and educated, to act against which is to act against conscience: when the conscience of these is founded in charity, and in mercy, and in obedience, then they are such as to be capable in another life of receiving a true conscience, and do receive it; for they love nothing before and better than the truth of faith. A *false* conscience is that which is formed not from things internal, but from things external, that is, not from charity, but from the love of self and of the world; for there are some who seem to themselves to act against conscience, when they act against the neighbor, and also then seem to themselves to be inwardly tortured; but the reason is, because they have a perception in their minds that their own life, or honor, or reputation, or wealth, or gain, are endangered, and thus that self is injured: some receive hereditarily a kind of tender-heartedness of this sort, and some acquire it for themselves; but it is a false conscience.

1034. That all flesh being no more cut off by the waters of a flood, signifies that they should not perish as the last posterity of the Most Ancient Church, appears from what was said above concerning the antediluvians who perished, and who were they who were cut off by the waters of a flood. It was shown above, n. 310, how this was, viz. that the last posterity of the Most Ancient Church was of such a nature, that when their voluntary, their intellectual also was corrupt at the same time, so that with them the intellectual could not be separated from their voluntary, and a new will be formed in the intellectual, such was the coherence of each part of the mind with the other: and because this was foreseen, it was also provided by the Lord that the intellectual with man might be separated from his voluntary, and so be renewed: and whereas it was thus provided, that man should not afterwards exist of such a quality as that most ancient people, therefore it is here said, that no flesh should any more be cut off by the waters of a flood.

1035. "And there shall not be any more a flood to destroy the earth:" that it signifies that such a deadly and suffocative persuasion should no longer exist, may appear from the signification of a flood in respect to the antediluvians who perished, spoken of above; and also from their dire persuasions, concerning which, see n. 310, 563, 570, 581, 586, and further from what is said concerning the succeeding church called Noah; and likewise from what follows concerning the rainbow.

1036. Verse 12, 13. *And God said, This is the token of the covenant which I give between me and you, and every living soul which is with you, for generations of the age. I have given my bow in the cloud, and it shall be for a token of the covenant betwixt me and the earth.* And Jehovah said, signifies that it was so: this is a token of the covenant, signifies a mark of the Lord's presence in charity: which I give between me and you, signifies the conjunction of the Lord with man by charity: and between every living soul that is with you, signifies, as above, all things that are regenerated with man: for generations of the age, signifies all who are perpetually created anew: I have given my bow in the cloud, signifies the state of the regenerate spiritual man, which is like a rainbow; the cloud signifies the obscure light in which the spiritual man is with respect to the celestial man: and it shall be for a token of the covenant between me and the earth, signifies as before, a mark of the Lord's presence in charity; earth here is man's proprium. All these things regard the spiritual regenerate man, or the spiritual church.

1037. That by God's saying is signified that it was so, was said and shown above; for to say, or the saying of God, or Jehovah, signifies that it was so. The most ancient people, in their historical relations of the things of the church, when they wished to affirm that a thing was so, said, God said, or Jehovah said, and this was with them a form of assertion and confirmation.

1038. That by a token of the covenant is signified a mark of the Lord's presence in charity, appears from the signification of a covenant and the token of a covenant; that a covenant signifies the Lord's presence in charity, was shown above, chap. vi. verse 18, and in this chap. verse 9. That a covenant is the Lord's presence in love and charity, appears from the nature of a covenant: every covenant is for the sake of conjunction, to wit, that the parties may live mutually in friendship, or in love; hence marriage is also called a covenant: the conjunction of the Lord with man is not given except in love and charity; for the Lord is essential love and mercy, He wills to save every one, and with a strong force to draw him to heaven, that is, to himself: hence every one may know and conclude, that no one can ever be joined with the Lord except by that which He is, that is, unless he makes a like, or makes one with Him, that is, unless he loves the Lord in return, and loves his neighbor as



himself: hereby alone conjunction is effected: this is the very essence of a covenant: and when conjunction does hence take place, then it manifestly follows, that the Lord is present. The presence of the Lord is indeed with every man, but it is nearer or remoter, according to his approaches to love, or distance from love. Inasmuch as a covenant is the Lord's conjunction with man by love, or what is the same, the Lord's presence with man in love and charity, the covenant itself is called in the Word a covenant of peace, for peace signifies the kingdom of the Lord, and the kingdom of the Lord consists in mutual love, in which alone there is peace; as in Isaiah: "The mountains shall depart and the hills shall be removed, and my mercy shall not depart from thee, neither shall the covenant of my peace be removed, saith Jehovah that hath mercy on thee," liv. 10, where mercy, which is of love, is called the covenant of peace. In Ezekiel: "I will raise up one shepherd over them, and he shall feed them, my servant David; he shall feed them, and shall be a shepherd unto them, and I will make with them a covenant of peace," xxxiv. 23, 25; where by David is plainly meant the Lord; His presence with the regenerate man is described by his feeding them. Again, in the same prophet: "My servant David shall be a king over them, and there shall be one shepherd for them all; and I will make with them a covenant of peace, a covenant of eternity shall be with them, and I will give them, and multiply them, and will place my sanctuary in the midst of them for ever; and I will be to them for a God, and they shall be to me for a people," xxxvi. 24, 26, 27; where in like manner by David is meant the Lord; by a sanctuary in the midst of them is meant love; by being to them for a God, and they being to him for a people, is meant the presence and conjunction of the Lord in love, which is called a covenant of peace and a covenant of eternity. In Malachi: "Ye shall know that I have sent this commandment unto you, that my covenant may be with Levi, saith Jehovah Sabaoth; my covenant was with him of lives and of peace, and I gave them to him with fear, and he shall fear me," ii. 4, 5. Levi in a supreme sense is the Lord, and hence the man who is in love and charity, wherefore the covenant of lives and of peace with Levi, is in love and charity. So in Moses concerning Phinehas: "Behold, I give unto him my covenant of peace, and it shall be with him, and with his seed after him, the covenant of an everlasting priesthood," Numb. xxv. 12, 13; where by Phinehas

is not meant Phinehas, but the priesthood which was represented by him, which signifies love and the things which are of love, as all the priesthood of that church signified; it must be plain to every one that Phinehas had not an everlasting priesthood. Again, in Moses: "Jehovah thy God, God Himself, the faithful God, that keepeth covenant and mercy with them that love him, and keep his commandments to the thousandth generation," Deut. vii. 9, 12; where it is very evident, that the presence of the Lord with man in love is a covenant, for it is said that it is with them that love Him and keep his commandments. Inasmuch as a covenant is the conjunction of the Lord with man by love, it follows, that it is also conjunction by all things that are of love, such as are the truths of faith, which are called precepts; for all precepts, yea, the law and the prophets, are founded in this single law, that men should love the Lord above all things, and the neighbor as themselves, as appears from the Lord's words, Matt. xxii. 34 to 39, Mark xii. 28 to 35; wherefore also the tables on which the ten commandments were written, are called the tables of the covenant. Inasmuch as a covenant, or conjunction, is by the laws or commandments of love, it was also effected by the laws of society in the Jewish Church enacted by the Lord, which are called testimonies; and also by the rites of the church enjoined by the Lord, which are called statutes. All these things are said to belong to the covenant, because they have respect to love and charity; as it is read concerning King Josiah: "The king stood upon a pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies and his statutes, with all the heart, and with all the soul, to establish the words of the covenant," 2 Kings xxiii. 3. Hence then it appears what is meant by a covenant, and that the covenant is internal, for the conjunction of the Lord with man is effected by things internal, and not by things external separate from internal; external things are only types and representatives of internal things, as the action of man is a representative type of his thought and will, and as a work of charity is a representative type of charity within in the spirit [animus] and mind; thus all the rites of the Jewish Church were types representative of the Lord, consequently of love and charity, and of all things thence derived; wherefore the covenant and conjunction is effected by the internal things of man, external things being only *tokens* of a covenant, as also they are called. That a covenant or con-

junction is effected by things internal, plainly appears; as in Jeremiah: "Behold the days come, saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah, not as the covenant which I made with their fathers, for they rendered my covenant of none effect; but this is the covenant which I will make with the house of Israel after those days, I will give my law in the midst of them, and write it on their hearts," xxxi. 31, 32, 33; concerning a new church, where it is plainly said that the very essential covenant is effected by things internal, and indeed in the conscience, on which is inscribed the law, all which, as was said, is of love. That external things are not a covenant, unless internal things be adjoined to them, and thus by union act as one and the same cause, but that they are tokens of a covenant, that by them, as by representative types, the Lord might be kept in remembrance, appears from this, that the sabbath and circumcision are called tokens of the covenant. The sabbath, in Moses: "The children of Israel shall keep the sabbath, to make the sabbath, throughout their generations, an eternal covenant; it is a sign between me and the children of Israel for ever," Exod. xxxi. 16, 17: and the circumcision, in the same, "This is my covenant which ye shall keep between me and you, and between thy seed after thee; every male shall be circumcised to you; and ye shall circumcise the flesh of your foreskin, and it shall be for a token of the covenant between me and you," Gen. xvii. 10, 11. Hence blood is also called the blood of the covenant, Exod. xxiv. 7, 8. External rites were for this reason particularly called tokens or signs of the covenant, as serving to suggest the remembrance of things interior, that is, of the things which they signified; all the rites of the Jewish Church were nothing else: wherefore also those things are called signs, which suggested to them the remembrance of interior things; as that they should bind the first commandment on the hand, and for frontlets; as in Moses: "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy strength; and thou shalt bind these words for a sign upon thy hand, and they shall be for frontlets between thine eyes," Deut. vi. 5, 8; chap. xi. 13, 18; where the hand signifies will, as denoting power, for power is of the will; and frontlets between the eyes signify understanding; thus the sign signified a remembrance of the first commandment, or of the sum and substance of the law, that it might be continually in the will and continually in

the thought, that is, that the Lord and his love might be present in all will and in all thought: such is the presence of the Lord, and of mutual love derived from him, with the angels, concerning which continual presence, and the nature of it, more will be said, by the Divine Mercy of the Lord, in the following pages. The case is the same here, where it is said, "This is a token of the covenant which I give between me and you; I have given my bow in the cloud, and it shall be for a token of the covenant between me and the earth;" a token here signifies nothing else than a mark of the Lord's presence in charity, thus a remembrance in man. But how such a mark and remembrance could be suggested hence, or from the bow in the cloud, will be shown, by the Divine Mercy of the Lord, in what follows.

1039. "Which I give between me and you." That this signifies the conjunction of the Lord with man by charity, appears from what has been said concerning a covenant, and the token of a covenant; for a covenant is the Lord's presence in charity: between me and you is conjunction thence: to give is to cause it to be.

1040. "And between every living soul that is with you." That these words signify all things which are regenerated with man, appears from the signification of living soul, concerning which see above, verse 10. For the soul in the Word signifies, as was said, all life, as well the internal in man as the external, and also the life of animals, by reason that they signify those things which are in man; but, properly, the living soul is what receives life from the Lord, that is, what is regenerate, because this alone lives; and whereas the soul signifies life as well internal as external with man, a living soul signifies in one complex all things which are regenerate with man. With man there are things voluntary, and things intellectual, which are perfectly distinct from each other, and with a living man all and every thing thence derived is alive. For the case is this: Such as the man is, such are all things and each that are with him; the general principle of life is in each single thing, for what is general is from single parts, as from its particulars, otherwise no general could possibly exist, for it is called a general principle because it exists from particulars; wherefore such as man's life is in the general, such also is his life in particulars, nay, in the smallest particulars of his tendency and intention, or will, and in the smallest particulars of his thought, so that there is not the least assignable portion of an idea in which is not a similar life; as

for example, he who is of a haughty temper, there is the haughty in each particular tendency of his will, and in each particular idea of his thought: the covetous person is in like manner influenced by covetousness; he who hates his neighbor, by hatred; so he who is stupid, by stupidity; and he who is insane, by insanity. As this is the case with man, therefore in another life he is known as to his quality by a single idea only of his thought. When man is regenerate, then all things and each with him are regenerate, that is, have life, and indeed, so much of life, as his voluntary proprium, which is defiled and dead, could be separated from the new voluntary and intellectual which he has received from the Lord. Wherefore as it is here treated of the regenerate man, the living soul signifies all things which are regenerate with him, which in general are his things intellectual and voluntary, as well interior as exterior, which were above in the tenth verse expressed by the fowl, and the beast, and the wild beast of the earth; for it is said, "I establish my covenant with every living soul, to the fowl, to the beast, and to the wild beast of the earth."

1041. That by the generations of the age, are signified all who are perpetually created anew, appears from the signification of the generations of the age. Generations are the posterities which are from what is prior, as from their parents; the age is what is perpetual. It is here treated of the things which are regenerate, wherefore by the generations of the age are meant those who are thence perpetually regenerated, that is, who are created anew; for all things in the internal sense are predicated with reference to the subject treated of.

1042. "I have given my bow in the cloud." One may wonder that the bow in the cloud, or rainbow, should be taken in the Word for the token of a covenant, when a rainbow is nothing else than something arising from a modification of the rays of light from the sun when falling upon drops of rain, nor any thing else than what is natural, nor like the other signs of a covenant in the church, mentioned just above; but that the bow in the cloud represents regeneration, and signifies the state of the regenerate spiritual man, cannot be known to any one, unless it be given him to see, and thereby to know, the real nature of the case. The spiritual angels, who have all been men of the spiritual church made regenerate, in another life, when they are so presented to view, appear about the head as a rainbow; but the rainbows which appear are altogether according to the state

of the angels, and hence also they are known as to their quality in heaven and in the world of spirits: the reason why the resemblance as of a rainbow appears, is, because their natural things corresponding with spiritual present such an appearance, it being a modification of spiritual light from the Lord in their natural things: these angels are they, who are said to be regenerate by water and the spirit, whereas the celestial angels are regenerate by fire. With respect to things natural the case is this. In order to the existence of color, there must needs be some substance darkish and brightish, or black and white, on which, when the rays of light from the sun fall, according to the various temperature of the dark and bright, or black and white, from the modification of the influent rays of light, there exist colors, some of which take more or less from the darkish and black, some more or less from the brightish and white, and hence arises their diversity. The case is comparatively the same in spiritual things; where the dark is the intellectual proprium, or the false, and the black property is the voluntary proprium of man, or evil, which absorbs and extinguishes the rays of light; but the brightish and white is the truth and good which man thinks he does of himself, which reflects and rejects from itself the rays of light. The rays of light which fall thereon, and as it were modify them, are from the Lord, as from the sun of wisdom and intelligence, for the rays of spiritual light are no other, nor from any other source. It is from this ground of the correspondence of natural things with spiritual, that when in another life this is thus presented to view about the regenerate spiritual man, there is an appearance as of a bow in a cloud, which bow is a representation of what is spiritual in what is natural: with the regenerate spiritual man there is an intellectual proprium, into which the Lord insinuates innocence, charity, and mercy, and according to the reception of these gifts by man, appears his rainbow when it is presented to view, so much the more beautiful as his voluntary proprium is more removed, subdued, and reduced to obedience. To the prophets also, whilst they were in the vision of God, there appeared a bow like that in a cloud; as to Ezekiel: "Above the expanse, which was over the heads of the cherubim, was as the appearance of a sapphire stone, the likeness of a throne, the likeness as the appearance of a Man above upon it: and I saw as it were the appearance of a burning coal, as the appearance of fire, round about within it, from the appearance of his loins and upwards;

and from the appearance of his loins and downwards, I saw as it were the appearance of fire, and it had brightness round about, as the appearance of the bow when it is in the cloud in the day of rain, so was the appearance of the brightness round about ; this was the appearance of the likeness of the glory of Jehovah," i. 26, 27, 28 ; it may be manifest to every one that it was the Lord who thus appeared, and at the same time by Him was represented heaven, for He is heaven, that is, the all in all of heaven : He is the Man there spoken of ; the throne is heaven ; the burning coal according to the appearance of fire from the loins upwards, is the celestial of love ; the brightness of fire round about from the loins downwards as the bow in the cloud, is the celestial-spiritual : thus the celestial heaven, or the heaven of the celestial angels, was represented from the loins upwards, and the spiritual heaven, or the heaven of the spiritual angels, from the loins downwards ; for the things which are beneath from the loins, even through the feet to the soles of the feet, in the Grand Man signify natural things : hence also it is manifest, that the natural things of man, thus enlightened by spiritual light from the Lord, appear like a bow in the cloud. The appearance was also seen by John ; see Rev. iv. 2, 3, chap. x. 1.

1043. That a cloud signifies the obscure light in which the spiritual man is with respect to the celestial, may appear from what has been now said concerning the bow ; for the bow, or color of the bow, never exists but in a cloud ; the obscure, as was said, through which the rays of light shine, is what is changed into colors, so that according to the quality of the obscure, which is affected by the shining of the rays, so is the color : the case is similar with the spiritual man ; the dark with him, which is here called a cloud, is the false, which is the same as his intellectual proprium, into which proprium when innocence, charity, and mercy are insinuated by the Lord, then this cloud no longer appears as the false, but as a resemblance of truth, together with truth from the Lord, and hence is like a colored bow ; it is a sort of spiritual modification which can in nowise be described, and which, unless it be perceived by means of colors, and their origin, I know not whether it is possible to explain it to man's apprehension. What is the nature and quality of this cloud with the regenerate man, may appear from his state before regeneration. Man is regenerated by those things which he supposes to be the truths of faith : every one supposes his own religious tenets to be true, and hence he

receives conscience ; wherefore after he has received conscience, to act contrary to those things which are impressed upon him as the truths of faith, is with him to act against conscience : such is every regenerate person ; for many are regenerated of the Lord, whatever be their religious tenets, and when they are regenerated, they do not then receive any immediate revelation, except what is insinuated into them by the Word and the preaching of the Word ; but inasmuch as they receive charity, the Lord by charity operates on their cloud, whence arises light as when the sun's rays strike through a cloud, which then becomes more lucid, and is variegated with colors ; thus also there exists in the cloud the likeness of a bow : in proportion therefore to the great rarity of the cloud, that is, in proportion as it consists of a greater number of the truths of faith intermixed, in the same proportion the bow is more beautiful ; but in proportion as the cloud is denser, that is, consists of fewer truths of faith, in the same proportion is the bow less beautiful ; innocence adds much of beauty, causing as it were a living brightness in the colors. All appearances of truth are clouds, in which a man is whilst he abides in the literal sense of the Word ; for in the Word, things are expressed according to appearances : but when a man believes the Word in simplicity, although he abides in appearances, and has charity, this cloud is respectively of little density : in this cloud, conscience is formed by the Lord with the man who is within the church. All ignorances of truth are also clouds, in which man is, when he does not know what is the truth of faith, in general when he does not know what the Word is, and still more when he has not heard of the Lord : in this cloud conscience is formed by the Lord with the man who is out of the church ; for in ignorance itself there may be innocence, and thus charity. All falsities also are clouds, but these clouds are darkness, and are either with those who have a false conscience, of which above, or on those who have no conscience. These are in general the qualities of clouds : as to their quantity, there are with man so large clouds, and so dense, that if he knew it, he would wonder that the rays of light from the Lord could ever pass through them, and that man could be regenerated : he who thinks that he has a cloud of the least magnitude, has sometimes one of the greatest, and he who believes that he has the greatest, may have less. Such are the clouds with the spiritual man ; but with the celestial man they are not so large, inasmuch as he has love



towards the Lord, which love is implanted in his voluntary part, and therefore he does not receive conscience like the spiritual man, but the perception of good and thereby of truth from the Lord. When the voluntary of man is such, that he can receive the rays of celestial flame, then his intellectual is thence illustrated, and by virtue of love he knows and perceives all the truths of faith; his voluntary is then like a little sun, from which the rays flow into his intellectual part; such was the man of the Most Ancient Church. But when the voluntary of man is altogether corrupt and infernal, and therefore a new will, which is conscience, is formed in his intellectual part, as was the case with the man of the Ancient Church, and as is the case with every regenerate man of the spiritual church, then there is a dense cloud, for he must needs learn what is true and good, and has no perception whether it be so; and then also there is a continual influx of the false, which is the obscure of the cloud, proceeding from his black voluntary, or through that from hell; this is the reason why the intellectual part can in nowise be enlightened with the spiritual man as with the celestial man. Hence it is, that a cloud in this passage signifies the obscure light in which the spiritual man abides with respect to the celestial man.

1044. "And it shall be for a token of the covenant between me and the earth." That these words signify a proof of the Lord's presence in charity, appears from what was said above; and that the earth here signifies man's proprium, appears from the internal sense and from the series itself of things; for it was said above, "This is a token of the covenant between me and you, and every living soul that is with you," by which words is signified whatever is regenerate; but here it is expressed otherwise, "It shall be for a token of the covenant between me and the earth;" from which circumstance, and also from a repetition of the expression "A token of the covenant," it is plain that somewhat else is here signified, and that the earth is that which is not regenerate, and which cannot be regenerate, which is man's voluntary proprium. For the regenerate man as to the intellectual part is of the Lord, but as to his voluntary part he is of self, which two parts in the spiritual man are opposite; but the voluntary part of man, although it is opposite, must nevertheless needs be present; for all that is obscure in his intellectual part, or all the density of his cloud, is thence, and thence continually flows; and in proportion to its influx, such is the

density of the cloud in the intellectual part, but in proportion as it is removed, in the same proportion the cloud is attenuated ; and hence it is that by earth is here signified man's proprium. That by the earth is signified man's corporeal, besides many other things, was shown above. The case in this respect is as with two, who were heretofore joined in a covenant of friendship, as were the will and the understanding with the man of the Most Ancient Church. When the friendship is broken, and enmity arises, as was the case when man altogether corrupted his voluntary, then, on entering again into a covenant, the party at enmity is presented in view, as if the covenant was with it, but the covenant is not with it, because it is altogether opposed and contrary, but with what flows thence, as was said, that is, with the intellectual proprium. The token or mark of the covenant is this, that in proportion as the Lord is present in the intellectual proprium, in the same proportion the voluntary proprium shall be removed : for these two are altogether like heaven and hell : the intellectual part of the regenerate man, by virtue of charity in which the Lord is present, is heaven ; his voluntary part is hell ; and as far as the Lord is present in heaven, so far hell is removed : for of himself man is in hell, but of the Lord he is in heaven ; and man is continually elevated from hell into heaven, and so far as he is elevated, so far his hell is removed. The token, therefore, or mark of the Lord's presence, is, that man's voluntary be removed, the removal whereof is effected by temptations, and by many other means of regeneration.

1045. What has been already said regards the regenerate spiritual man, or the spiritual church ; what now follows regards every man in general ; afterwards the man who is capable of being regenerated in particular.

1046. Verses 14, 15. *And it shall come to pass in my clouding a cloud upon the earth, and the bow is seen in the cloud ; and I will remember my covenant which is between me and you and every living soul in all flesh, and there shall not be any more waters for a flood to destroy all flesh.* And it shall come to pass in my clouding a cloud upon the earth, signifies, when by reason of man's voluntary proprium the faith of charity does not appear : and the bow is seen in the cloud, signifies, when nevertheless man is such that he can be regenerated : and I will remember my covenant which is between me and you, signifies, the mercy of the Lord in particular towards the regenerate,

and those who are capable of being regenerated: and between every living soul in all flesh, signifies, the whole human race: and there shall not any more be waters for a flood to destroy all flesh, signifies, that man's intellectual should no more be capable of imbibing such a persuasion, so as to perish like the posterity of the Most Ancient Church. These things regard every man in general.

1047. "And it shall come to pass in my clouding a cloud upon the earth;" that it signifies, when by reason of man's voluntary proprium the faith of charity does not appear, is evident from what was said just before concerning the earth, or man's voluntary proprium, that it is of such a nature, as to be continually infusing into the intellectual part of man what is obscure, or false, which is a clouding, and the source of every falsity. This may appear sufficiently plain from this consideration, that self-love and the love of the world, which are of man's will, are nothing but hatreds, for in proportion as any one loves himself, in the same proportion he hates his neighbor: and whereas these loves are so contrary to heavenly love, it must needs be that there will thence be a continual influx of such things as are contrary to mutual love, all which things in the intellectual part are falsities, and hence all that is obscure and dark therein. The false beclouds the true, just as a thick cloud does the light of the sun; and inasmuch as what is false and what is true cannot abide together, any more than darkness and light, it hence manifestly follows, that one retires as the other approaches; and whereas this takes place by turns, therefore it is here said, "In clouding a cloud upon the earth," that is, when by reason of the voluntary proprium there does not appear any faith of charity, or any truth and thence good, still less good and thence truth.

1048. "And the bow is seen in the cloud." That by these words is signified, when man is such as to be in a capacity of being regenerated, appears from the signification of a bow in the cloud, as being a token or mark of regeneration, as was said above. Moreover with respect to the bow in the cloud the case is this: Man, or the soul after the death of the body, is instantly known as to its quality; by the Lord it is known from eternity, and what the quality thereof will be to eternity; by the angels it is instantly perceived on the soul's first arrival in another life, inasmuch as there is a kind of sphere, which exhales as it were from every one's peculiar temper, or from each

particular with him, which sphere, wonderful as it may seem, is such, that it is thence perceived in what faith and what charity he is : this sphere it is, which, when it seems good unto the Lord, becomes visible by a bow ; concerning which sphere, by the Divine Mercy of the Lord, hereafter. Hence it may appear what is here signified by the bow when it is seen in the cloud, viz. that man is such as to be capable of being regenerated.

1049. “ And I will remember my covenant which is between me and you,” That these words signify the Lord’s mercy in particular towards the regenerate, and those who can be regenerated, follows also hence ; for, with the Lord, to remember is to be merciful. To remember cannot be predicated of the Lord, because from eternity he knows all things both in general and in particular ; but to be merciful may be predicated, because he knows that man is of such a nature, as was said, that his proprium is infernal, and that it is actually his hell ; for by his voluntary proprium, he has communication with hell ; which voluntary proprium, by virtue of such communication, and from itself is such, that it wishes nothing more earnestly, than to precipitate itself into hell, nor is it content with this, but wishes also to draw all in the universe with it : whereas man of himself is such a devil, and the Lord knows this, it follows that to remember the covenant means nothing else than to be merciful, and by divine means to regenerate, and to draw towards heaven with a mighty power, in proportion as man is such that it can be done.

1050. “ And between every living soul in all flesh.” That this signifies the whole human race, appears from the signification of the living soul in all flesh. Every man is called a living soul by virtue of the living principle which is with him : it would not be possible for any man to live, especially as man, unless he had with him some living principle, that is, unless he had somewhat of innocence, of charity, and mercy, or somewhat thence derived of a similar nature, and bearing resemblance thereto ; this somewhat of innocence, of charity, and of mercy, man receives from the Lord during his state of infancy and childhood, as may appear from the state of infants, and also from the state of childhood ; what man then receives, is preserved with man ; the things thus preserved, are called in the Word remains, which are of the Lord alone with man, and these things which are preserved, cause that man, when he comes to adult age, may be man : concerning these remains, see n. 468, 530, 560, 561,

562, 563, 576. That the states of innocence, of charity and of mercy, which man has had in his infancy and in the years of childhood, cause that man may be man, appears evident from this, that man is not born into any exercise of life, like the brute animals, but has all and every thing to learn, and what he learns becomes by exercise habitual, and as it were natural; for he cannot even walk or speak unless he be taught, and so in all other cases, which things by use become as it were natural to him: this is the case with the states of innocence, of charity, and of mercy, with which in like manner he is imbued from infancy, and unless these states were present with man, he would be much viler than a brute: these states, however, are such as man does not learn, but receives as a gift from the Lord, and which the Lord preserves with him; and these states, together with the truths of faith, are what are called remains, and are of the Lord alone: as far as man in adult age extinguishes these states, so far he becomes dead: when man is regenerated, these states are the beginnings of regeneration, and he is led into them, for the Lord, as was said above, operates by remains. These remains with every man are what are here called the living soul in all flesh. That all flesh signifies every particular man, and thus the whole human race, may appear from the signification of flesh every where in the Word; see what was shown n. 574; as in Matthew: "Except those days should be shortened, no flesh should be saved," xxiv. 22, Mark xiii. 3. In John: "Jesus said, Father glorify thy Son; as thou hast given him power over all flesh," xvii. 42. In Isaiah: "The glory of Jehovah shall be revealed, and all flesh shall see it," xl. 5; and again, "All flesh shall know that I, Jehovah, am thy Saviour," xlix. 26.

1051. "And there shall not any more be waters for a flood to destroy all flesh." That these words signify, that man's intellectual should no more be capable of imbibing such a persuasion, so as to perish like the last posterity of the Most Ancient Church, may appear from what has been frequently said and shown above concerning the waters of a flood, and also concerning the antediluvians who perished, viz. that with them not only the voluntary was destroyed and became infernal, but also the intellectual, so that they were incapable of being regenerated, that is, of having a new will formed in their intellectual part.

1052. Verse 16. *And the bow shall be in the cloud, and I see it, to remember the eternal covenant between God and every*

*living soul in all flesh that is upon the earth.* And the bow shall be in the cloud, signifies his state : and I see it, signifies, that he is such that he can be regenerated : to remember the eternal covenant, signifies, that the Lord may be present with him in charity : between God and every living soul in all flesh, which is upon the earth, signifies, every man who is in a capacity of receiving this gift. What is here said has regard in particular to the man who is capable of being regenerated.

1053. “And the bow shall be in the cloud.” That it signifies man’s state, appears from what was said and shown above concerning the bow in the cloud, viz. that man or the soul in another life is known amongst the angels by his sphere, and that this sphere, as often as it seems good unto the Lord, is represented by colors, such as are those of the rainbow, with a difference according to the state of each, in respect to faith towards the Lord, consequently in respect to the goods and truths of faith. In another life colors are presented to the sight which infinitely exceed the beauty of colors seen by the eyes on earth, both in their tints and brightness ; every color represents somewhat celestial and spiritual : these colors are from the light which is in heaven, and from the variegation of spiritual light, as was said above ; for the angels live in so bright a light that the light of this world is not to be compared with it : the light of heaven in which the angels live, is in respect to the light of this world, as the light of the sun at noon-day to the light of a candle, which is extinguished and becomes as nothing when the sun rises. There is in heaven celestial light, and spiritual light ; the celestial light, to speak comparatively, is as the light of the sun, and the spiritual light is as the light of the moon, but with every difference according to the state of the angel who receives the light : the case is similar in respect to colors, because they are derived from the light. The Lord Himself is a sun to the heaven of the celestial angels, and a moon to the heaven of the spiritual angels. These things appear incredible to those who have no conception of the life which souls live after death, but yet they are most true.

1054. That “I see it,” signifies that man is such as to be capable of being regenerated, appears from this, that to see any one, when it is predicated of the Lord, is to know his quality ; for the Lord knows all from eternity, and has no need to see what they are. When man is such that he can be regenerated, then it is predicated of the Lord that he sees him, as also that he

lifts up his countenance upon him ; but when man is incapable of being regenerated, then it is not predicated of him that the Lord sees, or that he lifts up his countenance upon him, but that he turns away his eyes, or his countenance, although it is not the Lord who turns away, but man : hence it is that when above it was treated of the whole human race, in which there are many who cannot be regenerated, it is not said, “When I see the bow in the cloud,” but, “when the bow is seen in the cloud,” verse 14. The case with seeing, when applied to the Lord, is similar to that of remembering, and signifies in an internal sense, to be merciful, concerning which above, n. 840, 1049. See also what was said, n. 626.

1055. “To remember the eternal covenant,” that it signifies that the Lord may be present with man in charity, appears from what was said and shown above concerning the signification of a covenant, viz. that no other covenant is eternal, but love towards the Lord and love towards the neighbor : this is eternal, because it is from eternity to eternity. The universal heaven is founded in love, nay, universal nature, for nothing exists in nature, in which is any union or conjunction, but what derives its origin from love, whether it be animate or inanimate ; for all that is natural exists from the spiritual, and what is spiritual from the celestial, as was said above, and hence love, or somewhat like love, is implanted in all things in general and in particular ; only with man there is not love, but what is contrary thereto, because man has destroyed the order of nature in himself ; but when he is capable of being regenerated, or of being again restored to order, and of receiving mutual love, then there is a covenant or conjunction by charity, which is the subject here treated of.

1056. “Between God and every living soul in all flesh, which is upon the earth.” That this signifies with every man, with whom this can be given, appears from what has been said, viz. that the subject treated of is concerning those who can be regenerated, wherefore such persons are signified by every living soul in all flesh.

1057. Verse 17. *And God said unto Noah, This is the token of the covenant which I establish between me and all flesh that is upon the earth.* God said unto Noah, signifies, that the church should know this : this is the token of the covenant which I establish between me and all flesh that is upon the earth, signifies, that the mark of the Lord’s presence in charity

was not only with the man of the church, but also with man out of the church.

1058. That God said to Noah, signifies, that the church should know this, appears from the series of things, which does not appear except from the internal sense, in which sense these things thus cohere ; first, it is treated of the spiritual regenerate man within the church ; secondly, of every man in the universe ; thirdly, of every man capable of being regenerated ; here is the concluding period, viz. that the church should know this. That Noah is the church was shown above, and that he is here the spiritual church in general is evident from this, that Noah alone is named : what he should know now follows.

1059. "This is the token of the covenant which I establish between me and all flesh that is upon the earth." That these words signify that a mark of the Lord's presence in charity, was not only with the man of the church, but also with the man out of the church, appears from the signification of all flesh, which is every man, consequently the whole human race. That it signifies the whole human race, as well what is within the church, as what is out of the church, appears not only from this, that it is called all flesh, but also from this, that it is not called, as before, the living soul in all flesh ; it is also rendered more evident, in that it is added, "which is upon the earth." That the Lord is equally present in charity with those who are out of the church and are called gentiles, as with those who are within the church, may be seen above, n. 932, 1032 ; nay, he is more present with them ; the reason is, because there is not so great a cloud in their intellectual part, as in general with those who are called Christians ; for the gentiles are ignorant of the Word, nor do they know what is meant by the Lord, consequently they do not know what is the truth of faith, wherefore they cannot be contrary to the Lord, and contrary to the truth of faith ; hence their cloud, not being contrary to the Lord, and contrary to the truth of faith, may be more easily dispersed when they are enlightened ; whereas with Christians there is a cloud contrary to the Lord, and contrary to the truths of faith, which cloud is so obscure as to cause darkness, and when hatred is in the place of charity, then it causes thick darkness : this is still more the case with those who profane the truths of faith, which the gentiles cannot do, because they live in ignorance of the truth of faith ; for none can profane what he is ignorant of as to its quality and being : this is the cause that more of the



gentiles are saved than of the Christians, which the Lord also has declared in Luke, xiii. 23, 28, 29, 30 ; besides that all their infants are of the Lord's kingdom, Matt. xviii. 10, 14 ; xix. 14 ; Luke xviii. 16.

1060. Verse 18. *And the sons of Noah that went forth out of the ark were Shem, and Ham, and Japheth ; and Ham is the father of Canaan.* By the sons of Noah that went forth out of the ark, are signified those who constituted the Ancient Church ; they that went forth out of the ark, signify those who are regenerated : Shem signifies the internal church ; Ham signifies the church corrupted ; Japheth signifies the external church ; Ham is the father of Canaan, signifies that out of the church corrupted there arose a worship in things external without things internal, which worship is signified by Canaan.

1061. That by the sons of Noah who went forth out of the ark are signified those who constituted the Ancient Church ; and that they who went forth out of the ark signify the regenerate, appears from all that follows, whereby it will be evidently seen how the case is.

1062. That Shem signifies the internal church, Ham the church corrupted, and Japheth the external church, also appears from what follows, for they are described as to their qualities. It was with the Ancient Church as with every church, viz. that there were in it those who were internal men, those who were corruptly internal, and those who were external ; the internal men are they who make charity the principal of faith ; the corruptly internal are they who make faith without charity the principal of faith ; the external are they who think little concerning the internal man, but nevertheless do works of charity, and observe in a holy manner the rites of the church. Besides these three kinds of men, there are no other who are to be called men of the spiritual church ; and whereas they were all men of the church, they are said to go forth out of the ark. They who were internal men in the Ancient Church, that is, they who made charity the principal of faith, were called Shem ; but they who are corruptly internal, that is, who made faith without charity the principal of faith, in the Ancient Church, were called Ham ; lastly, they who were external men, and thought little about the internal man, but still did works of charity, and observed sacredly the rites of the church, in the Ancient Church, were called Japheth : the nature and quality of each are described in what follows.

1063. That by Ham being the father of Canaan is signified, that from the church corrupted there arose a worship in externals without internals, which is signified by Canaan, appears in like manner from what follows, for the things contained in this verse are the premises of those which follow. That Ham signifies the church corrupted, that is, those who make faith separate from charity the principal of religion, appears in David, "He smote all the first-born in Egypt, the beginning of strength, in the tents of Ham," Psalm lxxviii. 51 : by the first-born of Egypt, was represented faith without charity ; that faith is called the first-born of the church, may be seen above, n. 352, 367 ; and that faith is thence called the beginning of strength, as here in David, may be seen, Gen. xlix. 3, where concerning Reuben, who, as the first-born of Jacob, represented faith, and is called the beginning of strength ; the tents of Ham are the worship thence : that tents signify worship may be seen above, n. 414, hence Egypt is called the land of Ham, Psalm cv. 23, 27 ; Psalm cvi. 22. Such as were called Ham in the Ancient Church, inasmuch as they lived in the indulgence of all evil lusts, and made a talk of salvation by faith without respect to their lives, appeared to the ancients to be black, by reason of the heat of their lusts, whence they were called Ham. Hence, because such care nothing how a man lives, provided he only frequents the ordinances of the church, for they still wish for some kind of worship, but have only what is external, rejecting that which is internal, which is of charity alone, hence Ham is called the father of Canaan.

1064. Verse 19. *These are the three sons of Noah, and by them was the whole earth overspread.* These three sons of Noah, signify these three kinds of doctrines, which are those of churches in general. And by them was the whole earth overspread, signifies, that hence were derived all doctrines, both true and false.

1065. That these three sons of Noah signify these three kinds of doctrines, which are those of churches in general, was said just above. There are indeed innumerable kinds of doctrines less universal, but there are not given more universal kinds ; they who do not acknowledge charity, nor faith, nor external worship, are not of any church ; wherefore it is not treated of such, because it is at present concerning the church.

1066. "And by them was the whole earth overspread,"—that it signifies, that hence was derived all doctrines, both true and false, appears from the signification of the earth. The

earth is used in the Word in various senses ; in a universal sense it signifies the place or tract of country where the church is, or where the church has been, as the land [or earth] of Canaan, the land of Judah, the land of Israel, thus universally it denotes the all of the church, for the earth is predicated from the man who dwells therein, as is known also in common discourse ; wherefore of old time, when they spake of the whole earth, they did not understand the whole habitable globe, but only the part of it where the church was, and thus the church itself ; as may appear from the following passages in the Word : In Isaiah, “ Jehovah maketh the earth empty ; the earth in emptying shall be emptied ; the earth shall mourn and be confounded ; and the earth shall be defiled under its inhabitants ; therefore shall the curse devour the earth ; and the inhabitants of the earth shall be burned, and few men left. The cataracts are open from on high, and the foundations of the earth are moved ; the earth is broken down in breaking ; the earth in dissolving is dissolved ; the earth in nodding is shaken ; the earth in reeling to and fro tottereth like a drunkard, and is shaken like a cottage ; and the transgression thereof shall be heavy upon it ; and it shall fall and not rise again,” xxiv. 1, 3, 4, 5, 6, 18, 19, 20, 21 : the earth signifies the people that are therein, and indeed the people of the church, consequently the church itself, and the things of the church, of which things, when they are vastated, it is predicated to be emptied, to be moved, to reel to and fro like a drunkard, to totter, to fall and not rise. That by the earth is signified man, and consequently the church, which is of man, appears in Malachi : “ All nations shall call you blessed, for ye shall be a delightsome land,” iii. 12. That the earth signifies the church, appears in Isaiah : “ Have ye not understood the foundations of the earth ? ” xl. 21 ; where foundations of the earth signify the foundations of the church. In the same prophet : “ Behold I create new heavens and a new earth,” lxxv. 17, lxxvi. 22, Rev. xxi. 1 ; new heavens and a new earth signify the kingdom of the Lord and the church. So in Zechariah : “ Jehovah that stretcheth out the heavens, and foundeth the earth, and formeth the spirit of man in the midst of him,” xii. 1 ; denoting the church. Thus also above, “ In the beginning God created the heavens and the earth,” Gen. i. 1 ; “ The heavens and the earth were finished,” Gen. ii. 1 ; “ These are the nativities of the heaven and the earth,” ii. 4 : denoting the church which was created, formed, and made. In Joel : “ The

earth was moved before him, the heavens trembled, the sun and the moon were darkened," ii. 10: denoting the church and the things appertaining to the church, which being vastated, the heavens and the earth are said to be moved, the sun and the moon to be darkened, that is, love and faith. In Jeremiah: "I saw the earth, and lo, it was void and empty, and the heavens, and they had no light," iv. 23; the earth here plainly signifies man, in whom there is not any thing of the church. In the same prophet: "The whole earth shall be desolate, and I will not make a consummation: for this shall the earth mourn, and the heavens shall be black," iv. 27, 28: denoting in like manner the church, whose exteriors are earth, and whose interiors are the heavens, of which it is predicated that they are black, and have no light, when there is no longer the wisdom of good, and the intelligence of truth; then also the earth is void and empty; and in like manner the man of the church, who should be a church. That by the *whole earth* is also meant only the church, appears in Daniel: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces," vii. 23: the whole earth denotes the church, and the things that are of the church; for in the Word it is not treated of monarchical powers, as in profane writers, but of the holy things and states of the church, which are signified by the kingdoms of the earth. So in Jeremiah: "A great storm shall be raised up from the sides of the earth, and the slain of Jehovah shall be in that day from the end of the earth even unto the end of the earth," xxv. 32, 33; where from the end of the earth to the end of the earth stands for the church, and for all that is of the church. In Isaiah: "The whole earth is at rest, and is quiet, they break forth into singing," xiv. 7: where the whole earth is put for the church. In Ezekiel: "As the whole earth rejoiceth," xxxv. 14; where also the whole earth denotes the church. In Isaiah: "I have sworn that the waters of Noah shall not any more pass over the earth," liv. 9; where earth is put for the church, for the subject there treated of is the church. Earth also, as in the Word it signifies the church, signifies that which is not the church, for to every such expression there are contrary or opposite senses, as to the lands of different nations, and in general all the lands out of the land of Canaan. Therefore also the earth is put for the people, or man, who are out of the church, hence for the external man,

for his will, for his proprium, and so forth. It is rarely in the Word put for the whole globe of the earth, unless it then signifies the whole human race with respect to their state as a church, or as not a church. And whereas the earth is the continent of ground, which also is the church, and ground is the continent of a field, therefore it is an expression signifying, as it implies, several things, but its particular signification appears from the thing, as from its subject, which is treated of, and of which it is predicated. Hence then it may appear, that by the whole earth, in this passage, which was overspread by the sons of Noah, is not signified the whole globe of the earth, or the whole race of mankind, but all doctrines both true and false, which were of the churches.

1067. Verse 20. *And Noah began to be a man of the ground ; and he planted a vineyard.* Noah began to be a man of the ground, signifies in general, man instructed from the doctrinals of faith : and he planted a vineyard, signifies a church thence derived ; vineyard is the spiritual church.

1068. "Noah began to be a man of the ground." That these words signify in general man instructed from the doctrinals of faith, appears from the signification of ground spoken of above, n. 268, 566, as denoting the man of the church, or what is the same thing, the church, for in order to the existence of a church, man must be a church. The church is called ground from this, that it receives seeds which are of faith, or the truths and goods of faith. Ground is distinguished from earth, which, as was shown, also signifies the church, as faith is distinguished from charity ; for as charity is the continent of faith, so earth is the continent of ground ; hence, when in general it is treated of the church, it is called earth, but when in particular, it is called ground, as in the present case, for what is general is the complex of particulars. The doctrinals, which the man of the Ancient Church possessed, were collected, as was above said, from the revelations and perceptions of the Most Ancient Church, which had been preserved, and in which they had faith, as we at this day in the Word ; those doctrinals were their Word ; wherefore Noah's beginning to be a man of the ground, signifies man instructed in the doctrinals of faith.

1069. That his planting a vineyard signifies a church thence, and that a vineyard is a spiritual church, appears from the signification of a vineyard. In the Word, Churches are every where described by gardens, and also by the trees of a garden, and

likewise are named accordingly, and this by reason of their fruits, which signify the things that are of love or charity, wherefore it is said that man is known by his fruit. The comparisons of churches with gardens, trees, and fruits, have their origin from representations in heaven, where also gardens of inexpressible beauty are sometimes presented to view, according to the spheres of faith. Hence also the celestial church was described by the garden of paradise, wherein were trees of every kind; and by the trees of the garden were signified the perceptions of that church, and by fruits, goods of every kind, which are of love. But the ancient church, as being spiritual, is described by a vineyard, by reason of the fruits, which are grapes, which represent and signify works of charity, as manifestly appears from several passages of the Word; as in Isaiah: "I will sing to my beloved a song of my beloved, his vineyard: my beloved had a vineyard in the horn of a son of oil; and he hedged it about, and fenced it with stones, and planted it with a noble vine, and built a tower in the midst of it, and likewise cut out a wine-press in it; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitant of Jerusalem, and man of Judah, judge I pray between me and my vineyard: The vineyard of Jehovah of Sabaoth is the house of Israel," v. 1, 2, 3, 7: the vineyard here signifies the Ancient Church, thus the spiritual church, and it is plainly said that it is the house of Israel, for by Israel in the Word is signified the spiritual church, but by Judah the celestial church. In Jeremiah: "As yet I will build thee, and thou shalt be built, O virgin of Israel; as yet thou shalt adorn thy tabrets, and shalt go forth to the dance of them that sport; thou shalt yet plant vineyards in the mountains of Samaria," xxxi. 4, 5; where a vineyard signifies the spiritual church; and the subject treated of is concerning Israel, by whom is signified, as was said, the spiritual church. In Ezekiel: "When I shall have gathered the house of Israel from the people, they shall dwell upon the land with confidence, and shall build houses, and plant vineyards," xxviii. 25, 26; where vineyard is put for the spiritual church, or Israel; to plant vineyards signifies to be instructed in the truths and goods of faith. In Amos: "I have smitten you with blasting and mildew; the palmer-worm shall devour your many gardens, and your vineyards, and your fig-trees, and your olive-yards; thus will I do unto thee, O Israel," iv. 9, 12: gardens are put for the things which are of the church; vineyards for the spiritual things

of the church, fig-trees for the natural things, olive-yards for the celestial things, consequently for the things which are of the spiritual church, or Israel. In the same prophet: "I will bring again the captivity of my people of Israel, and they shall build the desolate cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall make gardens, and eat the fruit of them," ix. 14: to plant vineyards is put for the plantation of a spiritual church, thus a vineyard for the spiritual church, or Israel. As a vineyard signifies the spiritual church, so also does a vine, for a vine appertains to a vineyard, and in this they are as a church and a man of the church, wherefore they are the same thing. In Jeremiah: "Is Israel a servant? is he born at home? why is he become a spoil? I had planted thee a noble whole vine, a seed of truth, and now art thou turned into the degenerate plant of a strange vine unto me?" ii. 14, 21; vine signifying the spiritual church or Israel. In Ezekiel: "Take up a lamentation for the princes of Israel; thy mother is like a vine in thy likeness, planted near the waters, fruitful, and full of leaves by reason of many waters," xix. 1, 10: the vine signifies the ancient spiritual church, which is the mother, thus it signifies Israel, wherefore also it is said "in thy likeness." In Hosea: "Israel is an empty vine, he bringeth forth fruit like himself," x. 1: the vine denotes the spiritual church, or Israel, here the church desolate. In the same prophet: "Return, O Israel, unto Jehovah thy God: I will be as the dew unto Israel; they that dwell under his shadow shall return; they shall revive the corn, and blossom as a vine, his memorial shall be as the wine of Lebanon," xiv. 2, 6, 8: where a vine denotes the spiritual church, or Israel. In Moses: "Until Shiloh come, binding his foal unto the vine, and his ass's colt unto the noble vine," Gen. xlix. 10, 11; speaking prophetically of the Lord; the vine and noble vine denote spiritual churches. The Lord's parables concerning the laborers in the vineyards, in like manner signified spiritual churches, Matt. xx. 1 to 17; Mark xii. 1 to 13; Luke xx. 9 to 17; Matt. xxi. 33 to 44. Inasmuch as a vine signifies the spiritual church, and the primary thing of the spiritual church is charity, in which the Lord is present, and by which he joins Himself to man, and by which He alone operates all that is good, therefore the Lord compares himself to a vine, and describes the man of the church, or the spiritual church, in these words in John; I am the true vine, and my Father is the vine-dresser: every branch in Me that

bearth not fruit he taketh away ; but every branch that beareth fruit he will prune, that it may bring forth more fruit. Abide in me and I in you : as the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in me. I am the vine, ye are the branches : he that abideth in me and I in him, the same beareth much fruit : for without me ye can do nothing. This is my commandment, that ye love one another, as I have loved you," xv. 1, 2, 3, 4, 5, 12. Hence it appears what is the spiritual church.

1070. Verse 21. *And he drank of the wine, and was drunken, and he was uncovered in the midst of his tent.* And he drank of the wine, signifies that he wished to search into those things which are of faith : and he was drunken, signifies that thereby he fell into errors : and was uncovered in the midst of his tent, signifies, perverse things thence derived ; the midst of the tent is what is the principal of faith.

1071. That by drinking wine is signified that he wished to search into those things which are of faith, appears from the signification of wine. A vineyard, or a vine, as was shown, is the spiritual church, or a man of the spiritual church ; a grape, bunches of grapes, clusters of grapes, are the fruits thereof, and signify charity and the things appertaining to charity ; but wine signifies faith thence derived, and all things appertaining to faith ; thus the grape is the celestial of that church, wine is its spiritual : that, or the celestial, as has been often said above, is of the will ; this, or the spiritual, is of the understanding. That his drinking of the wine signifies, that he wished to search into the things which are of faith, and that by reasonings, appears from this, that he was drunken, that is, he fell into errors ; for the man of this church had no perception like the man of the Most Ancient Church, but had need to learn what was good and true by the doctrinals of faith collected from the perception of the Most Ancient Church, and preserved, which doctrinals were the Word of that church : these doctrinals of faith, like the Word, in many instances were such, that without perception they could not be believed ; for things spiritual and celestial infinitely transcend the human comprehension, hence comes reasoning ; but he who will not believe before he comprehends the things to be believed, will never believe, as has been often shown above : see what is said, n. 128, 129, 130, 195, 196, 215, 232, 233. That grapes in the Word signify charity, and the things which are of charity, and that wine sig-



nifies faith thence derived, and the things of faith, may appear from the following passages. In Isaiah: "My beloved had a vineyard, in the horn of a son of oil, he looked that it should bring forth grapes, and it brought forth wild grapes," v. 1, 2, 4; where grapes signify charity and its fruits. In Jeremiah: "In gathering I will gather them, saith Jehovah, there are no grapes on the vine, nor figs on the fig-tree," viii. 13: the vine signifies the spiritual church, grapes charity. In Hosea: "I found Israel like grapes in the wilderness, as the first budding on the fig-tree, in its beginning, I saw your fathers," ix. 10: Israel is put for the Ancient Church, grapes denote its being endued with charity; it is used in an opposite sense when Israel stands for the sons of Jacob. In Micah: "There is no cluster to eat, my soul has desired the first-ripe fruit; the holy one has perished out of the earth, and there is none that is upright amongst men," vii. 1: the cluster is put for charity, or what is holy; the first-ripe for faith, or what is right. In Isaiah: "Thus saith Jehovah, as the new wine is found in the cluster, and he saith, Corrupt it not, because a blessing is in it," lxxv. 8: the cluster signifies charity; new wine the goods of charity and truths thence. In Moses: "He washed his garments in wine, and his clothes in the blood of grapes," Gen. xlix. 11; prophetically of the Lord: wine denotes what is spiritual from a celestial origin; the blood of grapes denotes what is celestial in respect to spiritual churches; thus grapes are put for charity itself, wine for faith itself. In John: "The angel said, Thrust in a sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe," Rev. xiv. 18; concerning the last times, when there is no faith, that is, when there is no charity, for there is no other faith than that of charity, and faith is essentially charity itself, wherefore when it is said that there is no longer any faith, as in the last times, it is understood thereby that there is no charity. As grapes signify charity, so wine signifies faith thence, for wine is from grapes: which, besides being shown from the passages above quoted, where mention is made of a vineyard and a vine, may appear also from the following: in Isaiah: "Gladness is taken away and exultation out of Carmel, and in the vineyards there is no singing, neither is there any joyous shouting; the treader treadeth out no wine in the presses," xvi. 10; denoting the vastation of the spiritual church, which is Carmel: the treader treads out no wine in the presses, signifies that there were no longer any

who were in faith. In the same prophet: "The inhabitants of the earth shall be burned, and few men shall be left; the new wine shall mourn, the vine shall fail, they shall not drink wine in singing, strong drink shall be bitter to them that drink it; there is a cry for wine in the streets," xxiv. 6, 7, 9, 11; concerning the spiritual church vastated, where wine signifies the truths of faith, which are esteemed of no value. In Jeremiah: "They say to their mothers, Where is corn and wine? when they swoon as the slain in the streets of the city," Lam. ii. 12: where is corn and wine? signifies, where is love and faith? the streets of the city signify here, as in other parts of the Word, truths; the slain signifies, that they do not know what is meant by the truths of faith. In Amos: "I will bring again the captivity of my people Israel, and they shall build the desolate cities, and shall inhabit them, and they shall plant vineyards, and drink the wine thereof," ix. 14; concerning the spiritual church or Israel, of which to plant vineyards and drink wine are predicated, when it becomes such, as to have faith from charity. In Zephaniah: "They shall build houses, but shall not inhabit them, and they shall plant vineyards, but shall not drink the wine thereof," i. 13; Amos v. 11: denoting the contrary, when the spiritual church is vastated. In Zechariah: "They shall be like mighty Ephraim, and their heart shall be glad as through wine; and their sons shall see and be glad," x. 7; concerning the house of Judah, that this would come to pass by reason of the goods and truths of faith. So in John: "See that ye hurt not the oil and the wine," Rev. vi. 6; denoting that they should not hurt what is celestial and spiritual, or the things appertaining to love and faith. Inasmuch as wine signified faith towards the Lord, therefore faith, even in the Jewish church, was represented in the sacrifices by a libation of wine. concerning which see Numb. xv. 2 to 15; xxviii. 11 to 15, 18 to the end; xxix. 7 to the end; Levit. xxiii. 12, 13; Exod. xxix. 40; wherefore it is thus written in Hosea: "The floor and the wine-press shall not feed them, and the new wine shall be false in her, they shall not dwell in the land of Jehovah, and Ephraim shall return to Egypt, and they shall eat what is unclean in Assyria, they shall not offer wine-offerings to Jehovah, neither shall they be pleasing unto Him," ix. 2, 3, 4; where concerning Israel, or the spiritual church, and concerning those therein who pervert and contaminate holy things and the truths of faith by desiring to search into them by

sciences and reasonings ; Egypt is science, Assyria is reasoning, Ephraim is he who reasons.

1072. That his being drunken signifies, that he thereby fell into errors, appears from the signification of a drunkard in the Word. They are called drunkards, who believe nothing but what they comprehend, and therefore inquire into the mysteries of faith ; the consequence is that they must needs fall into errors, inasmuch as they are under the guidance only of things sensual, scientific or philosophical, in their inquiries. The thinking principle of man is merely terrestrial, corporeal and material, inasmuch as it is formed of things terrestrial, corporeal and material, which continually adhere thereto, and in which the ideas of his thought are founded and terminated ; wherefore to think and reason from those things concerning things divine, is to plunge into errors and perverse opinions, and it is as impossible for a man thence to obtain faith, as it is for a camel to pass through the eye of a needle. The error and insanity hence derived are called in the Word drunkenness ; nay, even souls or spirits in the other life, who reason concerning the truths of faith, and against them, become like drunken persons, and behave in like manner, concerning whom, by the Divine Mercy of the Lord, more will be said hereafter. Spirits are manifestly discerned, whether they be in the faith of charity, or not. They who are in the faith of charity, do not reason concerning the truths of faith, but say that they are so, and likewise confirm them, as much as they are able, by the things of sense, of science, and of analytical reasoning, but as soon as any thing obscure intervenes, which they do not clearly apprehend, this they lay aside, nor ever suffer such a thing to lead them into doubt, declaring that there are very few things which they can comprehend, and therefore that to think a thing not to be true because they do not comprehend it, is insane : these are they who are in charity. But they, on the other hand, who are not in the faith of charity, are disposed only to reason whether a thing be true, and to know how the case is with it, urging, that unless they know how it is so, they cannot possibly believe that it is so ; by this circumstance alone they are instantly discovered to be in no faith, and the proof thereof is, because they not only doubt about all things, but also in their hearts deny them ; and when they are instructed how the case is, still they continue obstinate and raise fresh scruples and objections, and would do so if possible to all eternity ; and they who thus remain doubt-

ful heap errors upon errors. These are they, or such as these, who in the Word are called drunk with wine or strong drink ; as in Isaiah : “ They err through wine, and through strong drink are out of the way ; the priest and the prophet err through strong drink ; they are swallowed up of wine, they err through strong drink, they err in vision, all tables are full of vomit and filthiness. Whom shall he teach knowledge, and whom shall he make to understand doctrine ? them that are weaned from the milk, and drawn from the breasts,” xxviii. 7, 8, 9 ; here it is evident that such are understood. Again, in the same prophet : “ How say ye to Pharaoh, I am a son of the wise, a son of the kings of antiquity ? where now are thy wise ones, and let them declare it I pray ; Jehovah hath mingled a spirit of perversities in the midst thereof, and they have caused Egypt to err in every work thereof, as a drunkard staggereth in his vomit,” xix. 11, 12, 14 ; where a drunkard denotes those who from scientifics wish to investigate things spiritual and celestial ; Egypt signifies things of science, wherefore also he calls himself a son of the wise. In Jeremiah : “ Drink and be drunken and vomit, and fall, and rise no more,” xxv. 27 ; denoting falses. In David : “ They reel to and fro, and stagger like a drunkard, and all their wisdom is swallowed up,” Psalm cvii. 27. In Isaiah : “ Come ye, I will take wine, and we will be drunken with strong drink, and to-morrow shall be as this day, in great abundance,” lvi. 12 : this is predicated of those things which are contrary to the truths of faith. In Jeremiah : “ Every bottle shall be filled with wine ; all the inhabitants of Jerusalem with drunkenness,” xiii. 12, 13 : wine is put for faith, drunkenness for errors. In Joel : “ Awake ye drunkards, and weep, and howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth ; for a nation cometh upon my land, he hath made my vine a desolation,” i. 5, 6, 7 ; concerning the church vastated as to the truths of faith. In John : “ Babylon made all nations drink of the wine of the wrath of fornication. The inhabitants of the earth have been made drunk with the wine of fornication,” Rev. xiv. 8, 10 ; chap. xvi. 19, xvii. 2, xvii. 3, xix. 15 ; the wine of fornication is put for the adulterated truths of faith, whereof drunkenness is predicated. In like manner in Jeremiah : “ Babylon is a golden cup in the hand of Jehovah, that maketh all the earth drunken ; the nations have drunken of her wine, therefore the nations are mad,” li. 7. Inasmuch as drunkenness signified madness in

regard to the truths of faith, therefore it was also made a representative, and this prohibition was given to Aaron: "Do not drink wine, nor drink that maketh drunken, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; that ye may discern between the holy and the profane, the unclean and the clean," Levit. x. 8, 9. They who believe nothing but what they comprehend by things sensual and scientific, were also called mighty to drink; as in Isaiah: "Wo unto them that are wise in their own eyes, and intelligent in their own sight! Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink!" v. 21, 22: they are called wise in their own eyes and intelligent in their own sight, because they who reason against the truths of faith, think themselves wiser than others. But they who care nothing about the Word, and about the truths of faith, and thus have no inclination to know any thing about faith, thus denying first principles, are said to be drunken without wine; as in Isaiah: "They are drunken, and not with wine, they stagger, and not with strong drink, for Jehovah hath poured upon you the spirit of slumber, and hath closed your eyes," xxix. 9. 10: that such are meant, appears from what goes before and from what follows with the prophet; such drunkards think that they are more awake than others, but they are in a deep sleep. That the Ancient Church in the beginning was such as is here described, particularly they who were of the stock of the Most Ancient Church, may appear from what was said above, n. 788.

1073. "And he was uncovered in the midst of his tent." That these words signify perverse things thence derived, may appear from the signification of uncovered or naked: for he is called uncovered and naked through drunkenness by wine, with whom there are no truths of faith, and especially he with whom they are perverted. The truths themselves of faith are compared to garments, which cover the goods of charity, or charity itself, for charity is the body itself; truths therefore are the garments; or what amounts to the same, charity is the soul itself, and the truths of faith are as a body, which is the clothing of the soul: the truths of faith also in the Word are called garments, and covering, wherefore in the subsequent verse 23, it is said, that Shem and Japheth took a garment and covered the nakedness of their father: spiritual things in respect to the celestial are like the body which clothes the soul, or like garments which clothe the body, and in heaven are also represented by

garments. Here, as he is said to have lain uncovered, it is signified that he deprived himself of the truths of faith, through his desire to search into or investigate them by means of things sensual, and reasonings thence : the like is signified in the Word by lying naked through drunkenness by wine, as in Jeremiah : “ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz, the cup also shall pass over thee, thou shalt be drunken, and shalt make thyself naked,” Lament. iv. 21 ; and in Habakkuk : “ Wo unto him that causeth his companion to drink and maketh him drunken also to look upon their nakedness,” ii. 14, 15.

1074. That the midst of the tent is the principal of faith, appears from the signification of the midst, and from the signification of a tent. The midst, in the Word, signifies the inmost, and a tent signifies charity, or worship from charity : charity is the inmost, that is, the principal of faith and worship, and thus the midst of the tent. That the midst signifies the inmost, was shown above, and that a tent is the holy of love, or charity, may be seen n. 414.

1075. Verse 22. *And Ham the father of Canaan saw the nakedness of his father, and he showed it to his two brethren without.* Ham and Canaan signify the same here as above : Ham the church corrupted ; Canaan worship in externals without the internal : by seeing the nakedness of his father is signified that he observed the errors and perversities spoken of above : by showing them to his two brethren without, is signified, that he derided ; they are called his brethren because he made profession of faith.

1076. That Ham signifies the church corrupted, appears from what was said above concerning Ham. The church is said to be corrupted, which acknowledges the Word, and maintains a sort of worship similar to that of the true church, but still separates faith from charity, consequently from its essential, and from its life, whereby faith becomes a dead thing, and of course the church must needs be corrupted. Their nature and quality may appear from this, that it is impossible they can have any conscience ; for conscience, truly so called, never can exist but from charity, it being charity which forms conscience, that is, the Lord by charity ; for what is conscience but to do no evil in any manner to any one, or to do well to every one, in every possible way ? thus conscience is of charity, and by no means of faith separate from charity. If those called Ham have any

conscience, it is a false conscience, whereof mention was made above: and whereas they are without conscience, they rush headlong into all wickedness so far as they are free from external restraints; yea, they do not know what charity is, only that it is a word which has some signification: and inasmuch as they are without charity, they know not what faith is; when they are asked concerning it, they can make no other reply, but that it is a sort of thought, some maintaining it to be confidence, others that it consists in the knowledges of faith, few perceiving that it is a life according to knowledges, and scarce any that it is a life of charity, or of mutual love; and if this is declared to them, and opportunity is given them of reflecting, they make no other reply but that all love begins from self, and that he is worse than a heathen, who does not provide for himself, and for his own; wherefore they regard nothing but themselves and the world: hence it comes to pass that they live in the proprium, the quality of which has been before described: these are they who are called Ham.

1077. Inasmuch as they, who are here called Ham, and Canaan, that is, who separate faith from charity, and thereby place worship in externals only, cannot know what and whence conscience is, this is to be told in a few words. Conscience is formed by the truths of faith, for what man has heard, acknowledged, and believed, that forms conscience with him, and afterwards to act contrary to those things, is with him to act contrary to conscience, as may be sufficiently evident to every one: hence it is, that unless they be truths of faith which he hears, acknowledges, and believes, he can never have a true conscience: for man is regenerated by the truths of faith, the Lord operating in charity, and thus by those truths he receives conscience, and this conscience is the new man himself: hence it is evident that the truths of faith are the means whereby this may be formed, that is, that man may live according to those things which faith teaches, the principal whereof is to love the Lord above all things, and his neighbor as himself; if he does not live according to those things, what is faith but an empty thing and a sounding name, or somewhat separate from heavenly life, in which there is no salvation? For to believe that man may be saved, whatever be his life, if he only has faith, is to say that he may be saved though he have no charity, and though he have no conscience, that is, though he lives in hatred, in revenge, in rapine, in adultery, in short, in all things contrary

to charity and conscience, and continues therein to the last hour of his life. Let it be well considered now, where so false a principle is adopted, what truth of faith there is which can form the conscience, or whether in this case it be not what is false; if it be supposed that there is any conscience with such persons, it is merely outward restraints, such as the fear of the law, the loss of honor, of gain, or reputation, on account of those things, which forms with them what they call conscience, whereby they are impelled not to hurt their neighbor, but to do him good; but since this is not conscience, as not being charity, therefore such persons when they are at liberty from those restraints, plunge into the greatest vices and obscenities. But it is altogether otherwise with those, who, although they have maintained that faith alone saves, have nevertheless lived a life of charity; for in their faith was charity from the Lord.

1078. That the father of Canaan signifies worship in externals without what is internal, was said above. It is impossible for any other worship to exist from faith separate from charity; for the internal man is charity, and by no means faith without charity, wherefore whoever is destitute of charity, can never perform other worship than what is external without internal; and whereas such worship exists by reason of faith separate from charity, therefore Ham is called the father of Canaan, and in what follows, it is treated not concerning Ham, but concerning Canaan.

1079. That by seeing the nakedness of his father is signified, that he observed errors and perversities, may appear from the signification of nakedness spoken of just above, and also in a former part of this work, n. 213, 214, as denoting what is evil and perverted. Here, by Ham are described those who are in faith separate from charity, in that he observed the nakedness of his father, that is, his errors and perversities; they who are such see nothing else in man: but it is otherwise with those who are in the faith of charity; they observe what is good, and if they see any thing evil and false, they excuse it, and as far as they are able endeavor to amend it, as it is here said of Shem and Japheth. Where there is no charity, there is self-love, consequently hatred towards all who do not favor self, and hence it is that such do not see in their neighbor any thing but his evil, and if any thing good they either perceive it as nothing, or interpret it as evil: it is altogether otherwise with those who are in charity: these two kinds of persons are hereby distin-



guished, especially when they come into another life ; then with those who are not in charity, a spirit of hatred appears manifest in every thing ; they wish to examine every one, yea, to judge every one, and desire nothing more earnestly than to discover evil, continually purposing in their minds to condemn, to punish, and to torment : but they who are in charity scarce see another's evil, but observe all that is good and true in him, and what is evil and false they interpret to good : such are all the angels, and this they have from the Lord, who turns all evil into good.

1080. That by showing it to his two brethren is signified, that he derided, now follows thence. For with those who are in no charity, there is a continual contempt of others, or a continual derision of others, and a publishing of their errors as often as occasion offers : that they do not do such things openly is, because they are prevented by external restraints, such as the fear of the law, the fear of losing life, honor, gain, or reputation ; hence it is that they cherish such things within, whilst outwardly they put on an appearance of friendliness ; hereby they procure two spheres, which are manifestly perceived in another life ; one, which is interior, full of hatreds ; another, which is exterior, having a semblance of good ; which spheres, inasmuch as they are altogether discordant with each other, must needs strive one against the other, wherefore also when the exterior sphere is taken away, so that they can no longer dissemble, they rush headlong into every wickedness, and when it is not taken away, then hatred lurks in every expression they use, and is perceptible : hence come their punishments and torments.

1081. That they are called his brethren because he made profession of faith, appears from what was shown above, n. 367, viz. that charity is the brother of faith.

1082. Verse 23. *And Shem and Japheth took a garment, and they both placed it on the shoulder and went backward, and covered the nakedness of their father ; and their faces were backward, and they saw not the nakedness of their father.* By Shem is signified, as was said, the internal church : by Japheth the external church corresponding thereto : by their taking a garment is signified, that they interpreted it for good : by both placing it on the shoulder, is signified, that they did it with all power : by their going backward is signified that they did not attend to errors and what was perverse : by covering the nakedness of their father is signified that they thus excused those

things : by their faces being backwards, and their not seeing the nakedness of their father, is signified that it ought so to be done, and that such things as errors and mistakes arising from reasonings ought not to be attended to.

1083. That by Shem is signified the internal church, and by Japheth the corresponding external church, was shown above. Where there is a church, there must of necessity be both an internal and an external ; for man, who is the church, is internal and external ; before he becomes a church, that is, before he is regenerated he is in externals, and when he is regenerating, he is led from externals, yea, by externals, to internals, as was said and shown above, and afterwards when he is made regenerate, then all things which are of the internal man terminate in things external : thus of necessity every church must be internal and external. This was the case with the Ancient Church, and at this day with the Christian Church : the internals of the Ancient Church, were all things of charity and faith thence, all humiliation, all adoration of the Lord from charity, all good affection towards the neighbor and other things of a like nature ; the externals of that church were sacrifices, libations and several other things, all which by representation had reference to the Lord, and regarded him ; hence things internal were in things external and formed one church : the internals of the Christian Church were altogether similar to the internals of the Ancient Church, but other externals took place, viz. symbolical rites or ordinances instead of sacrifices and such things, which had a like reference to the Lord ; thus also things internal and external form one. The Ancient Church did not differ in the least from the Christian Church as to internals, but only as to externals ; for the worship of the Lord from charity can never vary, whatever variation may be made in things external. And since, as was said, no church can exist, unless there be an internal and an external, the internal without the external would be something indeterminate, unless it were terminated in somewhat external : for mankind are, and indeed mostly, such, that they know not what the internal man is, and what belongs to the internal man ; wherefore unless there was external worship, what is holy would be altogether unknown : nevertheless where there is charity, and thence conscience, there is internal worship in the external, for the Lord operates with them in charity, and in conscience, and causes all their worship to partake of what is internal. It is otherwise with those who have not charity, and

thence conscience ; such may perform worship in externals, but separate from what is internal, as they may have faith separate from charity ; such worship is called Canaan, and such faith is called Ham ; and whereas such worship exists by reason of faith separate from charity, therefore Ham is called the father of Canaan.

1084. That by taking a garment is signified, that they interpreted it for good, appears from what has been already said ; to take a garment and cover the nakedness of any one, can have no other signification, when being uncovered and naked signifies errors and perversities.

1085. That by placing it on the shoulder is signified, that they did it with all power, viz. interpreted for good and excused, appears from the signification of the shoulder as denoting all power. The hand, in the Word, signifies power, as was shown above ; the arm still greater power ; but the shoulder all power, as may also appear from the following passages in the Word. In Ezekiel : “ Ye thrust with side and with shoulder, and with your horns ye push all the infirm sheep, until ye have dispersed them abroad,” Ezek. xxxiv. 21 ; with side and with shoulder here denotes all the soul and all the power, and to push with horns denotes all strength. In the same prophet : “ That all the inhabitants of Egypt may know that I am Jehovah, because they have been a stick of reed to the house of Israel ; when they took hold of thee by the hand thou didst break and rend all their shoulder,” xxix. 6, 7 ; concerning those who wish to explore spiritual truths by scientifics : the stick of a reed denotes such power ; to take hold of the hand signifies to be confident therein ; to rend all their shoulder, signifies to deprive of all power so as to know nothing. In Zephaniah : “ That they may all call upon the name of Jehovah, to serve him with one shoulder,” iii. 9 ; to denote one soul, and thus one power. In Zechariah : “ They refused to hearken, and gave a refractory shoulder,” vii. 11 ; denoting resistance with all their power. In Isaiah : “ They hire a goldsmith, who maketh gold and silver into a god, they worship, yea they bow down unto it, they bear it on the shoulder, they carry it,” xlvi. 6, 7 ; denoting that with all power they adore an idol, which is to bear on their shoulder. In the same prophet : “ Unto us a Child is born, unto us a Son is given, and the government shall be on His shoulder, and His name shall be called Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace,” ix. 5 ; concerning the Lord and

concerning His power and might, wherefore it is said, upon His shoulder. Again, in the same prophet : “ I will give the key of the house of David upon his shoulder, and he shall open and none shall shut, and he shall shut and none shall open,” xxii. 22 ; in like manner concerning the Lord ; where to give the key of the house of David upon his shoulder, denotes power and might.

1086. That by going backward is signified, that they did not attend to errors and things perverse, may appear from the signification of going backward, as denoting to turn away the eyes, and not to see ; as appears also from what follows, where it is said they did not see the nakedness of their father ; not to see, in the internal sense, is not to attend to.

1087. That by covering their father’s nakedness is signified that thus they excused those things, appears in like manner from the series, and also from the signification of nakedness as denoting perversenesses.

1088. That by their faces being backward, and their not seeing their father’s nakedness, is signified that it ought so to be done, and that such things as errors and mistakes from reasonings ought not to be attended to, appears from the repetition ; for almost the same things are here said as just above, wherefore these things together form also a conclusion : for such was this parent church, or the man of this church, that he did not do this from any evil principle, but from simplicity, as may appear from what presently follows, where it is said, that Noah awoke from his wine, that is, that he was better instructed. As what pertains to this subject, they who are in no charity, never think any thing but evil of their neighbor, nor speak any thing but evil, or if they speak what is good, it is for the sake of self, or of him whom they flatter under the appearance of friendship ; but they who are in charity, think and speak nothing but good of their neighbor, and this they do not for the sake of self, or of another, whom they flatter, but the Lord thus operating in charity : the former are like unto the evil spirits, the latter unto the angels who are attendant on man ; the evil spirits never excite any thing but man’s evils and falses, and condemn him ; whereas the angels excite nothing but goods and truths, and excuse the evil and false : whence it is evident, that with those who are not in charity, evil spirits have dominion, by whom man has communication with hell ; and that with those who are in charity, angels have dominion, by whom man has communication with heaven.

1089. Verse 24. *And Noah awoke from his wine, and knew what his younger son had done unto him.* Noah awoke from his wine, signifies, when he was better instructed : and he knew what his younger son had done unto him, signifies, that external worship separate from internal is such, as to deride.

1090. That Noah's awaking from his wine signifies, when he was better instructed, appears from the signification of awaking after drunkenness ; since by his being made drunken, verse 21, is signified that he fell into errors ; to awake means nothing else but to arise out of errors.

1091. That by knowing what his younger son had done unto him, is signified, that external worship separate from internal is such as to deride, may appear from what has been said, and from what follows. By the sense of the letter, or the historical sense, it appears as if the younger son here meant was Ham, but from the following verse, it is plain that Canaan is meant, for it is said, Cursed be Canaan ; also in the subsequent verses 26 and 27, that Canaan shall be a servant ; and the reason why nothing is mentioned of Ham may be seen in the following verse. It is here to be mentioned only why the order is such, that Shem is mentioned in the first place, Ham in the second, Japheth in the third, and Canaan in the fourth : Charity is the first principle of the church, or Shem ; faith is the second, or Ham ; worship from charity is the third, or Japheth ; worship in externals without faith and charity is the fourth, or Canaan : charity is the brother of faith, hence also worship from charity is the brother of faith, but worship in externals without charity, is a servant of servants.

1092. Verse 25. *And he said, Cursed be Canaan, a servant of servants shall he be to his brethren.* Cursed be Canaan signifies, that external worship separate from internal averts itself from the Lord : a servant of servants shall he be to his brethren, signifies what is most vile in the Church.

1093. That by Canaan's being cursed is signified that external worship separate from internal averts itself from the Lord, appears from the signification of Canaan, and from the signification of being cursed. That Canaan is external worship separate from internal, appears from what has been said above concerning Canaan, and also from this, that he is said to be cursed, and from what follows, where he is called a servant of servants, and a servant both to Shem and Japheth, which nothing else can be but what is separate from the real Church, as worship is when

it consists solely in externals. The same appears also from the signification of being cursed, as denoting to avert himself, for the Lord never curses any one, nor is even angry, but it is man who curses himself, in that he averts himself from the Lord : on which subject see what was said and shown above, n. 223, 245, 292. The Lord is as far from cursing and being angry with any one, as heaven is from earth : who can believe that the Lord, who is omniscient and omnipotent, and rules the universe in wisdom, and is thus infinitely above all infirmities, is angry with such miserable dust, that is, with men, who scarce know any thing that they do, and can do nothing of themselves but what is evil ? wherefore with the Lord there never is to be angry, but to be merciful. That there are arcana here contained, may be seen solely from this circumstance, that Ham is not cursed, when nevertheless it was he who saw his father's nakedness, and showed it to his brethren, but Canaan his son, who was not his only son, nor first begotten, but the fourth in order, as appears from the following chapter x. where the sons of Ham are named, Cush, Misraim, Put, and Canaan, verse 6 ; it was also of the divine law that the son should not bear the iniquity of the father, as appears in Ezekiel : "The soul which has sinned, that shall die ; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son," xviii. 20 ; Deut. xxiv. 16 ; 2 Kings xiv. 6. The same appears also from this, that this crime, viz. seeing the nakedness of his father, and showing it to his brethren, appears so trifling, that an entire posterity could never be cursed on that account ; hence it is evident that there are arcana here contained. That Canaan is here mentioned, and not Ham, is because Ham signifies faith separate from charity in the spiritual church, which cannot be cursed, inasmuch as in that church there is a sanctity, because truth, in faith, which, although it is not faith when there is no charity, may nevertheless, since man is regenerated by the knowledges of faith, be adjoined to charity, and thus in some way is a brother, or may become a brother, and this is the reason why Canaan was cursed, and not Ham : moreover, the inhabitants of the land of Canaan were such, as to the greater part, that they placed all worship in externals, as well the Jews who dwelt therein as the Gentiles. These are the arcana herein contained, otherwise Canaan would never have been here substituted in the place of Ham. That external worship separate from internal averts itself, and thereby curses itself, appears

evident enough from this, that they who are in external worship, regard nothing else but worldly, corporeal, and terrestrial things, thus they look downwards, and in such things immerse the mind [animus] and life ; but of such more will be said in the following verses.

1094. "A servant of servants shall he be to his brethren." That by these words is signified what is most vile in the church, appears from the nature of external worship separate from internal. That external worship considered in itself is nothing, unless it be attended with internal to sanctify it, may be evident to every one ; for what is external adoration, but gesture, without adoration of the heart ? what is the prayer of the lips, but mere babbling, unless the prayer of the mind be in it ? and what is any work, but a mere thing of naught, if there be not intention in it ? wherefore all that is external is in itself something inanimate, which lives solely from the internal. The quality of external worship separate from internal, appeared plain to me from many examples in another life ; magicians and witches there, during their abode in the world, frequented the church and sacraments as constantly as others ; so also did the deceitful, and these indeed more than others ; so also did they who were addicted to rapines ; so also the covetous ; and yet all these have their abode in the infernal kingdom, and bear the utmost hatred towards the Lord and their neighbor ; the internal worship in their external was either to pass well with the world, or to gratify their worldly, terrestrial, and corporeal desires, or to deceive under a show of sanctity, or from a kind of habit induced. That such persons are most prone to worship any God whatever, or any idol whatever, which is favorable to them and to their lusts, appears very evident, especially from the case of the Jews, who in consequence of placing all worship merely in externals, so often fell into idolatries ; the reason is, because such worship in itself is merely idolatrous, for the external is worshiped by them. The nations also in the land of Canaan, which worshiped Baal and other gods, held a worship almost similar to that of the Jews, for they had not only temples and altars, but also sacrifices, so that their external worship differed little from that of the Jews, except that they called upon Baal, Ashteroth, or some other as their God, and the Jews upon Jehovah, as they do also at this day, supposing that the bare naming of Jehovah would make them holy and elect, when nevertheless this tended rather to condemn them more than others, inasmuch as by so

doing they might profane what is holy, which the gentiles could not do. Such worship is what is called Canaan, who is said to be a servant of servants. That a servant of servants means what is most vile in the church, may be seen in the following verse.

1095. Verse 26. *And he said, Blessed be Jehovah the God of Shem, and Canaan shall be his servant.* Blessed be Jehovah of Shem, signifies all good to those who worship the Lord from internals; Shem is the internal church: And Canaan shall be his servant, signifies that they who place worship solely in externals, are amongst those who may perform vile services to the men of the church.

1096. "Blessed be Jehovah the God of Shem." That these words signify every good to those who worship the Lord from internals, may appear from the signification of the Word blessed. Blessing implies all good celestial and spiritual, and also natural, which are signified by blessing in an internal sense; and in an external sense by blessing is signified all worldly, corporeal, and terrestrial good; but if these are a blessing, they will needs be from internal blessing, for this alone is blessing, because it is eternal, and joined with all happiness, and is the very *esse* of blessings, for what can be said TO BE, except it be eternal; every other being ceases to be. It was customary amongst the ancients to say, Blessed be Jehovah; by which they understood that all blessing is from Him, that is, all good; and it was also a form of thanksgiving for the Lord's blessing both past and present; as in David, Psalm xxviii. 6; xxxi. 21; xli. 13; lxvi. 20; lxxviii. 19, 35; lxxii. 18, 19; lxxxix. 52; cxix. 12; cxxiv. 6; cxxxv. 21; cxliv. 1; and in others also. JEHOVAH GOD is here mentioned as blessed, because it is concerning Shem, or the internal church, which church is called internal from charity. In charity the Lord is present, who is here therefore called Jehovah God; but in the external church not so, in which although the Lord be present, yet he is not present as in the man of the internal church; for the man of the external church still believes, that he does the good works of charity of himself, wherefore when it is treated of the man of the external church, then the Lord is called God, as in the following verse concerning Japheth, "God shall spread out Japheth." That every good is the portion of those who worship the Lord from internals, may appear also from the order of things; for the order is this: from the Lord comes all the celestial, from the



celestial all the spiritual, and from the spiritual all the natural : this is the order of the existence of all things, and hence it is the order of influx : the celestial is love towards the Lord, and towards the neighbor ; where there is no love the connexion is broken, and the Lord is not present, who flows in only through the celestial, that is, through love : where the celestial is wanting, there no spiritual can be given, because all the spiritual is derived from the Lord through the celestial ; the spiritual is faith, wherefore there can be no faith unless by charity or love from the Lord : and the case is similar with respect to the natural. All goods enter by influx according to the same order ; hence it follows that they are in possession of all good, who worship the Lord from internals, that is, from charity ; but that they who do not worship from charity, are not in possession of good, but only of what has the appearance of good, and in itself is evil, as the delight arising from hatreds and adulteries, which considered in itself is nothing but a mere excrementitious delight, and is changed into such in another life.

1097. That by Canaan being his servant is signified, that such as place worship solely in externals, are amongst those who may perform vile services for the men of the church, may appear especially from representatives in the Jewish Church. In that church the internal church was represented by Judah and Israel ; by Judah the celestial church, by Israel the spiritual church, by Jacob the external church ; but they who placed worship solely in externals, were represented by the nations, which they called strangers, who were to be their servants, and were to perform vile services in the church ; as in Isaiah : “ Strangers shall stand and feed your flocks, and the sons of the stranger shall be your husbandmen, and your vine-dressers : and ye shall be named the priests of Jehovah, the ministers of our God : it shall be said to you, Ye shall eat the riches of the nations, and in their glory shall ye boast,” lxi. 5 ; where celestial men are called the priests of Jehovah, and spiritual men the ministers of God ; they who place worship in externals are called the sons of the stranger, who were to serve in the fields and in the vineyards. In the same prophet : “ The sons of strangers shall build up thy walls, and their kings shall minister unto thee,” lx. 10 ; where in like manner their services are mentioned. So concerning the Gibeonites in Joshua : “ Ye are cursed and there shall not be cut off from you a servant, and they that hew wood, and they that draw water for the house of my God : Joshua gave them in

that day to be hewers of wood, and drawers of water for the congregation, especially for the altar of Jehovah," ix. 23, 27 : it may be seen elsewhere who were represented by the Gibeonites, inasmuch as a covenant was made with them ; yet they were amongst those who were to serve in the church. A law was enacted concerning strangers, if they would receive peace, and would open their gates, that they should be for the tribute of a bond-servant, Deut. xx. 11, 1 Kings ix. 21, 22. All things and each, which are written in the Word concerning the Jewish church, were representative of the kingdom of the Lord ; the kingdom of the Lord is such, that every one whosoever and whatsoever he be, must yield some use ; there is nothing but use which is regarded by the Lord in his kingdom ; even the infernals are bound to yield use, but the uses which they yield are most vile ; amongst those in another life who yield vile uses, are they who have been principled in external worship separate from internal. But representatives in the Jewish Church were such, that nothing was reflected upon the person which represented, but upon the thing which was represented ; thus the Jews, who were very far from being celestial men, still represented such ; and thus Israel, who was far from being a spiritual man, still represented the spiritual man ; in like manner with Jacob and the rest ; also with their kings and priests, but still by them was represented the Lord's royalty and holiness. This may appear more evident from this, that dead things also were representatives, as the garments of Aaron, the altar itself, the tables whereupon the bread was, the lamps, the bread and wine, besides, oxen, heifers, goats, sheep, kids, lambs, doves, turtles. And whereas the children of Judah and Israel only represented the internal and external worship of the Lord's church, and yet above others, placed all worship merely in externals, therefore above others they are such as may be called Canaan, according to its signification here.

1098. In order to show what is meant by Shem, and what by Japheth, that is, what by a man of the internal church, and what by a man of the external church, and consequently what by Canaan, the following description may suffice. The man of the internal church attributes to the Lord all the good which he does, and the truth which he thinks ; but the man of the external church is ignorant of this, and still he does good. The man of the internal church makes the worship of the Lord from charity, and indeed internal worship, the essential of the church,

and external worship not so much an essential ; but the man of the external church makes external worship the essential, being ignorant what internal worship is, although he performs it : wherefore the man of the internal church believes that he acts contrary to conscience, if he does not worship the Lord from the internal ; but the man of the external church believes that he acts contrary to conscience, if he does not observe external rites, and keep them holy. The conscience of the man of the internal church is more abundantly stored, because he is acquainted more with the internal sense of the Word ; but the conscience of the man of the external church is more sparingly stored, because he is less acquainted with the internal sense of the Word. The former, or the man of the internal church, is he who is called Shem ; the latter, or the man of the external church, is he who is called Japheth : but he who places worship solely in externals, and has no charity, consequently no conscience, is he who is called Canaan.

1099. Verse 27. *God shall spread out Japheth ; and he shall dwell in the tents of Shem ; and Canaan shall be his servant.* By Japheth is signified, as before, the corresponding external church : God shall spread out Japheth, signifies his illustration : And he shall dwell in the tents of Shem, signifies that the internals of worship must be in externals : and Canaan shall be his servant, signifies here as above, that they who place worship solely in externals, may perform vile services in the church.

1100. That Japheth signifies the corresponding external church, was shown above ; and also what is understood by the external church, viz. that it is external worship, consequently, those who are ignorant what the internal man is, and what things belong to the internal man, and yet live in charity : with these the Lord is equally present, for the Lord operates by charity, wheresoever charity is. The case in this respect is as with little children, who although they know not what charity is, and still less what faith is, have, notwithstanding, the Lord more present with them, than he is with the adult, especially when such children live in mutual charity : so also with the simple, who are principled in innocence, charity, and mercy. It is of no effect that a man knows much, unless he lives according to what he knows ; for to know has no other end than to make man good ; when he is made good, he is then in possession of much more than he who knows things innumera-

ble, and yet is not good; for what the latter is seeking by much knowledge, the former is in possession of: the case however is otherwise with him who knows many things true and good, and at the same time has charity and conscience, and is a man of the internal church, or Shem. They who know little, and have conscience, are enlightened in another life, even so as to become angels, and then their wisdom and intelligence are inexpressible; these are signified by Japheth.

1101. That by God's spreading out Japheth is signified his illustration: in a literal sense to spread out signifies to extend the borders, but in a spiritual sense it signifies to be enlightened, for enlightening is the extension as it were of the borders of wisdom and intelligence; as in Isaiah: "Spread out the place of thy tent, and let them stretch forth the curtains of thy habitations," liv. 2. signifying illustration or enlightening in spiritual things. The man of the external church is spread out, when he is instructed in the truths and goods of faith; and whereas he is in charity, he is thereby more and more confirmed; and the more he is instructed, so much the more the cloud of his intellectual part is dissipated, in which part are charity and conscience.

1102. That by dwelling in the tents of Shem is signified that the internals of worship must be in the externals, may appear from all that has been said above concerning Shem, viz. that Shem is the internal church, or internal worship, and that external worship is nothing else but a somewhat inanimate, or defiled, unless there be internal worship to enliven and sanctify it. That tents signify nothing else but the holy of love, and worship thence, may appear from the signification of tents spoken of above, n. 414. It was a customary formula with the ancients, to talk of sojourning and dwelling in tents, by which was signified in an internal sense holy worship, by reason that the most ancient people not only sojourned with tents, but also dwelt in tents, and therein performed holy worship: hence also to sojourn and to dwell in an internal sense signified to *live*. That tents signify holy worship, may be proved by the following passages, besides those quoted above, n. 414. In David: "God forsook the habitation of Shiloh, the tent where he dwelled in man," Psalm lxxviii. 60; where the tent signifies the same as a temple, in which God is said to dwell when he is present with man in love; hence the man who lived in holy worship, was by the ancients called a tent, but afterwards a temple. In Isaiah:

“Spread out the place of thy tent, and let them stretch out the curtains of thy habitations,” liv. 2; denoting illumination in things belonging to true worship. In Jeremiah: “The whole land is vastated; suddenly are my tents vastated, and my curtains in a moment,” iv. 20; where it evidently appears that by tents are not understood tents, but holy worship. In Zechariah: “Jerusalem shall yet dwell beneath herself in Jerusalem; Jehovah shall save the tents of Judah,” xii. 6, 7; where the tents of Judah are put for the worship of the Lord from the holy of love. Hence then it may appear what it is to dwell in the tents of Shem, viz. that internal worship should be in external. But whereas the man Japheth, or the man of the external church, does not so well know what internal things are, therefore it will be briefly told. When a man feels or perceives in himself, that he is well-affected towards the Lord and towards his neighbor, and is willing to do his neighbor good offices, not with any view to his own interest or his own honor; and when he feels that he has compassion for those who are in distress, and especially for those who are in error as to the doctrine of faith, he may then know that he dwells in the tents of Shem, that is, that he has with him things internal, by which the Lord operates.

1103. That by Canaan's being his servant is signified, that they who place worship solely in externals may perform vile offices, appears from what was said above in the preceding verses, 25, 26, concerning Canaan as being a servant. Such indeed are not servants in the Lord's church on earth, for there are many of those who are in much preëminence, and who preside over others, who do nothing from charity and conscience, and yet observe the externals of the church very strictly, even condemning those who do not observe them; such, however, inasmuch as they are not in charity and conscience, and place worship solely in externals without internals, are servants in the Lord's kingdom, that is, in another life, for they are amongst the unhappy. The services which they perform are vile, and of many kinds, so that they cannot be so well explained; but by the Divine Mercy of the Lord they will be spoken of elsewhere. For every one, whoever he be, is obliged in another life to yield some use, for man is born merely for this end, to be useful, while he lives in the world, to the society in which he is, and to his neighbor, and in another life according to the good pleasure of the Lord. It is with this as in the human body, where every part is bound to yield some use, even those parts which are in

themselves of small account, as humors that are in themselves excrementitious, like the salival and bilious humors, and the like, which not only are useful in digesting the food, but also in separating what is excrementitious, and purging the intestines : or as it is in respect to filth and dung in fields and vineyards ; and so forth.

1104. Verse 28, 29. *And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years ; and he died.* These words signify the duration of the first Ancient Church, and at the same time its state.

1105. That these things are signified, appears sufficiently plain from what was said above concerning numbers and years, see n. 482, 487, 488, 493, 575, 647, 648.

#### OF VASTATIONS.

1106. There are many persons who, during their abode in the world, through simplicity and ignorance, have imbibed falses as to faith, and have formed a certain species of conscience according to the principles of their faith, and have not, like others, lived in hatred, revenge, and adulteries. These in another life, so long as they are in the false, cannot be introduced into the heavenly societies, lest they should defile them, and therefore they are kept for a certain time in the lower earth, in order that they may put off the principles of the false. The times of their continuance there are longer or shorter, according to the nature of the false, and the life contracted thereby, and according to the principles confirmed in themselves : some endure hard things in that state, others things not hard. These are what are called vastations, whereof much mention is made in the Word. When the time of vastation is over, they are taken up into heaven, and are instructed, as noviciates, in the truths of faith ; and this by the angels by whom they are received.

1107. There are some who willingly endure to be vastated, and thereby to put off the false principles which they had brought with them out of the world. (It is not possible for any one to put off false principles in another life, except after some length of time, and by means provided by the Lord). During their continuance in the lower earth they are kept by the Lord in hope of deliverance, and in the consideration of the end, viz. that thereby they may be amended, and be prepared to receive heavenly happiness.

1108. Some are kept in a middle state between sleeping and waking, and think very little, only at times they awake as it were,

and recollect the things which they had thought and done in the life of the body; and again they relapse into a middle state between sleeping and waking; and thus they are vastated. These are beneath the left foot, a little in front.

1109. They who have altogether confirmed themselves in false principles, are reduced to absolute ignorance; and then they are in such a state of obscurity and confusion, that if they do but think of the things wherein they have confirmed themselves, they are seized with an inward pain. But after a stated time, they are as it were created anew, and are imbued with the truths of faith.

1110. They who have placed righteousness and merit in good works, and thus have attributed to themselves the effective power of salvation, and not to the Lord and his righteousness and merit, and have confirmed themselves herein both by thought and life; these have their false principles changed in another life into phantasies, so that they seem to themselves to cut wood, for so it really appears to them. I have conversed with them, and if they be asked, whilst they are at work, whether they be wearied or not, they reply, that they have not as yet done work enough to merit heaven. It appears, whilst they are cutting wood, as if somewhat of the Lord was underneath the wood, so that the wood is merit: the more of the Lord there appears to be in the wood, so much the longer they continue in that state; but when this begins to disappear, then they draw nigh to the end of vastation. At length they become such, that they may be also admitted to good societies; but still they fluctuate a long time between the true and the false. The Lord takes much care of them, because they have led a pious life; and after a time he sends angels to them. These are they who were represented in the Jewish church by the hewers of wood. Joshua ix. 23, 27.

1111. They who have lived a good civil and moral life, but have persuaded themselves that they merited heaven by their works, and have thought it enough to acknowledge the only God the Creator of the universe—these have their false principles changed in another life into such phantasies, that they seem to themselves to cut grass, and are called sawers of grass. They are cold, and by this sawing they endeavor to warm themselves. Sometimes they go about, and ask those they meet whether they will give them some warmth, which spirits indeed are enabled to do, but the warmth which they receive does not at all affect them, because it is external, they wishing to have internal warmth, wherefore they return to their sawing, and thus acquire to themselves warmth by labor. I have been made sensible of their cold. They always entertain hopes of being taken up into heaven, and sometimes they consult how by their own power they may introduce themselves there. These, as having performed good works, are amongst those who

are vastated; and at length, after a stated time, they are introduced into good societies, and are instructed.

1112. But they who have been in the goods and truths of faith, and have thereby acquired conscience and the life of charity, immediately after death, are elevated by the Lord into heaven.

1113. There are young girls who have been enticed to prostitution, and persuaded that there was no evil thence, who in other respects were uprightly disposed. These, as having not yet attained to an age capable of knowing the nature of such a life, and forming a right judgment concerning it, have a certain instructor over them, who is very severe, and chastises them whenever they break out into such wantonness: this instructor they very much fear, and thus are vastated. But adult women, who have been prostitutes, and have enticed others, do not undergo vastation, but are in hell.









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