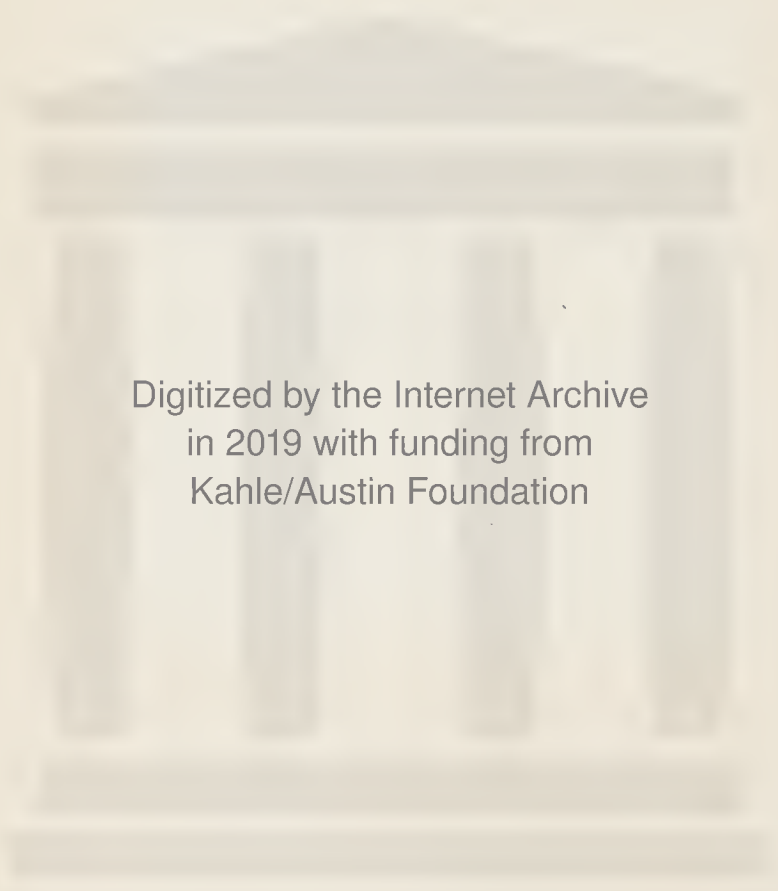


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THE
APOCALYPSE EXPLAINED.

This Work is printed at the expense of, and published for, "THE SOCIETY FOR PRINTING AND PUBLISHING THE WRITINGS OF EMANUEL SWEDENBERG, INSTITUTED IN LONDON, IN THE YEAR 1810."

LONDON:

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THE
A P O C A L Y P S E

EXPLAINED

ACCORDING TO THE SPIRITUAL SENSE.

BY EMANUEL SWEDENBORG.

BEING A TRANSLATION OF HIS POSTHUMOUS WORK ENTITLED
"APOCALYPSIS EXPLICATA secundum Sensum Spiritualem; ubi revelantur Arcana quae
ibi praedicta, et haecenus ignota fuerunt." Londini, 1785—1789.

IN SIX VOLUMES.

VOL. I.

CHAP. I. TO CHAP. IV.

LONDON:
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EDITOR'S PREFACE.

THE following volumes are the Translation of a posthumous Work, of the history of which it may be satisfactory to preserve some particulars.

The original MS. of it, in the Author's hand-writing, was procured from Sweden in the latter part of the year 1784, or beginning of 1785, by a Society which then held its meetings in New Court, Middle Temple, London. There being, however, some difference of opinion in the Society, as to the expediency of printing and publishing the Work, it was undertaken by four of the members, viz. Messrs. HENRY PECKITT, WILLIAM SPENCE, GEORGE ADAMS, and ROBERT HINDMARSH; and it was printed by Mr. Hindmarsh at their joint expense, in four quarto volumes, bearing date from 1785 to 1789, though not finished till the latter end of the year 1790. To the above four gentlemen, as Editors, was added Mr. BENEDICT CHASTANIER, a French Surgeon, resident more than forty years in London, who was distinguished for his extraordinary zeal in promoting the cause of the New Church. But he had no share in the property of the work; and ultimately, Mr. Peckitt, having paid to the other three gentlemen the sums which they had respectively advanced, became possessed of the stock of books remaining after the Subscribers had been supplied, together with the original manuscript volumes. By his son, the present Mr. Henry Peckitt,

those Manuscripts have recently been presented to the Society for whom this Translation is published: they are accessible, therefore, to all who feel interested in examining them; and will no doubt be preserved as a much valued treasure.

The Latin edition of the work consisted of two hundred and fifty copies. In the course of printing it, there was occasion to correct some verbal inaccuracies, not in the least affecting the sense, but evidently mere slips of the pen, which might easily have been corrected by any reader at all acquainted with the Latin language. It was nevertheless thought proper to notice all such variations from the Author's Manuscript; and lists of them were inserted at the end of the second, third, and fourth volumes.

The Author having left the work incomplete, reaching only to the middle of the tenth verse of the nineteenth chapter, it was deemed advisable to continue the Explication to the end of the Revelation; and this was done by Mr. Hindmarsh, as one of the Editors, by extracting from the *Apocalypsis Revelata* all that was necessary for the purpose. A note to this effect was subjoined to Number 1229.

The reason why the work was not finished by the Author can only be a matter of conjecture. He left the MS. neatly written, as if for the press; and having marked the word *Londini* in the title-page, with the date 1759, appears to have intended it for publication in London. It has with good reason been supposed that he thought the present work too voluminous, and the mode of interpretation adopted in it not so well suited to the generality of readers; and therefore determined on previously publishing the *Apocalypsis Revelata*, in which he gave a more familiar interpretation of the Revelation, and entered less into the explication of passages quoted from other parts of the Word. But whatever may have been the Author's reasons for postponing it, the subsequent publication of this work has given great satisfaction; and, from the numer-

ous illustrations of the Four Gospels and other parts of the Word, it is justly considered a valuable addition to the New Church writings.

A remarkable circumstance, which is thought worthy of being recorded in connection with the history of this work, took place while the first volume of the Latin edition was in the press. Mr. Peckitt, as one of the Editors, had in his possession the manuscript copy of the second volume, when a fire broke out in his neighbourhood at midnight, which soon extended its ravages to his house. In the alarm and confusion common on such occasions, the firemen and others endeavoured to save whatever property came first to their hands; but while in the act of performing so dangerous an office, the house fell in, and covered them with its ruins; from which however they were afterwards extricated without much injury. Mr. Peckitt himself, who assisted in the removal of his goods till the flames compelled him to quit the house, narrowly escaped; and it was not till the next morning, when the agitation of his mind was somewhat abated, that he thought of the manuscript volume of the *Apocalypse Explicata*, which he now concluded must have been burnt, with a large quantity of other books. What added to his distress was the recollection that the manuscript was in a desk which he knew to be destroyed. Early in the morning he visited the ruins, but with slender hopes of recovering what he considered as the most valuable jewel which had been in his possession, and consequently as the most serious loss which had befallen him. After some time searching in vain, a gentleman (Mr. Yarnold, of Soho Square,) informed him that he had picked up several books in the street, in the course of the preceding night, and had taken them to his own house, in order to preserve them in safety. Entertaining a faint hope that the Latin manuscript was among the books so preserved, Mr. Peckitt immediately accompanied Mr. Yarnold home, and happily found the very volume in question, which did not appear

to have sustained the smallest injury. On inquiry it was ascertained, that one of the firemen, in the midst of the general confusion, finding the desk too heavy to be easily removed, had opened it, and thrown its contents at random into the street, where they were taken up as before-mentioned.

In the present edition, the numerous references to the *Arcana Cœlestia*, and other works of the Author, have been separated from the text; by which means the latter is presented in a more connected form, and the references themselves rendered not less distinct.

SUMMARY CONTENTS
OF
THE SEVERAL CHAPTERS
EXPLAINED IN THIS VOLUME.

CHAP. I.

IN this first chapter the Lord is described as the Word, and that he is about to effect judgment, and to establish a New Church. And it is said, that this revelation is from the Lord alone, and that it will be received by those who are under the LORD's appointment, to form the New Jerusalem, and who acknowledge him to be the God of heaven and earth. The Lord also, as was said, is described as the Word.

PARTICULAR DESCRIPTION.

Verse 1—3, for whom the Revelation is; 4—6, that it is for them through heaven from the Lord alone; 7, 8, that the Lord from the Word, is about to reveal himself and those things which are of the church; 9—11, further concerning those who will receive [what is revealed]; 12—16, the Lord is described as the Word, and as the church; 17, 18, the acknowledgment of him, that he is Jehovah and the only God, from whom are all things; 19, 20, that this revelation is for those who shall be of the New Jerusalem.

CHAP. II. and III.

THE subject treated of in the second chapter, and in the third, is concerning all those who are in the church, and upon whom the last judgment is to be accomplished, and from whom a New Church is to be formed, and of whom it can exist.

PARTICULAR DESCRIPTION OF CHAP. II.

Of those who primarily have respect to the truths of faith, and not to the goods of charity, who are of the church in Ephesus, v. 1—7. Of those who are in goods as to life, and in falsities as to doctrine, who are of the church in Smyrna, v. 8—11. Of those who make the all of the church to consist in works, and not anything in truths of doctrine, who are of the church in Pergamos, v. 12—17. Of those who are in faith and charity, and thence in good works, where also they are treated of, who are in faith separate from charity, and thence in evil works, who are of the church in Thyatira, v. 18—29.

PARTICULAR DESCRIPTION OF CHAP. III.

Concerning those who are in dead worship, or in worship without truths, and thus without life, who are of the church in Sardis, v. 1—6. Concerning those who are in truths grounded in good from the Lord, who are of the church in Philadelphia, v. 7—13. Concerning those who are wise from themselves, and who are wise from the Word, who are of the church of the Laodiceans, v. 14—22.

 CHAP. IV.

CONCERNING the arrangement of all things in heaven preparatory to the last judgment, about to be accomplished by the Lord, according to his divine truths in the Word; that it will be from the Word, and according to it. And concerning the acknowledgment that the Lord alone is the judge.

THE
APOCALYPSE EXPLAINED.

CHAPTER I.

1. THE Revelation of JESUS CHRIST which God gave unto him, to shew unto his servants things which must shortly come to pass; and he signified this, sending by his angel, to his servant John,

2. Who bore witness of the Word of God, and of the testimony of JESUS CHRIST, whatsoever things he saw.

3. Blessed is he that readeth, and they that hear, the words of the prophecy, and keep those things which are written therein; for the time is at hand.

4. John to the seven churches which are in Asia: Grace be unto you, and peace, from Him who is, and who was, and who is to come; and from the seven spirits which are before his throne;

5. And from JESUS CHRIST, who is the faithful witness, the first begotten from the dead, and the Prince of the kings of the earth. To him that loved us, and washed us from our sins in his blood,

6. And hath made us kings and priests unto God and his Father; to him be glory and might for ever and ever. Amen.

7. Behold, he cometh with clouds; and every eye shall see him, and they [also] who pierced him; and all the tribes of the earth shall wail because of him. Even so; Amen.

8. I am the Alpha and the Omega, the beginning and the end, saith the Lord, who is and who was, and who is to come, the Almighty.

9. I John, who also am your brother and companion in tribulation, and in the kingdom and patience of JESUS CHRIST, was in the island called Patmos, for the Word of God, and for the testimony of JESUS CHRIST.

10. I was in the spirit on the Lord's day: and I heard behind me a great voice, as of a trumpet,

11. Saying, I am the Alpha and the Omega, the First and the Last; and, What thou seest write in a book, and send [it] to the churches, which are in Asia; unto Ephesus, and unto

Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicca.

12. And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks,

13. And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. And his head and his hairs were white as wool is white, like unto snow; and his eyes were as a flame of fire;

15. And his feet were like unto fine brass, as if they burned in a furnace; and his voice as the voice of many waters.

16. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his face was as the sun shineth in his power.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the First and the Last;

18. And am he that liveth, and was dead; and behold I am alive for ever and ever, Amen: and I have the keys of hell and of death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks, which thou sawest, are the seven churches.

1. MANY have expounded this prophetic book which is called the Apocalypse; but having all been unacquainted with the internal or spiritual sense of the Word, they have applied the various particulars of its contents to the successive states of the church, with which they have become acquainted from history; besides which, they have applied many of them to the concerns of civil governments. Hence it is that those expositions are for the most part conjectures, which never can appear in such a light as would admit of their being established as truths; wherefore, as soon as they are read, they are laid aside among other matters of mere opinion. The reason why the explications of the Apocalypse which are extant are of this description, is, as just observed, because they who produced them knew nothing of the internal or spiritual sense of the Word; when, nevertheless, all things which are written in the Apocalypse are expressed in a style similar to that in which the prophetic parts of the Old Testament are written, and, in general, in which the whole Word is written, and the Word in the letter is natural, but in its inward contents it is spiritual; and being such, it con-

tains a sense within it which does not at all appear in the letter. In what the difference between these two senses consists may be seen from what is said and shewn in the appendix to the small work concerning the *White Horse*, extracted from the *Arcana Cœlestia*.*

2. From these considerations it is evident, that the Apocalypse, as well as the prophetic parts of the Old Testament, cannot be understood, nor any thing therein, unless the spiritual sense be known, and unless there be given also a revelation from heaven, where the whole Word is understood according to that sense. That this is the case will be sufficiently confirmed by the explication itself which follows.

3. In the explication which now follows are many quotations from the *Arcana Cœlestia*; it is therefore to be observed, that the numbers cited, except when otherwise expressed, are those of paragraphs of that work.†

THE EXPLICATION.

4. VERSES 1—3. *The revelation of Jesus Christ, which God gave unto him, to shew unto his servant things which must shortly come to pass, and he signified this, sending by his angel, to his servant John, who bore witness of the Word of God, and of the testimony of Jesus Christ, whatsoever things he saw. Blessed is he that readeth, and they that hear, the words of the prophecy, and keep the things which are written therein; for the time is at hand.* “The revelation of Jesus Christ,” signifies, predictions from the Lord concerning the last times of the church: “which God gave unto him, to shew unto his servants,” signifies, for those who are in truths derived from good: “things which must shortly come to pass,” signifies, which will certainly take place: “and he signified this, sending by his angel, to his servant John,” signifies, which are revealed from heaven to those who are in the good of love: “who bore witness of the Word of God, and of the testimony of Jesus Christ,” signifies, that it is for those who from the heart acknowledge the divine truth, and the Divinity of the Lord in his Humanity: “whatsoever things he saw,” signifies, that they have their understandings enlightened. “Blessed,” signifies, those in whom is heaven: “is he that readeth,” signifies, that they perceive: “and they that hear the words of the prophecy,” signifies, that they live according to

* Now printed at the end of the *Doctrine of the New Jerusalem respecting the Sacred Scripture*.

† In this edition the quotations are thrown into notes at the foot of the page.

the doctrine of heaven: "and keep those things which are written therein," signifies, that they do so from the delight of the love of truth: "for the time is at hand," signifies, that the interior state is of such a quality.

5. *The revelation of Jesus Christ.*—That hereby are signified predictions from the Lord, concerning the last times of the church, appears from the signification of revelation as denoting predictions; and because they are from the Lord alone, it is said, "the revelation of Jesus Christ." The reason why the revelation or predictions are concerning the last times of the church is, because those times are principally treated of. It may be supposed, that, in the Apocalypse, the successive states of the church are treated of from the beginning to the end; but those states are not there treated of, but only the state of heaven and the church about the time of its end, when the last judgment takes place; thus the subject treated of is concerning the last times. The successive states of the church were predicted by the Lord himself in Matthew, (chap. xxiv. xxv.) and also in Mark, (chap. xiii.); yet the descriptions there given are written in the divine prophetic style, which is by correspondences, and hence they are such as can only be revealed and laid open by the internal or spiritual sense.*

6. *Which God gave unto him, to shew unto his servants.*—That hereby is signified for those who are in truths derived from good, appears from the signification of giving to him to shew the revelation, as denoting to declare predictions, or what is the same thing, predictions for the use of those persons; and from the signification of his servants, as denoting those who are in truths derived from good. The reason why such are understood by the servants of God, is, because, in the Word, they are called servants of God, who hearken to and obey God. Harkening and obedience exist only in those who are in truths derived from good, but not in those who are in truths alone, or in truths without good: for these latter have truths only in the memory, but not in the life; whereas they who are in truths derived from good, have truths in the life, and they who have truths in the life do them from the heart, that is, from love. It is to be observed, that no truth ever enters into the life of man, unless he be in good, for good belongs to love, and love forms the whole man; thus a man receives into his life all the truths which agree with his love. This may appear very manifest from this circumstance: that whatsoever a man loves, he appropriates to himself;

* It has been given me from the Lord to explain those things in the *Arcana Caelestia*, at the beginning of fifteen chapters from the xxiv. of Genesis; which explanations may be seen there in their order, in the following places: n. 3353—3356, 3486—3489, 3650—3655, 3751—3759, 3897—3901, 4056—4060, 4229—4231, 4332—4335, 4422—4424, 4635—4638, 4661—4664, 4807—4810, 4954—4959 5063—5071.

whereas everything else he rejects from himself, yea, holds it in aversion. By Good is here meant the good of love to the Lord, and the good of love towards our neighbour; for this is the only spiritual good, with which the truths of faith agree.

7. *Things that must shortly come to pass.*—That hereby is signified, which will certainly take place, appears from the signification of things which must come to pass, as denoting what will necessarily take place; and from the signification of shortly, as denoting what is certain and full; concerning which see *A. C.* n. 5284, 6783. They who regard all things in the Word according to the sense of the letter, know no otherwise, than that shortly signifies shortly; thus, in the present case, that the things which are predicted in the Apocalypse were to take place shortly; hence also they have been led to wonder, that so long a time should have elapsed, before the accomplishment of the last judgment. But they who are acquainted with the internal sense of the Word do not interpret shortly as meaning shortly, but certainly. The reason why instead of shortly they understand certainly, is, because shortly involves time, and time is proper to nature; thus shortly is a natural expression and not a spiritual one, and all natural expressions, in the Word, signify the spiritual things which correspond to them: for the Word in its bosom is spiritual, but in the letter natural. Hence it is, that shortly signifies what is certain.*

8. *And he signified this, sending by his angel, to his servant John.*—That hereby is signified, which are revealed from heaven to those who are in the good of love, appears from the signification of “signified,” as denoting the things which, in the sense of the letter, contain, and thus signify, those which are in the internal sense. For it is said, *the revelation which God gave to him to shew; and he signified this;* and by the things which he signified are understood those which are expressed in the sense of the letter, because all those things are significative, and the things which are signified are those which are contained in the internal sense: for all things mentioned in the Word are significative of spiritual things; and these are the internal sense. The above interpretation also appears from the signification of sending by his angel, as denoting things which are revealed from heaven; for to send, denotes to reveal, and by an angel, denotes from heaven. The reason why to send denotes to reveal, is, because whatever is sent from heaven is revelation; for thereby is revealed what exists in heaven, which is something spiritual concerning the church and its state; but this with man is changed into what is natural, such as is expressed in the sense of the letter, in the Apocalypse, and other parts of

* That time is proper to nature, and that, in the spiritual world, it corresponds to state of life, may be seen in the work concerning *Heaven and Hell*, in the article concerning time in heaven, n. 162—169.

the Word. What comes from heaven, cannot otherwise be presented to man; for what is spiritual falls into a natural idea correspondent to it, when it descends from the spiritual world into the natural; hence it is, that the prophetic word is such in the sense of the letter, and that, being such, it is in its bosom spiritual and divine. The reason why by an angel is understood, from heaven, is, because that which an angel speaks is from heaven; for an angel, when he communicates to man by speech such things as relate to heaven and the church, does not speak as one man does to another, who utters from his memory the commands of some other, but that which an angel speaks continually enters into him by influx, and not into his memory, but immediately into the understanding, and thence into words. Hence it is, that all things which the angels spake to the prophets are divine, and not all from the angels. Whether it is said, that they are revealed from heaven, or from the Lord, it is the same thing; because the Divine principle of the Lord, as present with the angels, constitutes heaven, and not anything which is from the *proprium** of the angels.† The reason why it is said above, that the predictions are revealed from heaven to those who are in the good of love, is, because it is said, “sending by his angel, to his servant John,” and by John are represented and understood those who are in the good of love. For by the twelve apostles are represented and signified all in the church who are in truths derived from good; thus, also, all truths derived from good, from which the church is; and by each apostle in particular is represented and signified some specific principle. Thus, by Peter, is represented and signified faith; by James, charity; and by John, the good of charity, or the good of love. Because John represented this good, therefore revelation was made to him; for revelation from heaven, such as is here described, cannot be made to any others than those who are in the good of charity or love. Others, indeed, can hear the things which are uttered from heaven, but they cannot perceive them. They alone have spiritual perception who are in the good of love; the reason is, because they receive those things, not only with the hearing, but also with the love; and to receive with the love is to receive fully, since the things so received are loved; and they who thus receive, see those

* This *untranslated* word, which so frequently occurs in the theological writings of Emanuel Swedenborg, is derived from the Latin adverb *prope*, *near*, and that from the Greek *πρῶσι*, *just by*, the corresponding word to which in the Hebrew is *רַחַק*, *only*, *single*, *solitary*, and which, as a verb, signifies *to unite*, *to make one*; whence the reader may see with what propriety the author uses it to signify that which is *absolutely* and *permanently one's own*,—*man's selfhood*, or what he is of *himself*, when separated from the influence of divine goodness and truth. There is no word in the English language which adequately conveys the full meaning of the Latin word *proprium*, and on this account it is retained.

† This may be better understood from what is said and shewn in the work concerning *Heaven and Hell*, n. 2—12, and n. 254.

things in their understanding, in which is the sensation of their internal sight. That this is the case, has been made evident to me from much experience, and might also be illustrated by much rational argument; but upon this subject it is not expedient to expatiate at present. It is here only necessary to be observed, that by the names which are mentioned in the Word, are not signified persons, but things; thus, that John signifies those who are in the good of love, and, abstractedly the good of love itself.^a

9. When it is known, that all names in the Word signify things, and that the names of the twelve sons of Jacob, as well as of the twelve tribes, signify all the various kinds of goodness and truth of the church taken in the aggregate; and in like manner the names of the twelve disciples of the Lord; and that Peter, James, and John, signify faith, charity, and the good of charity; many arcana in the Word may then be discovered; as for example, why *the Lord gave the name of Peter to Simon, and to James and John the names of Boanerges, which signify sons of thunder* (Mark iii. 17): for Peter, as well as a rock [petra], signifies the Lord as to truth derived from good, or faith derived from charity; and sons of thunder signify those who, from the affection which is of love, receive the truths of heaven.^b I will here mention some of the arcana which may be seen, when it is known that Peter signifies faith, and John the good of charity. The first is, why the Lord said to Peter, “I say also unto thee, that thou art Peter, and upon this rock I will build my church; and I will give unto thee the keys of the kingdom of heaven.” (Matt. xvi. 18, 19.) It appears from the letter, as if that power was given to Peter, when nevertheless no power was given to Peter; but it was so said to him, because Peter signified truth derived from good, which is from the Lord, and truth derived from good, which is from the Lord, has all power, thus the Lord has all power from good by truth.^c Another arcanum, which may be seen, when it is known that Peter signifies faith, is, why

^a That all names in the Word signify things, may be seen in the *Arcana Cælestia*, n. 768, 1888, 4310, 4442, 10,329. That the names of persons and places in the Word cannot enter heaven, but that they are changed into the things which they signify, n. 1876, 5225, 6516, 10,216, 10,282, 10,432. How elegant the internal sense of the Word is, although mere names are mentioned, illustrated by examples, n. 1224, 1264, 1888. That the twelve disciples of the Lord represented, and thence signified, all things of faith and love in the aggregate, in like manner as the twelve tribes of Israel, n. 2129, 3354, 3488, 3858, 6397. That Peter, James, and John, represented, and thence signified, faith, charity, and the good of charity, in their order, see Pref. to xviii. and xxii. Gen. and n. 3934, 8581, 10,087.

^b That a rock signifies the Lord as to truth derived from good, or faith from charity, may be seen, *A. C.* n. 8581, 10,580; in like manner the stone of Israel, n. 6426, and that thunders signify divine truths from heaven, n. 7573, 8914, and lightnings the splendors thereof, n. 8813; that hence also thunders are called voices, n. 7573, 8914.

^c That this is the case may be seen illustrated in the work concerning the *Last Judgment*, n. 57.

the Lord said to him, that "before the cock should crow, he would deny him thrice." (Matt. xxvi. 34.) By this is signified, that in the last time of the church there would be no faith in the Lord, because no charity: for cock-crowing, as well as twilight, signifies the last time of the church;^d and three, or three times, signifies what is complete to the end.^e A third arcanum which may be seen, is, the signification of the following words concerning Peter and John: "Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. And when he had thus spoken, he saith unto him, Follow me. Peter, being turned, seeth the disciple whom Jesus loved, following, and he saith, Lord, what is this [man]? Jesus saith unto him, If I will that he remain till I come, what is that to thee? Follow thou me." (John xxi. 15—24.) What these things signify, no one can know, unless he is acquainted with the internal sense, and knows that Peter signifies faith, and John the good of charity, thus that Peter signifies those in the church who are in faith, and John, those who are in the good of charity. By Jesus saying three times to Peter, "Lovest thou me?" and Peter saying three times, "I love thee," and Jesus then saying, "Feed my lambs," and "Feed my sheep," is signified, that they who are in faith derived from love, ought to instruct those who are in the good of love to the Lord, and in the good of charity towards their neighbour; for they who are in faith derived from love are also in truths, and they who are thence in truths, instruct concerning good, and lead to good; for all spiritual good, which a man has, is procured and implanted by truths.^f What the quality of faith would be in the first time of the church is

^d n. 10,134.

^e n. 2788, 4495, 9159, 5198, 10,127. That the end of the church takes place when there is no faith, because no charity, may be seen in the work concerning the *Last Judgment*, n. 33—39, &c.

^f That lambs signify those who are in the good of innocence and of love to the Lord, may be seen *A. C.* n. 3994, 10,132; that sheep are those who are in the good of charity towards their neighbours, n. 4169, 4809; and that to feed is to instruct, n. 5201, 6078.

afterwards described by the Lord; and what its quality would be in the last time. The first time of the church is understood by "when thou wast young," and the last time by "when thou shalt be old." That when Peter was young he girded himself, and walked whither he would, signifies, that in the first time of the church, its members would imbibe truths from the good of charity, and that they would act from freedom; for to act from freedom, is to act from the affection of truth derived from good. "When thou shalt be old, thou shalt stretch out thy hands, and another shall gird thee and carry thee whither thou wouldest not," signifies, that in the last time of the church its members would no longer imbibe truths from the good of charity, thus would not know them from any other ground than as being declared by another, and so would be in a servile state; for that is a servile state, in which good does not lead.^g Because, at the last time of the church, the faith is of such a quality, that it rejects the good of charity, saying that faith alone constitutes the church, and is saving, and not the good of life which is charity: therefore Jesus said to Peter, by whom such faith is there understood, "Follow me." "And Peter, being turned, seeth the disciple whom Jesus loved, following, and saith, Lord, what is this [man]?" by which is signified, that faith, at the last time of the church, would avert itself from the Lord; for it is said of Peter, by whom that faith is signified, that, being turned, he saw; and he also said of the disciple whom Jesus loved, or of John, by whom is signified the good of charity, "What is this man?" that is, that he is not anything: but Jesus said to him, "If I will that he remain till I come, what is that to thee: follow thou me;" by which is signified, that the good of charity will follow the Lord, and acknowledge him, even to the last time of the old church, and the first of the new.^h The fourth arcanum which may hence be seen, is, why the Lord loved John above the rest of the disciples, and why John therefore lay at the breast, or in the bosom, of the Lord (John xiii. 23; xxi. 20); viz., that it was because the good of love was in the view of the Lord when he saw John, who represented and signified that good, because that good is what constitutes heaven and the church.ⁱ The fifth arcanum, which is manifest when it is known that John represented the good of love, is, what is

^g That garments signify truths, may be seen, n. 1073, 2576, 5319, 5954, 9212, 9216, 9952, 10,536, and that therefore to gird oneself denotes to imbibe and perceive truths, n. 9952; and that to walk is to act and live. That to act from a free state is to act from love or affection, because what a man loves that he does freely, n. 2870, 3158, 8907, 8990, 9585, 9591. That every church begins from charity, but that in process of time it declines to faith, and at length to faith alone, n. 1834, 1835, 2231, 4683, 8094.

^h That the last time of the old church is called the consummation of the age, and the beginning of the new church the coming of the Lord, may be seen *A. C.* n. 4535, 10,622.

ⁱ May be seen in the work concerning *Heaven and Hell*, n. 13—19.

signified by the words of the Lord from the cross to the mother Mary, and to John: "When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*" (John xix. 26, 27). By mother and by woman is there understood the church, and by John the good of charity; and by the things there said to them, that the church will be where the good of charity is.^k That to take her to his own house is to dwell together, is manifest. From these considerations it may now appear, how great arcana lie concealed in the Word, which are only laid open to those who know its internal or spiritual sense: nor, without that sense, can it be known what is signified where it is said, *that the twelve apostles shall sit upon twelve thrones, and judge the twelve tribes of Israel.* (Matt. xix. 28; Luke xxii. 30.) By the apostles, in this passage, are not understood the apostles, but all truths from good which are from the Lord; so that by those words is signified, that the Lord alone will judge all from truths which are from good, thus that every one will be judged according to those truths.

10. *Who bore witness of the Word of God, and of the testimony of Jesus Christ.*—That hereby is signified, to those who in heart acknowledge divine truth, and the Divine Principle of the Lord in his Human, appears from the signification of bearing witness, as denoting to acknowledge in heart, concerning which more will be said in what follows; and from the signification of the Word or discourse of God, as denoting the divine truth; concerning which see n. 4692, 5075, 9987; and from the signification of Jesus Christ, as denoting the acknowledgment of the Divine Principle of the Lord in his human. The reason why this is signified by the testimony of Jesus Christ, is, because to witness signifies to acknowledge in heart, and to acknowledge Jesus Christ in heart, is to acknowledge the Divine Principle in his Human; for he who acknowledges the Lord, and does not at the same time acknowledge the Divine Principle in his Human, does not acknowledge the Lord; for the Divine Principle of the Lord is in his Human, and not out of it; for the Divine Principle is in the Human as the soul is in the body, wherefore to think of the Humanity of the Lord, and not at the same time of his Divinity, is like thinking of a man abstractedly from his soul or life, which is not to think of a man. That the Divine Principle of the Lord is in his Human, and that they are together one person, the doctrine received throughout the Christian world teaches; in which are these words: "Although he [Christ] is God and Man, yet he is

^k That by a woman, in the Word, is understood the church, may be seen *A. C.* n. 252, 253, 749, 770, 3160, 6014, 8337, 8994; that the same is signified by a mother, n. 289, 2691, 2717, 3703, 4257, 5581, 8897, 10,490.

not two, but one Christ; one, not by conversion of the Godhead into flesh, but by taking of the Manhood into God: One altogether; not by confusion of substance, but by unity of person; for as the reasonable soul and flesh make one man, so God and Man are one Christ" (See the Athanasian Creed). Hence, also, it is evident, that they who distinguish the Divine Principle into three persons, ought, when they think of the Lord as another person, to think of both together, of the Humanity, as well as of the Divinity, for it is said, that they are one person, and that they are one as the soul and body. They therefore who think otherwise, do not think of the Lord; and they who do not thus think of the Lord, cannot think of the Divinity which is called the Divinity of the Father, for the Lord saith: "I am the way, the truth, and the life; no man cometh unto the Father but by me." (John xiv. 6.) Because this acknowledgment is signified by the testimony of Jesus Christ, therefore it is said, that "The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10): the spirit of prophecy is the life and soul of doctrine: and the acknowledgment of the Lord is the very life or soul of all doctrine in the church. But concerning these things much more will be said in what follows. The reason why to bear witness is to acknowledge in heart, is, because spiritual things are treated of. No one can witness concerning those things unless from the heart, because from no other ground can he perceive that they are so. But to bear witness of such things as exist in the world is to do so from science, or from memory and thought, because the man has so seen or heard. But the case is otherwise in things spiritual, for these fill the whole life, and constitute it. The spirit of man, in which the life of man primarily resides, is nothing else than his will or his love, and his understanding and faith thence derived, and the heart signifies, in the Word, the will and love, and the understanding and faith thence derived. Hence it is manifest whence it is that by bearing witness, in the spiritual sense, is understood to acknowledge in heart, because by the heart is signified the good of love, and this alone is what acknowledges divine truth, and the Divine principle of the Lord in his Human: and because good is signified by John, therefore also it is said by John, that he bore witness of the Word of God and the testimony of Jesus Christ; as also in another place: "And he that saw bare witness, and his witness is true, and he knoweth that he saith true, that ye may believe" (John xix. 35): and in another place: "This is the disciple that testifieth these things, and wrote these things, and we know that his testimony is true." (John xxi. 24.)

11. *Whatsoever things he saw.*—That hereby is signified their

^l That spirit, in the internal sense of the Word, signifies the life or soul, may be seen *A. C.* n. 5222, 9281, 9818; and that prophecy signifies doctrine, n. 2534, 7269.

understanding enlightened,^m appears from the signification of seeing, as denoting to understand;ⁿ in this case, to understand from illumination, since the subject treated of is concerning things pertaining to the church and heaven, which are not understood and perceived but from illumination; for the things pertaining to the church and heaven, which are called spiritual, do not enter into the understanding of man except by means of the light of heaven, and the light of heaven illuminates the understanding. This is the reason why the Word, in which are contained the things of the church and heaven, cannot be understood but by an enlightened person, and they alone are enlightened, who are in the affection of truth from good; consequently, who are in love to the Lord and in charity towards their neighbour. The good of these is spiritual good, with which and from which is the light of heaven, which enlightens.

12. *Blessed.*—That hereby are signified those in whom heaven is, appears from the signification of blessed, as denoting one who is happy to eternity, thus in whom heaven is. The blessedness, which is not eternal, is indeed called blessedness, but yet respectively it is not, for it passes away, and that which passes away respectively to that which does not pass away, is as nothing. It is said, in whom heaven is, because heaven is in man: the heaven which is without man flows into the heaven which is within him, and is received in proportion to the degree in which they correspond.^o

13. *Is he that readeth.*—That hereby is signified that they perceive, appears from the signification of reading the Word, as denoting to understand from illumination, thus to perceive, for to read signifies the same as to see, because he who reads, sees, and to see signifies to perceive from illumination, as was shewn just above, n. 11.

14. *And they who hear the words of the prophecy.*—That hereby is signified that they live according to the doctrine of heaven, appears from the signification of hearing, as denoting to perceive and obey;^p thus also to live according thereto, for they who perceive and obey the doctrine of heaven, live according to it: and from the signification of “the words of the prophecy,” as denoting truths which pertain to the doctrine of heaven; for

^m The reader will readily perceive from the preceding explanation, that the author is here speaking, not of John himself, but of those whom John represented. See *Ap. Rev.* n. 7.

ⁿ Concerning which see *A. C.* n. 2150, 2325, 2807, 3764, 3863, 3869, 4403—4421, 10,705.

^o That heaven is in man, and that the internal of the man who is in celestial love is heaven in its least form corresponding to the greatest, may be seen in the work concerning *Heaven and Hell*, n. 51—8: and that he comes into heaven who has heaven in himself, may be seen in the *Doctrine of the New Jerusalem*, n. 232—236.

^p Concerning which see *A. C.* n. 2542, 3869, 4653, 5017, 7216, 8361, 8990, 9311, 9397, 10,061.

words are truths;^q and prophecy is doctrine;^r in the present case, the doctrine of heaven, because prophecy belongs to the Word, which is from heaven. The reason why to hear is to obey and to live, is, because, with the celestial angels, the things which are heard enter into the life; but as this is a thing unknown, it may be expedient briefly to illustrate it. There are two senses given to man, which serve him for means of receiving those things by which the rational principle is formed, and also those things by which he is reformed, namely, the sense of seeing, and the sense of hearing: the other senses are for other uses. The things which enter by the sense of sight, enter into man's understanding and enlighten him, wherefore by sight is signified the understanding enlightened, for the understanding corresponds to the sight of the eye, as the light of heaven does to the light of the world: but the things which enter by the sense of hearing, enter into the understanding and at the same time into the will, wherefore by the hearing is signified perception and obedience. Hence it is, that, in human language, it is a received form of expression to think of hearing any one, and also of giving ear to any one; likewise, of being a hearer, and of hearkening; and by hearing any one is understood to perceive, and by giving ear to any one is understood to obey; as also by being a hearer; and each is signified by hearkening. This form of expression in human language has flowed down from the spiritual world, in which the spirit of man is: but whence this is in the spiritual world shall also be explained. They who in the spiritual world are in the province of the ear, are forms of obedience from perception;^s and the province of the ear is in the axis of heaven, and therefore into it, or into those who are there, the whole spiritual world flows, with the perception that the thing commanded is to be done; for this is the reigning perception in heaven; hence it is that they who are in that province, are forms of obedience from perception. That the things which enter by hearing, enter immediately by the understanding into the will, may be further illustrated by the instruction of the angels of the celestial kingdom who are the most wise. Those angels receive all their wisdom by hearing and not by sight; for whatsoever they hear of divine things, they receive in the will from veneration and love, and make it a principle of their life; and because they receive it immediately in the life, and not first in the memory, therefore they do not discourse concerning matters of faith, but when they are told of them by others, they only answer, "Yea, yea," or "Nay, nay," according to the Lord's words in Matthew (v. 37). From these considerations

^q n. 4692, 5075.

^r n. 2534, 7269.

^s That all who are in the spiritual world are in some province which is named from the members, organs, or viscera of man, because they correspond thereto, may be seen in the work concerning *Heaven and Hell*, n. 87—102.

it is evident, that hearing is given to man chiefly for his reception of wisdom, but sight for his reception of intelligence. Wisdom consists in perceiving, willing, and doing; intelligence in knowing and perceiving.^t

15. *And keep those things which are written therein.*—That hereby is signified, that they do so from the delight of the love of truth, appears from the signification of observing and keeping, as denoting to perceive, to will and to act according thereto, in this case, according to the doctrine of heaven; and from the signification of the things which are therein written, as denoting from the love of truth, or from the delight of that love; for what is done from this love is done from delight, all delight being derived from love alone. That this is signified by the things which are written therein, is, because the things which are contained in the doctrine of heaven are inscribed on their heart, and thus on their life, and the things which are inscribed on the heart and life are inscribed on the love, for the heart in the Word signifies the love.^u The reason why it denotes the love of truth, is, because those things are said of the doctrine of heaven, and the doctrine of heaven is from truths. In the Word, frequent mention is made of observing and keeping the precepts, the commandments, the word, and the law: and by observing and keeping them, is there signified to understand, to will, and to do them, as in Matthew: “Teaching them to observe all things whatsoever I have commanded you”. (xxviii. 20.) In Luke: “Blessed are they who hear the Word of God, and keep it.” (xi. 28.) In John: “Verily, verily, I say unto you, if a man keep my word, he shall never see death.” (viii. 51.) In the same Evangelist: “If ye love me, keep my commandments,—If a man love me, he will keep my words.—He that loveth me not, keepeth not my sayings.” (xiv. 15, 23, 24.) And in the same Evangelist; “If ye keep my commandments, ye shall abide in my love. Ye are my friends, if ye do whatsoever I command you” (xv. 10, 14): to do is to will, and to will is to do; because in deeds the will is everything.

16. *For the time is at hand.*—That hereby is signified that the interior state is of such a quality, appears from the signification of time, as denoting state;^z and from the signification of at hand, as denoting what is internal; here, therefore, because it is spoken of state, it denotes the interior state, such as is described above. By state is understood the state of affection and thence of thought. He who reads this, and has no knowledge of the internal sense, supposes, that by the time being at

^t That the celestial angels imbibe wisdom by hearing, and not by sight, may be seen in the work concerning *Heaven and Hell*, n. 270, 271; and more concerning those angels, n. 20—28.

^u *A. C.* n. 7542, 9050, 10,336.

^z Respecting which see the work concerning *Heaven and Hell*, n. 162—169, where time in heaven is treated of.

hand, is understood, that the time was then near when all the things which are contained in the Apoealypse would be fulfilled. But that this is not meant, may appear from the consideration, that seventeen centuries are elapsed without their being fulfilled. But because the Word, in its letter, is natural, but inwardly is spiritual, therefore it is said that the time is at hand, that the interior state might be understood thereby in heaven; for if the interior state, as signified in the spiritual sense, had been there mentioned, it would not have been understood by the angels; for they perceive all things of the Word according to correspondences. The reason why at hand, or near, signifies what is interior, is, because distances in heaven are altogether according to the differences of the good of love; wherefore, they who are in kindred good, are also near together; whence it is, that affinities on earth are called near degrees of relationship, because they refer to spiritual affinities, which in heaven are actually such. The reason why this is the case in heaven is, because the good of love conjoins, and the more interior the good is, the closer is the conjunction: hence it is, that heaven is nearer to man, in proportion as he is more interiorly in the good of love. This derives its origin from this circumstance, that the Lord is nearer to an angel, to a spirit, and man, the more interiorly they love him; to love him interiorly is interiorly to love his precepts; that is, from the delight of love, to perceive, to will, and to do them. Hence it is that nearness, in the Word, signifies presence and conjunction.^y This nearness is thus described in John, “Jesus said, he who loveth me, keepeth my words, and my Father will love him, and we will come unto him, and make our abode with him” (John xiv. 23); and in the same Evangelist, “But ye know him; (the Comforter, the Spirit of truth;) for he dwelleth with you and shall be in you” (xiv. 17); the Comforter, the Spirit of truth, is the divine truth proceeding from the Lord; wherefore it is said that he shall be in you.

17. These proximate or general explanations of the preceding words, not being presented in a continued series, will appear as scattered or unconnected, which results from each word being expounded apart as it occurs, and the internal sense being immediately subjoined to the sense of the letter, which is different, so that each is viewed separately. This however, is not the case with the angels, who are in the internal sense. These do not see the sense of the letter, nor know anything concerning it, but only the internal sense, which, inasmuch as they view it in the light of heaven, is beheld by them in such series, and in such connexion, and also in such abundance, and thence in such wisdom, as cannot be expressed and described by any human words. The ideas of angels, which are spiritual, also conjoin all

^y As may be seen *A. C.* n. 5911, 9378, 9997, 10,001.

the contents in a wonderful manner, and comprehend more things than man can conceive or utter by his ideas, which are natural, even as to a thousandth part thereof.

18. Verses 4, 5, 6. *John to the seven churches which are in Asia: Grace be unto you, and peace, from Him who is, and who was, and who is to come; and from the seven spirits which are before his throne: and from Jesus Christ, who is the faithful witness, the first-begotten from the dead, and the Prince of the kings of the earth. To Him that loved us, and washed us from our sins in his blood, and hath made us kings and priests unto God and his Father: to him be glory and might for ever and ever: Amen.* "John," signifies, the Lord as to doctrine: "to the seven churches," signifies, to all those who are in truths derived from good, or who are in faith derived from charity: "in Asia," signifies, those who are in the light of intelligence: "Grace be unto you, and peace," signifies, the delight of truth and good: "from Him who is, and who was, and who is to come," signifies, from Him who is the all in all of heaven and the church from eternity to eternity: "and from the seven spirits," signifies, the Divine principle in heaven: "which are before his throne," signifies, presence and providence: "and from Jesus Christ," signifies, from the Lord as to his Divine Humanity: "the faithful witness," signifies, from whom is all truth in heaven: "the first-begotten from the dead," signifies, from whom is all the good there: "and the prince of the kings of the earth," signifies, from whom is all truth derived from good in the church: "to Him that loved us, and washed us from our sins in his own blood," signifies, his love, and regeneration from him, by truths, which are from him: "and hath made us kings and priests," signifies, that from him we are in his spiritual and celestial kingdom: "to God and his Father," signifies, by divine truth and divine good: "to him be glory and might for ever and ever," signifies, that these things are from him alone to eternity: "Amen," signifies, divine confirmation.

19. *John.*—That hereby is signified the Lord as to doctrine, appears from the representation of John, as denoting the good of love, of which above, n. 8. Because he represents the good of love in the supreme sense, he also represents the Lord, since all the good of love is from the Lord: men, spirits, and angels, are only recipients, and they who are recipients, are said to signify that which is from the Lord. The case is similar with many others in the Word, as with Abraham, Isaac, Jacob, David, Elijah, Elisha, John the Baptist, Peter, and the rest of the apostles: each of whom signifies some good or truth of heaven and of the church, but still all of them, in the supreme sense, signify the Lord. As, for instance, David in the supreme sense, signifies divine truth in the spiritual kingdom, which is called the royal function of the Lord; wherefore, in the supreme

sense, he signifies the Lord as to that truth and as to his royalty ; on which account it is said of David in the Word, that he is to come and reign over the sons of Israel (Ezek. xxxvii. 24, 25 : Hosea iii. 5). In like manner, of Elijah and Elisha, who, because in the internal sense they signify the Word, therefore, in the supreme sense, they signify the Lord from whom the Word is.^z Hence it may be manifest whence it is, that John signifies the Lord. The reason why he signifies the Lord as to doctrine, is, because it is said, *John to the seven churches*, and by the seven churches, in the internal sense, are understood all who are principled in truths derived from good, or in faith derived from charity ; for these are they who constitute the church ; and doctrine is what teaches those truths. Hence it is, that the Lord, as he is the word, is also the doctrine of the church, for all doctrine is from the Word.^a

20. *To the seven churches*.—That hereby is signified, to all those who are in truths derived from good or in faith from charity, appears from the signification of the number seven, as denoting all. For seven in the Word, signifies a beginning and end, thus an entire period and full state, in like manner, as a week ;^b and because this number signifies what is full, it also signifies all, because all compose what is full, for fulness in respect to those who constitute any society, in this case the church, denotes all ; wherefore, when magnitude is treated of in the Word, by seven is signified what is full, and when multitude is treated of, by seven is signified all. The number three, also, in the Word signifies full and all :^c but when anything holy is treated of in the Word, the number seven is used, and in other cases the number three.^d Here, therefore, the number seven is used, because the subject treated of is concerning truths derived from good, which are holy things of the church. Churches denote those who are in truths derived from good, or in faith from charity. The reason why such persons are understood by the churches, is, because those truths constitute the church with every one ; for they who are not in truths derived from good, although born within the church, yet are not of the church, because the church does not exist in them ; hence it is, that the church of the Lord consists of all those, whosoever they are, who are the church, that is, who are in

^z That Elijah and Elisha signify the Word, and thus the Lord as to the Word, may be seen *A. C.* n. 2762, 5247 ; the case is the same with John the Baptist, who is therefore called Elias, that is, Elijah, n. 7643, 9372. That Peter signifies faith, and thence the Lord as to faith, because faith is from the Lord, may be seen above, n. 9.

^a That the Lord is the doctrine of the church, because all truth which pertains to doctrine is from the Word, thus from the Lord, may be seen n. 2545, 2859, 3712.

^b *A. C.* n. 728, 6508, 9228.

^c As may be seen, n. 2788, 4495, 7715.

^d n. 10, 127.

truths derived from good.^e It is also said, who are in faith derived from charity, because this is the same thing; for truth belongs to faith, and good to charity, forasmuch as all that which man believes is called truth, and all that which man loves is called good.^f They who know nothing of the internal sense of the Word, when they read these things, believe no otherwise, than that by the seven churches are meant the seven churches which are afterwards named (verse 11); whereas churches are not understood, but all those who are of the church; such being the spiritual sense of the Word.

21. *In Asia.*—That hereby are signified those who are in the light of intelligence, can only appear from a spiritual idea; such the angels have, concerning the regions of this earth. They, when Asia is named, perceive the south, when Europe is named, the north, and when Africa, the east; and because by the south is signified a clear light of intelligence, therefore, by Asia, that light is signified. This perception has been given to me also, as often as I have been in a spiritual idea, and have thought of Asia. The ground and reason of such idea concerning Asia, is, because the church was there in ancient times, being then extended through many regions in that quarter, and therefore they who have come thence into heaven, are in the light of intelligence: hence it is, that when Asia is thought of there is an influx of light, resembling that which is in the south of heaven.^g Here, however, by Asia are not understood the inhabitants of Asia, but all, wheresoever they are, who are in the spiritual light of intelligence, or, which is the same thing, who are in truths derived from good; for they who are in truths derived from good are in the spiritual light of intelligence; all such constitute the church of the Lord.^h

22. *Grace be unto you and peace.*—That hereby is signified the delight of truth and of good, appears from the signification of grace, as denoting the delight of truth, of which more will be said in what follows; and from the signification of peace, as

^e That the church, as well as heaven, is in man, and not out of him, and hence that the man who is in truths derived from good is a church, may be seen *A. C.* n. 3884; and in the work concerning *Heaven and Hell*, n. 53, 54, 57.

^f That all truth is from good, and that the all of faith is from charity, may be seen in the small work concerning the *New Jerusalem and its Heavenly Doctrine*, n. 84—107—, 108—122: and concerning the *Last Judgment*, n. 33—39: as likewise, in the work concerning *Heaven and Hell*, n. 364, 424, 482, 526.

^g That in ancient times, and also in the most ancient, the church was in Asia, and extended through many kingdoms there, may be seen in the quotations from the *Arcana Cœlestia* in the work concerning the *New Jerusalem and its Heavenly Doctrine*, n. 247; and that the south signifies the light of intelligence may be seen in the work concerning *Heaven and Hell*, n. 141—153, where the four quarters in heaven are treated of.

^h That the church of the Lord exists also among the Gentiles although specifically where the Lord is known, and where the Word is read, may be seen in the work concerning *Heaven and Hell*, n. 318—328; and concerning the *New Jerusalem and its Heavenly Doctrine*, n. 244, 246.

denoting the delight of the good of innocence and love.ⁱ The reason why grace denotes the delight of truth, is because there are two principles which proceed from the Lord, united in their origin, but divided in those who receive them. For there are some who receive divine truth more than divine good, and some who receive divine good more than divine truth: they who receive divine truth more than divine good, are in the spiritual kingdom of the Lord, and are thence called spiritual: but they who receive divine good more than divine truth, are in the celestial kingdom of the Lord, and are thence called celestial.^k

To those who are in the spiritual kingdom, it is given from the Lord to be in the affection of truth for the sake of truth, and this divine gift is what is called grace; hence it is that in proportion as any one is in that affection, so far he is in the divine grace of the Lord; nor is there any other divine grace given to man, spirit, and angel, than that of being affected with truth because it is truth, since in that affection they have heaven and all its blessedness.^l It is the same thing whether we say the affection of truth or the delight of truth: for there is no affection without delight. This is what is especially understood by grace in the Word; as in John: "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth; of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." (i. 14, 16, 17.) As grace is the affection and delight of what is true, therefore mention is made both of grace and truth. And in Luke, after the Lord had explained in the synagogue the prophetic declaration of Isaiah concerning himself, thus concerning divine truth, it is said, "And all bare him witness and wondered at the gracious words which proceeded out of his mouth" (iv. 22): the divine truths which the Lord spake are called gracious words proceeding out of his mouth, because they were acceptable, grateful, and delightful. In general, divine grace is all that which is given from the Lord; and as all that is so given has reference to faith and love, and faith is the affection of truth from good, therefore, this is especially understood by divine grace: for to be gifted with faith and love, or with the affection of truth from good, is to be gifted with heaven, thus with eternal blessedness.

23. *From Him who is, and who was, and who is to come.*—That hereby is signified, from Him who is the all in all of heaven and of the church from eternity to eternity, appears from the

ⁱ Respecting which see the work concerning *Heaven and Hell*, where the state of peace in heaven is treated of, n. 284—290.

^k Respecting those two kingdoms in heaven and the church, see the work concerning *Heaven and Hell*, n. 20—28.

^l As may be seen in the *New Jerusalem and its Heavenly Doctrine*, n. 232, 236, 288; and in the treatise concerning *Heaven and Hell*, n. 395—414.

signification of who is, and who was, and who is to come, as denoting from eternity to eternity; and also, that he is the all in all of heaven, and of the church. The reason why from eternity to eternity is signified by these words, is, because all times, in the Word, do not signify times, but states of life;^m and because all times signify states of life, therefore, when the Lord is treated of, they signify infinite state, and infinite state, as to time, is eternity. That all times are comprehended in these expressions, "who is, and who was, and who is to come," is manifest. Many things might be said concerning eternity, as a term applicable to the Lord alone; but they would not be understood by the natural man, whose thoughts are chiefly founded on time, space, and matter, when, notwithstanding, eternity does not involve any such things; wherefore, if man could think of eternity as the angels of heaven think, he might possibly attain some idea of it, and thus be able to comprehend what from eternity is, which is signified by the expression "who was;" also what the divine foresight is, that it includes the most particular things from eternity; and what the divine providence is, that it extends to the most particular things to eternity; consequently, that whatsoever proceeds from the Lord is from eternity to eternity, and that unless such were the case, heaven and the universe could not subsist. But at present we cannot proceed into this arcanum;ⁿ here let it only be observed, that the same is signified by Jehovah as by the phrase, "who is, who was, and who is to come," inasmuch as the word Is, which is the English of the word JEHOVAH, involves what precedes, which is signified by "*who was*," and also what is future, which is signified by "*who is to come*," and thus signifies from *eternity to eternity*. That Is signifies from eternity is also known in the Christian world from that Psalm of David, where it is said, "I will declare the decree; Jehovah hath said unto me, thou art my son; this day have I begotten thee" (ii. 7): it is known that these things are said concerning the Lord, and that by *to-day* is understood from eternity.^o The reason why the words *who is*, *who was*, and *who is to come* signify also the all in all of heaven and the church, is, because they signify Eternal, and Eternal cannot be expressed by any other words in heaven than by divine. The reason of this is that Infinite cannot fall into an angelic idea, still less into a human idea; and by Eternal is meant the Infinite Existere from the Infinite Esse; but the only idea that can be formed of this is, that the Eternal, which is the DIVINITY as to *Existere*, is the all in all of heaven and

^m As may be seen from what is said and shewn concerning time in heaven, in the work concerning *Heaven and Hell*, n. 162—169.

ⁿ Something may be seen respecting it in the work concerning *Heaven and Hell*, n. 167.

^o That by *to-morrow*, in the Word, where the Lord is treated of, is also signified to eternity, may be seen *A. C.* n. 3998.

the church: For the universal heaven is not heaven from the proprium of the angels, but from the Divinity of the Lord; nor is the church the church from the proprium of men, but from the Divinity of the Lord; for all the good of love and the truth of faith are from the Lord, and the good of love and the truth of faith form heaven and the church: angels and men are only recipients, and in proportion as they receive, in the same proportion heaven and the church dwell in them.^p

24. *And from the seven spirits.*—That hereby is signified the Divine principle in heaven, appears from the signification of seven, as denoting what is full, and thence all, and as being spoken of the holy divine things which proceed from the Lord;^q and from the signification of spirits, as being those of whom heaven consists; for they are all called spirits of God, because the spirit of God is the divine proceeding, or the divine truth, united to the divine good, in heaven and in the church;^r and the divine proceeding, or divine truth, united to divine good, forms and creates an angel, and thus makes him such according to the quality and degree of his reception.^s From these considerations it is manifest, that by the seven spirits, of whom more will be said in the following pages, are not understood seven spirits, but all who are in heaven; as by the seven churches, are not understood seven churches, but all who are in truths derived from good, or who are of the church.^t These things being understood, this arcanum is manifest, that is, what is meant by Jehovah God in the Word, namely, that by Jehovah is meant the Divine *Esse*, and by God, the Divine *Existere* in heaven. The reason why the Divine principle, which is understood by God, is the Divine *Existere* in heaven, is, because the Divine principle in heaven is in many; wherefore, in the Hebrew language, God is called *Elohim*, in the plural, and thence the angels are called gods, not that they are gods, but because the Divine principle of the Lord, which is in them, is understood by God.^u

^p These things may be seen abundantly illustrated in the work concerning *Heaven and Hell*, n. 7—12, where it is shewn that the Divinity of the Lord constitutes heaven, and that the Divinity which constitutes heaven is the Divine humanity, which is the Divine *Existere* from the Divine *Esse*, n. 78—86.

^q Concerning which, see above, n. 20.

^r Concerning which see *A. C.* n. 9818.

^s As may be seen in the work concerning *Heaven and Hell*, n. 7—12.

^t Concerning which see above, n. 20.

^u That in the Word the Lord is called Jehovah from *Esse* or Essence, and God from *Existere* or Existence,* may be seen, *A. C.* n. 300, 3910, 6905. That the Divine *Esse* also is Divine Good, and that the Divine *Existere* is Divine Truth, see n. 3061, 6280, 6880, 6905, 10,579; and in general, that good is *esse*, and truth is *the existere thence derived*, see n. 5002. That angels are called gods from the reception of divine truth proceeding from the divine good of the Lord, see n. 4295, 4402, 7268, 7873, 8301, 8192. And that divine truth united to divine good in heaven, is called in one phrase divine truth, may be seen in the work concerning *Heaven and Hell*, n. 13, 133, 144.

* From the above passage it would seem as if the Author sometimes used the

25. *That are before his throne.*—That hereby are signified presence and providence, appears from the signification of before, or in sight of,^v the Divine principle, as denoting presence, and thence providence; concerning which more will be said in what follows; and from the signification of the throne of God, as denoting divine truth proceeding from the Lord, and thus heaven, because heaven is its receptacle.^w The reason why sight denotes presence, is, because by aspect and sight are signified the understanding and thought thence derived; and in the understanding everything is exhibited, as present which is the object of thought. Hence it is, that, in the spiritual world, they appear present with whom another desires to speak, provided the person has had any idea of them from seeing them in the world, especially if this has been the case with both. Hence it is that friends meet together there, and also wives and husbands; the reason is, because the internal sight, which is the understanding, in a spirit, acts as one with the external sight or sight of the eye; and as spaces in the spiritual world are not as spaces in the natural world, what any one desires to see in that world is near, and what is not desired is far off. From this circumstance it is that aspect signifies presence.^x

* The reason that aspect, when predicated of the Lord, as in this place, signifies his divine presence, is, because the Lord knows all, and they in return know the Lord who are in love and faith towards him; hence it is, that the Lord is present with them in all the varieties of the good of love and in the truths of faith which are from him with them. Those things are the Lord in heaven and in the church; for the things which proceed from the Lord, are not only his, but are himself. Hence it is manifest, how the Lord is in man: thus, in what sense those words are to be understood which he spake in John; “Abide in me, and I in you: he who abideth in me and I in him, the same bringeth forth much fruit.” (xv. 4, 7.) In the same Evangelist: “If a man love me, he will keep my words; and my Father

^v The Author uses the Latin words *in conspectu*, which is an etymological rendering of the preposition *ενωπιον*, employed in the original Greek.

^w Concerning which see *A. C.* n. 5315, 6397.

^x That aspect and sight signify the understanding, may be seen, *A. C.* n. 2150, 2325, 2807, 3764, 3863, 3869, 10,705; and that thence it signifies presence, n. 4723: and that spaces in heaven are not like spaces in the world, see the work concerning *Heaven and Hell*, n. 191—199.

Latin terms *esse* and *existere*, as synonymous with *essentia* and *existentia*; but the reader is requested to observe that, in many parts of his Theological Writings, he considers them as conveying distinctly different ideas. Thus he says himself, “the reason why the terms *esse* and *existere* are used, and not *essence* and *existence*, is, because a distinction is to be made between *esse* and *essence*, and between *existere* and *existence*, as between what is prior and what is posterior, and what is prior is more universal than what is posterior; infinity and eternity have reference to the Divine *Esse* and *Existere*; and divine love and divine wisdom have reference to the divine *essence* and *existence*.” See *Tr. Ch. Rel.* n. 21.

will love him, and we will come unto him, and make our abode with him." (xiv. 23.) And again, in the same: Jesus said to his disciples, speaking of the Comforter, the Spirit of Truth, "Ye know him; for he dwelleth with you, and shall be in you." (xiv. 17.) The Comforter, the Spirit of Truth, is the divine truth proceeding from the Lord; or, what is the same, is the Lord as to divine truth; and the disciples are all who are in goods and thence in truths; it is therefore said, He shall be in you. In the same Evangelist; "The Word was made flesh and dwelt in us" (i. 14): the Word also is divine truth; and that the Word is the Lord is manifest, for it is said that the Word was made flesh.^z The reason why aspect here signifies providence also, is because the omnipresence of the Lord is providence.^y

26. *And from Jesus Christ.*—That hereby is signified, from the Lord as to his Divine Humanity appears from the consideration, that this was the name of the Lord in the world; thus the name of his Humanity; but, as to his Divinity, his name was Jehovah and God. It is called the Divine Humanity, because the Lord made his Humanity divine when he was in the world; for he united it to his Divinity which was in him from conception, and which he had as a soul from the Father, consequently, which was his life; for the soul of every one is his life; and the body, which is human, thence derives its life; wherefore, when the Divinity was united to the Humanity in the Lord, as the soul to the body, it is called the Divine Humanity.^z They therefore, who think of the Lord's Humanity, and not at the same time of his Divinity, will on no account admit the phrase "Divine Humanity;" for they think separately of his Humanity and separately of his Divinity, which is like thinking of a man separately from his soul or life, which, however, is not to think of a man at all; still less is it an adequate way of thinking of the Lord. In consequence of such a separate idea having place in their thought, they pray to the Father to have compassion for the sake of the Son; when, nevertheless, the Lord himself is to be prayed to that he may have compassion, in whom, according to the universal doctrine of the church, the divinity is such, as pertains to the Father; for that doctrine teaches, that as the Father, so also the Son, is uncreate, infinite, eternal, almighty, God, and Lord; and neither is before or after the other, nor greater or less than the other; see

^z That the Word signifies divine truth, and the Lord, may be seen, *A. C.*, n. 4692, 5075, 9987.

^y As may appear from what is said in the work concerning *the New Jerusalem and its Doctrine*, n. 267—279; and in the work concerning *Heaven and Hell*, n. 9, 12, 145.

^z That it is according to the doctrine of the church, to represent, that as the soul and body make one man, so the Divinity and Humanity make one Christ, as also that his Divinity and Humanity make one person, may be seen above, n. 10.

the Athanasian Creed. This also is in accordance with the doctrine taught by the Lord himself, which is; That He and the Father are one; and that he who seeth Him seeth the Father, because He is in the Father and the Father in Him; that He is the way, the truth, and the life; and that no one cometh to the Father but by Him. Hence it is evident, how much they turn aside from the way and the truth, who pass by the Lord, and immediately approach the Father. But as I have conversed much upon this subject with angels, and also with spirits, some of whom, when they lived in the world, were of the Reformed Church, and some of the Romish religion, the particulars of such conversation shall be related in the following pages; from which it will appear in what kind of light the church would be concerning the Divine Being, which is its first and primary object, if the Divine Humanity, of the Lord were acknowledged and believed.

27. *The faithful witness.*—That hereby is signified, from whom is all truth in heaven, appears from the signification of a faithful witness, when predicated of the Lord, as denoting the acknowledgment of the Divine Humanity, from whom is all truth in heaven; of which more will be said in what follows. The reason why it is said, “all truth in heaven,” is, because divine truth, proceeding from the divine good of the Lord, constitutes heaven in general, and with each angel there in particular.^a The Lord, as to his Divine Humanity, is called the faithful witness, because divine truth proceeding from him in heaven witnesses concerning him. This testimony is universally present in divine truth there; which may appear from this circumstance, that the angels of the interior heaven cannot think otherwise of the Divine Being than as existing under a human form, and thus of the Divine Humanity; which proceeds from this cause, that the Divine Humanity of the Lord fills the universal heaven and forms it, and the thoughts of the angels proceed and flow according to the form of heaven.^b Hence it is, that the testimony of Jesus Christ signifies the acknowledgment of the Lord’s Divine principle in his human.^c From these considerations it is evident what is understood, in the spiritual sense, by witnessing and by testimony in the following passages: John the Baptist “came for a witness to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which enlighteneth every man.—And I saw, and bare record.” (John i. 7, 8, 34.) Light signifies divine truth.

^a That such is the case may be seen in the work concerning *Heaven and Hell*, n. 13, 126—140; and that this is from his Divine Humanity, n. 7—12, 18—86.

^b As may be seen in the work above mentioned, n. 59—102, 200—212, 265—275.

^c Concerning which see above, n. 10.

wherefore the Lord is there called the true Light, which enlighteneth every man; and to bear witness of the Light signifies the acknowledgment of his Divine Humanity, from which divine truth proceeds.^d Again, in the same Evangelist: "Ye sent unto John, and he bare witness to the truth: but I receive not testimony from man" (v. 33, 34). Again; "Jesus said, Verily I say unto you, We speak that which we know, and testify that which we have seen.—He that cometh from heaven is above all;—and that which he hath seen and heard, that he testifieth." (iii. 11, 31, 32). Again: "Jesus said, Though I bear record of myself, yet my record is true; for I know whence I came and whither I go" (viii. 14); by which is signified, that he bare witness of himself from himself, because he was divine truth. Again: "When the Comforter is come, he shall testify of me" (xv. 26): the Comforter, the Spirit of Truth, is divine truth proceeding from the Lord.^e Again: "Pilate said, Art thou a king? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?" (xviii. 37, 39.) The reason why the Lord thus answered when he was interrogated whether he was a king, was, because the Lord as king, is divine truth, for this is the royalty of the Lord in heaven, but his divine good is the priesthood there: hence it is, that the Lord said that he was a king, that to this end he was born, and for this cause he came into the world, that he might bear witness unto the truth; and that every one that is of the truth heareth his voice; and therefore Pilate asked him, What is truth? thus whether it was a king.^f That kings signify those who are in divine truths, will appear more clearly in the explication of what follows in the Apocalypse, where kings are named; and presently below, where it is said, "he hath made us kings and priests unto God and his Father." From these considerations it may appear, that by the words, "from Jesus Christ, who is the faithful witness," is signified the Lord as to the acknowledgment of his Divine Humanity, from which all truth in heaven proceeds.

28. *The first-begotten from the dead.*—That hereby is signified, from whom is all good in heaven, appears from the signification of the first-begotten, when spoken concerning the Lord, as denoting divine good in heaven, thus all good there. The

^d That light signifies divine truth proceeding from the Lord, may be seen in the work concerning *Heaven and Hell*, in the article concerning the light of heaven, n. 126—140.

^e As may be seen, *A. C.*, n. 9818, 9820, 10,330; and above, n. 20.

^f That divine truth is the royalty of the Lord in the heavens, may be seen, *A. C.*, n. 3009, 5068; and that therefore kings, in the Word, signify those who are in divine truths, and thus, abstractedly from persons, divine truths themselves, n. 1672, 2015, 2069, 4575, 4581, 4966, 5044.

reason why this is signified by the first-begotten, is, because by generations, in general and in particular, are signified spiritual generations, which are those of good and truth, or of love and faith; whence it is, that by a father, mother, sons, daughters, sons-in-law, daughters-in-law, and sons' sons, are signified the varieties of good and of truth, which generate, and which are generated, in their own order;^g for in heaven there are not any other nativities; and, this being the case, by the first-begotten is not understood the first-begotten, but the good of heaven and the church, because this is in the first place. Now, because it is from the Lord that all good in heaven exists, therefore he is called the first-begotten. The reason why he is called the first-begotten from the dead, is, because, when he rose from the dead, he made his Human principle divine good by union with the divinity which was in himself from conception. It is hence that he is called the first-begotten from the dead; and that he says concerning himself in David, "I will make him the first-begotten, higher than the kings of the earth" (Psalm lxxxix. 27): what is meant by his being higher than the kings of the earth, will be seen in the subsequent article.^h Since the Lord as to his Divine Humanity is called the first-begotten, by reason that all good proceeds from him, therefore all the first-begotten in the Israelitish church were holy to Jehovah; and hence also the Levites were received in the place of all the first-begotten in Israel; for by the sons of Levi were represented those of the church who are in the good of charity: on this account, also, a double portion of the inheritance was given up to the first-begotten: the reason of all which was, because the first-begotten signified good which is from the Lord, and, in a supreme sense, the Lord himself as to his Divine humanity, from which all good is derived; for all the things which were commanded in the Israelitish church were representative of things divine, spiritual, and celestial. That all the first-begotten in the Israelitish church were holy to Jehovah appears from Moses, in the following passages: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine." (Exod. xiii. 2.) "Thou shalt set apart unto JEHOVAH all that openeth the matrix, and every firstling that cometh of a beast which thou hast, the males shall be Jehovah's." (xiii. 12.) "Thou shalt not delay to offer the

^g *A. C.*, n. 10,490.

^h That the Lord, when he departed out of the world, made his Human principle divine good, may be seen, *A. C.*, n. 3194, 3210, 6864, 7499, 8724, 9199, 10,076, thus that he came forth from the Father and returned to the Father, n. 3194, 3210; and that after this union, the divine truth, which is the Comforter, the Spirit of Truth, proceeds from himself, n. 3704, 3712, 3969, 4577, 5704, 7499, 8127, 8241, 9199, 9398, 9407. But this areanum may be seen more fully explained in the small work concerning the *Doctrine of the New Jerusalem*, n. 293—295; and in the passages there cited from the *Arcana Cælestia*, n. 303—305.

* first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen and with thy sheep: seven days it shall be with his dam: on the eighth day thou shalt give it me. And ye shall be holy men unto me." (Exod. xxii. 29—31.) The reason why they were to give also the first-born of beasts, was, because they also were representative; on which account, likewise, they were also made use of in burnt-offerings and sacrifices.ⁱ The reason why the Levites were accepted in place of all the first-begotten in Israel (concerning which, see Numb. iii. 12, 13, 41, 45; viii. 15—20), was, as observed above, because the sons of Levi represented, and thence signified, the good of charity, and Levi, in the supreme sense, signified the Lord as to that good.^k The reason why a double portion of the inheritance was given to the first-begotten (Deut. xxi. 17), was, because a double portion signified the good of love.^l

→ 29. *And the prince of the kings of the earth.*—That hereby is signified from whom all truth is derived from good in the church, appears from the signification of a prince of kings, as denoting from whom is all truth; a prince denoting what is primary, and kings denoting truths: and because this is said concerning the Lord, who is here called the prince of kings, it denotes that from him is all truth:^m and from the signification of the earth, as denoting the church; concerning which more will be said in what follows. He who is unacquainted with the internal sense of the Word, cannot know otherwise than that the kings of the whole earth are here understood; whereas kings are not understood, nor earth; but by kings are meant all those who are in truths derived from good; and by the earth is meant the church.ⁿ

ⁱ What the various beasts in these services represented, may be seen, *A. C.*, n. 1823, 3519, 9280, 10,042.

^k As may be seen, n. 3875, 3877, 4497, 4502, 4503, 10,017.

^l n. 720, 1686, 5194, 8423.

^m That a prince denotes what is primary, may be seen, *A. C.*, n. 1482, 2089, 5044; and that kings denote truths, will be seen in the explication of the following verse, where it is said, "and hath made us kings and priests," n. 31.

ⁿ That by the earth is signified the church, is shewn in many places in the *Arcana Cœlestia*, from which these particulars may be seen: That by the earth, or land, is signified the kingdom of the Lord and the church, see *A. C.*, n. 662, 1066, 1067, 1262, 1413, 2928, 3355, 4447, 4535, 5575, 8011, 9325, 9643. The principal reason of which is, because by the earth, or land, is understood the land of Canaan, and the church was situated there from the most ancient times, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325, 9327; and because, in the spiritual sense, by the earth, or land, is understood the people who dwell thereon, and their worship, n. 1262. That the new heaven and the new earth signify the church in the heavens and on earth, see n. 1733, 1850, 2117, 2118, 3355, 4535, 10,373. That by the creation of heaven and earth, spoken of in the first chapters of Genesis, in the internal sense, is described the establishment of the Most Ancient Church, see n. 8891, 9942, 10,545. That to create is to restore and regenerate, see n. 10,373. That ground also signifies the church, which is called ground from the reception of seeds, which are truths, and earth, or land, from the nations

30. *To him that loved us, and washed us from our sins in his own blood.*—That hereby is signified his love, and regeneration by truths which are from him, appears from the signification of washing from sins, as denoting to regenerate;^o and from the signification of in his own blood, as denoting by truths which are from him.^p That the blood of the Lord signifies truths derived from good, thus truths from the Lord, can scarcely be perceived and believed by those who are unacquainted with the internal sense of the Word; besides, it appears a remote interpretation of the meaning of his blood, to say that it denotes truths from the Lord; and yet, nothing else is understood by the blood of the Lord in heaven: the reason is, because the Lord there is the Divine Truth united to Divine Good, wherefore no one there thinks of his flesh and his blood: such a thought concerning them they call material, which is not admitted by them. They say also, that they do not know that flesh and blood are mentioned in the Word; the reason of which is, because the things which are expressed in the literal sense of the Word, are changed with them into spiritual ideas, since they themselves are spiritual and not natural: thus flesh, when it is mentioned concerning the Lord, is changed in their idea into divine good, and blood into divine truth, each proceeding from the Lord. The reason why flesh and blood are mentioned in the literal sense of the Word, is, that spiritual things corresponding to them may be perceived in heaven: for all spiritual things terminate in natural things, where they have their ultimate plane, wherefore the Divine principle passing through the heavens terminates in that plane, and subsists thereon, comparatively as a house upon its foundation, and then it is in its fulness. Hence it is, that the Word in the letter is of such a quality, and that flesh and blood are there mentioned: nevertheless, the angels are astonished that the man of the church, who may also be made spiritual from the Word, does not suffer himself to be elevated above the sense of the letter, and that he should not think spiritually but materially of the Lord, and of his flesh and blood: but because they so wondered, and it was told them that many, especially the simple, think spiritually concerning those things, they therefore explored whether it was so; and they discovered that many, indeed, almost all the simple, when they partake of the holy supper, think nothing concerning flesh and blood, but only of

therein, and their worship, see n. 566, 1068, 10,570. Moreover, earth, or land, as it signifies the church, signifies also a religious profession, whence it also signifies such as is idolatrous; as the land of Egypt, the land of the Philistines, the land of Chaldaea, and of Babel; and many others. That earth, or land signifies the church, may also be seen briefly shewn in the small work concerning the *Last Judgment*, n. 3, 4.

^o Concerning which see the *Doctrine of the New Jerusalem*, n. 202—209.

^p Concerning which see in the same *Doctrine*, n. 210—213; and in the extracts from the *Arcana Cœlestia* there, n. 217, 219, 222.

what is holy, which is then communicated to them from the Lord; the angels then perceive that this is continually provided of the Lord, in order that the man of the church may on such occasion entertain a spiritual, and not a material idea. The reason why material eating is understood and received in the particular doctrines of the churches, is, because they have thought of the Humanity of the Lord as of the humanity of another man, and not at the same time of the Divinity in his Humanity, rejecting the expression, "Divine Humanity;" and they who so thought of the Humanity of the Lord, could not but think materially of his flesh and blood. The case would have been otherwise if they had thought of the Lord according to the universal doctrine of the church, which is, that his Divinity and Humanity make one person, both being united as soul and body.^q Moreover, blood is mentioned in many other places in the Word as also again in the *Apocalypse*;^r on which account I intend, in the following pages, more fully to establish the truth, that by blood is signified truth from the Lord, and in an opposite sense, the false principle which offers violence to that truth.

31. *And hath made us kings and priests.*—That hereby is signified, that from him we are in his spiritual and celestial kingdom, appears from the signification of kings as denoting those who are in truths derived from good, and, because they constitute the spiritual kingdom of the Lord, as denoting those who are in his spiritual kingdom. That such are signified by kings in the Word, will appear from what follows: and from the signification of priests, as denoting those who are principled in the good of love, and because they constitute the celestial kingdom of the Lord as denoting those who are in his celestial kingdom.^s Mention is made of kings in many places in the prophetic Word, and they who are ignorant of the internal sense, believe that kings are there meant: nevertheless, kings are not meant, but all those who are in truths from good, or in faith from charity, from the Lord; the reason is, because the Lord is the only king, and they who from the Lord are in truths derived from good, are called his sons. Hence it is, that by princes, sons, or children of the kingdom, sons of kings, and also by kings such are understood; and that abstractedly from the idea of persons, as is the case in heaven, are understood truths derived from good, or, what is the same thing, faith from charity; because truth is of faith, and good is of charity. That kings

^q As may be seen above, n. 10 and 26.

^r Chap. vi. 12; vii. 14; viii. 7, 8; xi. 6; xii. 11; xiv. 20; xvi. 3, 4, 6; xviii. 24; xix. 2, 13.

^s That there are two kingdoms, into which the heavens are in general distinguished, may be seen in the work concerning *Heaven and Hell*, n. 20—28; and that the spiritual kingdom is called the regal kingdom of the Lord, and the celestial kingdom his sacerdotal kingdom, may be seen in the same work, n. 24.

are not understood, may appear from the expression alone here used, namely, that Jesus Christ hath made us kings and priests; and afterwards, "And hast made us unto our God kings and priests, and we shall reign on the earth" (v. 10); and in Matthew: "The good seed are the children of the kingdom" (xiii. 38): the seed of the field denotes truths from good, which man receives from the Lord.^t Every one also may perceive that the Lord does not make all those who are here treated of kings, but that he calls them kings from the power and the glory belonging to those who are principled in truths derived from good given from the Lord. From these considerations it may now be seen, that by a king, in the prophetic Word, is understood the Lord as to divine truth, and by kings and princes are meant those who are principled in truths derived from good, given them by the Lord, and as most terms used in the Word have also an opposite sense, in that sense kings signify those who are in falsities derived from evil. That by a king in the Word is understood the Lord as to divine truth, appears from the Words of the Lord himself to Pilate: "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?" (John xviii. 37, 38.) From the question of Pilate, What is truth, it is evident that he understood, that the Lord called truth a king; but because he was a Gentile, and knew not anything from the Word, he could not be instructed that divine truth was from the Lord, and that He was divine truth, therefore, immediately after his question, "He went out to the Jews, saying, I find no fault in him;" and afterwards put upon the cross, "This is Jesus, the king of the Jews. And when the chief priests said unto him, Write not, The king of the Jews, but that he said I am the king of the Jews, Pilate answered, What I have written, I have written." (John xix. 19—22.) From these things being understood, it may be known what is meant by kings in the following passages in the *Apocalypse*, "The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared." (xvi. 12.) "With whom the kings of the earth have committed fornication." (xvii. 2.) "The seven heads are seven mountains on which the woman sitteth, and they are seven kings; five are fallen, the other is not yet come. And the ten horns which thou sawest are ten kings, who have not yet received the kingdom, but they receive power as kings one hour with the beast.

^t As may be seen *A. C.*, n. 3373, 10,248, 10,249.

→ These shall make war with the Lamb, and the Lamb shall overcome them; because he is Lord of lords and King of kings." (xvii. 9, 10, 12, 14.) "And the woman whom thou sawest is the great city, which reigneth over the kings of the earth." (xvii. 18.) "All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her." (xviii. 3.) "And I saw the beast, and the kings of the earth, and their armies, gathered together, to make war with Him that sat on the horse, and with his army." (xix. 19.) "And the nations of the earth which are saved, shall walk in the light of it, and the kings of the earth shall bring their glory and honour *into it*." (xxi. 24.) In these passages by kings are not signified kings, but all who are either in truths derived from good, or in falsities from evil, as was said above. The same is meant in Daniel by the kings of the south, and the kings of the north, who made war against each other. (xi. 1 to the end). By the kings of the south are there understood those who are in the light of truth derived from good, and by the kings of the north those who are in darkness from evil." Kings are also frequently mentioned by the prophets in the Old Testament; where also are meant those, who of the Lord, are in truths derived from good, and, in an opposite sense, those who are in falsities from evil; as in Isaiah: "He shall disperse many nations; kings shall shut their mouths upon him: because what is told to them they have seen, and what they have not heard they have understood." (lii. 15.) And in the same prophet: "Zion, of the Holy One of Israel, thou shalt suck the milk of the Gentiles, and shalt suck the breast of kings." (lx. 16.) Also, in the same prophet: "Kings shall be thy nursing fathers, and queens thy nursing mothers; they shall bow down to thee with their face toward the earth" (xlix. 23); and elsewhere, as in Isaiah xiv. 9; xxiv. 21; lx. 10; Jerem. ii. 26; iv. 9; xlix. 28; Lament. ii. 9; Ezek. vii. 27; Hosea iii. 4; Zeph. i. 8; Psalm ii. 10; cx. 5; Gen. xlix. 20. Because kings signify those who, from the Lord, are principled in truths derived from good, therefore it became a custom from ancient times, that kings, when they were crowned, should be distinguished by certain insignia, which signify truths derived from good: as that the king should be anointed with oil, that he should wear a crown of gold, that he should hold a sceptre in his right hand, that he should be clothed with a purple robe, that he should sit upon a throne of silver, and that he should ride with his insignia upon a white horse; for oil signifies good from which is truth;" a

^u That the south in the Word signifies those who are in the light of truths derived from good, may be seen, *A. C.*, n. 1458, 3708, 3195, 5672, 9642, and the north those who are in the darkness of falsity from evil, n. 3708, and in general in the work concerning *Heaven and Hell*, n. 142—153: where the four quarters in heaven are treated of.

^v As may be seen, *A. C.*, n. 886, 4638, 9780, 9954, 10,011, 10,261, 10,269.

crown of gold upon the head has a similar signification;^w a sceptre, which is a staff, signifies the power of truth from good;^x a robe signifies divine truths in the spiritual kingdom;^y and purple, the spiritual love of good;^z a throne, the kingdom of truth derived from good;^a and silver, that truth itself.^b A white horse signifies the understanding enlightened from truth.^c Since from these things it is evident what is meant by a KING in the Word, I will add to the above, why the Lord, when he entered Jerusalem, sat upon the foal of an ass, and why the people then proclaimed him king, and also strewed their garments in the way (Matt. xxi. 1—8; Mark xi. 1—11; Luke xix. 28—39; John xii. 14, 15); which is predicted in Zechariah: “Exult, O daughter of Zion! shout, O daughter of Jerusalem: behold, thy king shall come unto thee, just, and having salvation: riding upon an ass, and upon the foal of an ass.” (ix. 9; Matt. xxi. 5; John xii. 15.) The reason was, because to sit upon an ass, and the foal of an ass, was the mark of distinction belonging to a chief judge and also to a king; as may appear from the following passages: “My heart is to the legislators of Israel, ye who ride upon white asses.” (Judges v. 9, 10). “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; who shall bind his ass’s foal to the vine, and the son of his she-ass to the noble vine.” (Gen. xlix. 10, 11.) Because to sit upon an ass, and the foal of an ass, were insignia of such a nature; therefore the judges rode upon white asses (Judges v. 9, 10), and their sons upon the asses’ colts (Judges x. 4, and xii. 14); and a king himself, when he was crowned, upon a she-mule (1 Kings i. 33), and his sons upon mules. (2 Sam. xiii. 29.) He who does not know what is signified in a representative sense by a horse, a mule, and the foal of an ass, supposes, that the Lord’s riding upon the foal of an ass, signified misery and humiliation; whereas it signified royal magnificence: wherefore also the people then proclaimed the Lord king, and strewed their garments upon the way. The reason why this was done when he went into Jerusalem, was, because by Jerusalem is signified the church.^d From these considerations it is now evident, what is signified by a king and by kings, in the Word, thus, also, what by the *Anointed*, *Messiah*, and *Christ*; for the terms *Anointed*,

^w n. 9930.

^y n. 9825, 10,005.

^a n. 5313, 6397, 8625.

^c As may be seen in the work concerning the *White Horse*, n. 1—5. That rituals observed at the coronation of kings involve such things, but that the knowledge thereof is at this day lost, see also n. 4581, 4966.

^d As may be seen in the small work concerning the *New Jerusalem and its Heavenly Doctrine*, n. 6; and that garments signify truths clothing good, and administering to it, may be seen in the *Arcana Cœlestia*, n. 1073, 2576, 5248, 5319, 5954, 9212, 9216, 9952, 10,530: and in the work concerning *Heaven and Hell*, n. 177—182.

Messiah, and *Christ*, in like manner as *King*, signify the Lord as to Divine Truth proceeding from his Divine Good: for a king is called the anointed, and the term signifying anointed, is *Messiah* in the Hebrew tongue and *Christ* in the Greek. But the Lord, as to his Divine Humanity, was alone *the Anointed of Jehovah*, because in Him alone was the Divine Good of the Divine Love from conception, because He was conceived of Jehovah; and all the anointed only represented Him.^e So also priests signified good, such as exists in the celestial kingdom.^f

32. *Unto God and his Father*.—That hereby are signified divine truth and divine good, may appear from this consideration; that God denotes Divine Truth, and Jehovah Divine Good, and that therefore, in the Word, the Lord is called God, when the subject treated of is concerning Divine Truth, and Jehovah, where it is concerning the Divine Good.^g But here, instead of Jehovah, the word Father is used, because the Father of the Lord was Jehovah, and by the Father is understood the same as by Jehovah. By both God and Father the Lord alone is understood; for the Father was in him as the soul is in the body;^h for he was conceived of Jehovah, and the soul of every one is from him of whom he is conceived: wherefore, when the Lord made mention of the Father, he meant the Divinity in himself; hence it was that he said, “The Father is in me and I in him.” (John x. 38; xiv. 10, 11.) “I and my Father are one.” (John x. 30.) “I am not alone, because the Father is with me.” (John xvi. 32.)ⁱ

33. *To Him be glory and might for ever and ever*.—That hereby is signified, that those things, namely, Divine Good and Divine Truth, are from the Lord alone to eternity, appears from the signification of glory, as denoting Divine Truth in

^e As may be seen, n. 9954, 10,011, 10,269.

^f As may be seen in the *Arcana Caelestia*: viz., that priests represented the Lord, as to divine good, n. 2015, 6148; that the priesthood was represented of the Lord, as to the work of salvation, because this was from the divine good of his divine love, see n. 9809; that the priesthood of Aaron, of his sons, and of the Levites, was representative of the work of salvation, in a successive order, see n. 10,017; that hence by the priesthood, and by priesthoods in the Word is signified the good of love, which is from the Lord, see n. 9806, 9809, that by the two names Jesus and Christ is signified as well his priestly as his regal character, namely, by Jesus the divine good, and by Christ the divine truth, n. 3004, 3005, 3009; that priests, who do not acknowledge the Lord, signify what is contrary, as likewise kings, namely, evil and the falsity derived from evil, n. 3670.

^g See n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167.

^h As may be seen above, n. 10 and 26,

ⁱ That the Lord called the divinity of Jehovah, which was in himself from conception, and which was the esse of his life in his humanity, the Father, and the divine truth which is from divine good, the Son, see n. 2803, 3704, 7499, 8328, 8897; that the Son of Man is divine truth, and the Father divine good, see n. 1729, 1733, 2159, 2628, 2803, 2813, 3255, 3704, 7499, 8897, 9807. See also the citations from the *Arcana Caelestia*, in the *Doctrine of the New Jerusalem*, concerning the union of the Divinity which is called Jehovah the Father, with the Divine Humanity of the Lord, n. 304.

heaven;^k and from the signification of might, as denoting Divine Good by Divine Truth, because Divine Good has all might and all power by Divine Truth.^l That for ever and ever denotes to eternity, appears without explanation. The reason why glory denotes Divine Truth in heaven, is because Divine Truth there is light, and the things which exist from the light of heaven are called glory, because they exist from the Lord, and represent the Divine Truth which is from him, and declare his glory: especially those things which are within an angel, which are of intelligence and wisdom.^m It is believed in the world, that by “to God be glory” is understood that God desires glory from man for his own sake, and that he is affected therewith, and on that account does good to man: but this is a mistake. God desires glory from man for the sake of man; for thus man attributes all things to the Divine Being, and nothing to himself, and when he does this, then the divine principle can flow into him with divine truth, and furnish him with intelligence and wisdom. Thus and no otherwise is the Lord glorified in man: for the Lord loves all men, and, from love, wills that his glory, that is, Divine Truth, may be in them; which also the Lord teaches in John: “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” (xv. 7. 8.)ⁿ

34. *Amen*.—That hereby is signified, divine confirmation, appears from the signification of Amen, as denoting truth, for this is signified by Amen in the Hebrew tongue; and as all truth, which is truth, is divine, therefore Amen, when it is used in the Word, signifies divine confirmation: for truth confirms all things, even Divine Truth *itself*; and because the Lord was Divine Truth *itself*, when he was in the world, therefore he so frequently used the word Amen.^o

35. Verses 7, 8. *Behold, he cometh with clouds, and every eye shall see him, and they [also] who pierced him; and all the tribes of the earth shall wail over him. Even so; Amen. I am the Alpha and the Omega, the Beginning and the End, saith*

^k Concerning which, see *A. C.*, n. 4809, 5922, 8267, 8427, 9429.

^l As may be seen, n. 3091, 3563, 6344, 6413, 8304, 9643, 10,019, 10,182; and in the work concerning *Heaven and Hell*, where the power of the angels of heaven from the Lord is treated of, n. 228—233.

^m That the light of heaven is divine truth, and that all things which are in heaven, whether without or within an angel, exist from the light there, may be seen in the work concerning *Heaven and Hell*, n. 126—140, 172, 173, 176.

ⁿ That the salvation of mankind is the glory of the Lord, see *A. C.*, n. 4347, 4593, 5957, 7550, 8263, 10,646.

^o It may be of use to the English reader to observe that the word *αμην* (*amen*), Heb. אָמֵן (*amen*), is that which the translators of the Scriptures have uniformly rendered by the English adverb, *verily*, throughout the Gospel by John; in which Gospel, also, the Lord uses it doubled, no doubt for the purpose of rendering what he says more emphatical.—*Edit.*

the Lord, Who is, and Who was, and Who is to come, the Almighty.—“Behold, he cometh with clouds,” signifies, that the Lord is about to reveal himself in the Word by the internal sense: “And every eye shall see him,” signifies, that all will acknowledge him who are in truths derived from good: “And they who have pierced him,” signifies, that they also will see him who are in falsities derived from evil: “And all the tribes of the earth shall wail over him,” signifies, that the falsities of the church will oppose: “Even so, Amen,” signifies, divine confirmation, that it will so come to pass: “I am the Alpha and the Omega, the Beginning and the End,” signifies, that he rules all things from first principles by ultimates, and thus all things of heaven to eternity: “Saith the Lord, Who is, and Who was, and Who is to come,” signifies, from Him who is the all in all of heaven, and of the church, from eternity to eternity, and Jehovah: “the Almighty,” signifies, from himself.

36. *Behold, he cometh with clouds.*—That hereby is signified, that the Lord is about to reveal himself in the Word by the internal sense, appears from the signification of coming, when spoken of the Lord, as denoting to reveal himself; and from the signification of clouds, as denoting divine truths in ultimates, thus the Word in the letter; for the Word, as to the sense of the letter, is divine truth in ultimates: and because every part thereof contains an internal or spiritual sense, to come with clouds, denotes, that the Lord will reveal himself by that sense. That clouds signify divine truths in the ultimates is from appearances in the spiritual world. Clouds appear there in various light: in the inmost or third heaven in a flaming light, in the middle or second heaven in a white light, and in the ultimate or first heaven in a light more dense: and every one there knows, that clouds signify divine truth from the Lord, passing through the angels: for when the divine truth proceeding from the Lord, which is itself the light of heaven, passes through the angels, it appears as a cloud, more rare or dense according to their intelligence. Such clouds I have frequently seen, and I also perceived what they signified. Hence it is, that by clouds, such as those which appear before the eyes of men in the world, is signified divine truth in ultimates; and because the Word, in the letter, is divine truth in ultimates, such is the signification of clouds. He who does not know that clouds have this signification, may suppose that the Lord will come to the last judgment in clouds, and appear in glory: according to his own words in the Evangelists, where he says, “Then shall appear the sign of the Son of Man in heaven, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory.” (Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27.) The consummation of the age, which is the subject there treated of, is the last time of the church; and the coming of the Lord at that

time is the revelation of himself, and of the Divine Truth which is from himself, in the Word by the internal sense. The Lord does not reveal himself elsewhere than in the Word, nor otherwise there than by the internal sense. Power and glory also signify the Word in the internal sense.^p The reason why the Lord is said to come in power, is, because all power belongs to Divine Truth, which is from the Lord.^q The same is understood by the words of the Lord to the chief priest: "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. xxvi. 64; Mark xiv. 62.) By the Son of Man is here meant the Lord as to Divine Truth: to sit at the right hand of power, denotes his omnipotence; to come in the clouds of heaven, denotes revelation of divine truth concerning himself in the Word: for he has revealed himself, and has likewise fulfilled all things which are contained in the internal sense, which treat especially concerning the glorification of his Humanity. The same is signified by clouds in the following passages; as in Daniel: "I saw in the visions of the night, and behold, one like the Son of Man came with the clouds of heaven." (vii. 13.) In the Apocalypse: "I saw, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown." (xiv. 14; 16.) In Isaiah: "Behold, Jehovah sitting upon a dense light cloud." (xix. 1.) In David: "Sing unto God, sing praises to his name, extol him that rideth upon the clouds" (Psalm lxviii. 4); and again: "Who maketh the clouds his chariot; who walketh upon the wings of the wind." (Psalm civ. 3.) Now who cannot see that these things are not to be understood according to the sense of the letter, namely, that Jehovah sits on a cloud, that he rides upon the clouds, and that he makes the clouds his chariot? He who thinks spiritually may know, that Jehovah is present in his Divine Truth, for this proceeds from him, consequently that this is there understood by clouds: therefore also it is said, that Jehovah makes the clouds his chariot: for by a chariot is signified the doctrine of truth." Likewise in the following places; In Isaiah: "Drop down ye heavens from above, and ye superior clouds pour out justice." (xlv. 8.) In

^p That this is fulfilled at this day, namely, that the age is consummated, and the last judgment accomplished; and also that the Lord has come in the clouds of heaven, that is, has revealed the internal sense of the Word; may be seen in the small work concerning the *Last Judgment*, from the beginning to the end; and also in the work concerning *Heaven and Hell*, n. 1; as well as in the *Doctrine of the New Jerusalem*, n. 249—266. That the consummation of the age signifies the last time of the church, may be seen, *A. C.* n. 4535, 10,622; that the coming of the Lord signifies revelation of divine truth by the internal sense, see n. 3900, 4060; that clouds signify the sense of the letter of the Word, see n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10,551, 10,574: that glory signifies divine truth in heaven; thus the internal sense, because this is divine truth in heaven, see n. 5922, 9429, 10,574.

^q See the work concerning *Heaven and Hell*, n. 228—233, 539.

^r As may be seen, *A. C.* n. 2760, 5321, 8215.

Nahum: "The way of Jehovah is with a cloud and storm, and clouds are the dust of his feet." (i. 3.) In David: "Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds." (Psalm lxxviii. 35.) In Moses: "There is none like unto the God of Jeshurun, who rideth in the heaven in thy help, and in thy magnificence upon the clouds." (Deut. xxxiii. 26.) And in David: "A faithful witness in the clouds." (Psalm lxxxix. 37.) Hence may appear what is signified where it is said, "That the cloud filled the inner court" (Ezek. x. 3, 4); and that the cloud rested upon the tent; of which frequent mention is made in Moses. Likewise, that when Jesus was transfigured, he was seen in glory, and a cloud covered his three disciples, and it was said to them out of the cloud, "This is my beloved Son." (Matt. xvii. 1—10; Mark ix. 1—11; Luke ix. 28—36.)^s

37. *And every eye shall see him.*—That hereby is signified, that all will acknowledge him who are in truths derived from good, appears from the signification of seeing, as denoting to understand, to perceive, and to acknowledge;^t and from the signification of the eye, as denoting understanding and faith;^u thus those who are in truths derived from good, for these are in faith and thence in understanding. That the eye signifies understanding and faith, is from correspondence; for the understanding is internal sight, and it is that sight which sees by the eye, since it determines this latter to its objects, and arranges its interior parts, which are many, to reception. Hence it is that the iris and pupil appear at one time dilated, at another contracted, now obscure, now lucid, sometimes sparkling, altogether according to the desire and affection of the understanding. Hence it is that from the eyes, may, in some measure, be seen the affection of the thought; and it is from this correspondence that the eye signifies the understanding. The reason why the eye signifies faith also, is, because the truths of faith reside only in the understanding; the truths which do not reside there are not in the man.^v That the eye, in the spiritual sense, denotes faith, is likewise from the direction in which the Lord is seen by the angels; for they turn the face continually to him, and see him by faith and understanding.^w

38. *And they who pierced him.*—That hereby is signified, that they also will see him who are in false principles derived from evil, appears from the signification of piercing, or of they

^s See also what is said concerning the Lord being seen in the midst of angels in a cloud, in the small work concerning the *Earths in the Universe*, n. 171.

^t Concerning which see *A. C.*, n. 2150, 2325, 2807, 3764, 3863, 3869, 4723, 10,705.

^u Concerning which see *A. C.*, n. 2701, 4403—4421, 4523—4534, 9051, 10,569.

^v As may be seen in the *Doctrine of the New Jerusalem*, n. 28—36.

^w Concerning which conversion (or turning), see the treatise concerning *Heaven and Hell*, n. 123, 142, 143, 145, 151, 153, 255, 272, 510.

who pierce, as denoting those who altogether deny the Lord, for such kill and pierce him in themselves: they also are understood by the soldier who pierced his side. (John xix. 34, 37.) By a soldier, and soldiers, were understood those who were of the church, and who fought for the Lord. But those of the Jewish church, in particular, are there understood, and, in general, all of the church who are in falsities derived from evil. And because these were signified by the soldiers, therefore they divided the garments of the Lord, and cast lots upon his vesture; by which is understood, that the Jewish church dispersed divine truths, which are in the literal sense of the Word, but that they could not thus treat the interior truths, or the truths which are in the internal sense.^z

39. *And all the tribes of the earth shall wail over him.*—That hereby is signified that the falsities of the church will resist, appears from the signification of wailing, as denoting to lament, to grieve, to be indignant, to be angry, to be averse from, thus also to resist; and from the signification of tribes, as denoting all the varieties of truth and good in the aggregate, and, in the opposite sense, of evil and falsity, concerning which we shall speak in what follows; and from the signification of the earth, as denoting the church.^y Hence by all the tribes of the earth is signified the whole church, and by their wailing over him, is signified that truth and good are no more, because falsities and evils will bear rule and oppose. For in this verse, the state of the church in general is treated of, as to what it will be at its end, when there will be no more faith because no charity, viz., that the Lord will then reveal himself, and that all will acknowledge him who are in truths derived from good, and that they also shall see him, who are in falsities derived from evil, but that the falsities of the church will oppose.^z Tribes are very often mentioned in the Word, because the Israelitish people were divided into twelve tribes; and he who is ignorant of the internal sense of the Word supposes, that by tribes are understood the tribes of Israel; nevertheless, by tribes are not understood tribes, nor is Israel understood by Israel, but by tribes are understood all who are in truths derived from good, and by Israel the church of the Lord. He who is ignorant of this, will easily imbibe the common belief, that the children of Israel were elected in preference to all others on earth, and also that they will be in-

^z That garments signify truths in the ultimates, may be seen, *A. C.*, n. 2576, 5248, 6918, 9158, 9212; to divide signifies to dissipate and disperse, see n. 4424, 6360, 6361, 9093; and the vesture interior truths, n. 9049, 9212, 9216, 9826.

^y Of which see above, n. 29.

^z That the Apocalypse does not treat of the successive states of the church, but of its ultimate state, or when it is at its end, may be seen above, n. 5; and that its end is when there is no faith because no charity, may be seen in the small work concerning the *Last Judgment*, n. 33—39, and in some of the following numbers; and when there is no faith, because no charity, then falsities derived from evil reign, and oppose truths derived from good.

troduded at last into the land of Canaan; yea, also, that heaven will be formed principally from them; when nevertheless, by the names of those tribes in the Word, they are not meant, but those who are in truths derived from good, thus those who are of the church; by the twelve tribes, all, and by each one of them, some special truth and good pertaining to those who are of the church. These things being understood, it will appear what is meant by these words in the Apocalypse: "And I heard the number of them which were sealed, and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand." (vii. 4—8.) In this passage they are not understood who are of the Israelitish nation, but all, how many soever, who are principled in truths derived from good, for all such are sealed for heaven. The numbers one hundred and forty-four thousand and twelve thousand also signify all, and each tribe signifies all those who are in that truth or good which is signified by its name.^a He who does not know that numbers signify things, and what the numbers twelve, one hundred and forty-four, and twelve thousand signify, and likewise what the twelve tribes and apostles signify, is also ignorant as to what is signified by those words in the Apocalypse, where it is said, that "the holy city the New Jerusalem had a wall great and high, having twelve gates, and in the gates twelve angels, and names inscribed which are the names of the twelve tribes of Israel: and the wall had twelve

^a As may appear from what is shewn in the *A. C.*; as what special good and truth are signified by Judah, n. 3881, 6363; what by Reuben, n. 3861, 3866, 4605, 4731, 4734, 4761, 6342—6345; what by Gad, n. 3934, 3935; what by Aser, n. 3938, 3939, 6408; what by Nephtalim, n. 3927, 3928; what by Manasses, n. 3969, 5354, 6222, 6234, 6238, 6267, 6296; what by Simeon, n. 3869—3872, 4497, 4502, 4503, 5482, 5626, 5630; what by Levi, n. 3875, 3877, 4497, 4502, 4503; what by Issachar, n. 3956, 3957; what by Zabulon, n. 3960, 3961, 6383; what by Joseph, n. 3969, 3971, 4669, 6417; and what by Benjamin, n. 3969, 4592, 5411, 5413, 5443, 5639, 5686, 5688, 5689, 6440. That all numbers in the Word signify things, see n. 482, 487, 647, 648, 755, 813, 1963, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175, 9488, 9659, 10,217, 10,253. That twelve signifies all, and all things as to truths derived from good, see n. 577, 2089, 2129, 2130, 3272, 3858, 3913; likewise the numbers 72, 144, 12,000, 144,000, because they arise from the number 12; by multiplication, n. 7973. That numbers multiplied signify the same as the simple numbers from which they are produced by multiplication, see n. 5291, 5335, 5708, 7973.

foundations, in which were the twelve names of the apostles of the lamb; the wall was a hundred and forty and four cubits, and the length and the breadth of the city twelve thousand furlongs." (xxi. 12, 14, 16, 17.) The signification of all these things, may be seen in the small work concerning the *New Jerusalem and its Doctrine*, n. 1; viz., that by Jerusalem is signified the church as to doctrine, by the wall thereof truths of defence, by the gates are meant introductory truths, by the foundations the knowledges upon which doctrine is founded; by twelve angels and by twelve tribes, all truths and goods in the aggregate, the same by the twelve apostles, and by the numbers twelve, one hundred and forty-four, and twelve thousand, all things and all persons. Moreover, he who knows that such things are signified by the twelve tribes may see the areanum which is contained in the names of the twelve tribes being engraved upon the precious stones in the Urim and Thummim, as likewise what is signified by the breast-plate (Exod. xxviii. 21; xxxix. 10—15).^b The reader may also see what is signified where it is said, "That the twelve apostles should sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. xx. 28;) namely, that the Lord alone will judge every one by truth derived from good.^c Likewise what things are understood by the predictions of Israel concerning his sons (Gen. xlix.); and also in many other passages of the Word, where the tribes are mentioned.^d And again, the import of the Lord's words respecting the consummation of the age and his second advent, may be hence seen: "After the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." (Matt. xxiv. 29, 30:) which words may be seen explained in the work concerning *Heaven and Hell*, n. 1; and in those passages there referred to in the *Arcana Cœlestia*, viz., that the twelve tribes of Israel represented, and thence signified, all truth and good in their whole compass; thus all things of faith and love.^e

40. *Even so, amen.*—That hereby is signified divine con-

^b This areanum may be seen unfolded in *A. C.*, n. 3858, 6335, 6640, 9863, 9865, 9873, 9874, 9905.

^c n. 2129, 6397.

^d As in Isaiah xix. 13; xlix. 6; lxiii. 17; Ezek. xlvi. 1, and the following verses; Psalm cxxii. 4; Deut. xxxii. 8; Numb. xxiv. 2; Apoc. v. 9; vii. 4—9; xi. 9; xiii. 7; xiv. 6; and elsewhere.

^e See *A. C.*, n. 3858, 3926, 4060, 6335. That similar things are signified by the twelve apostles, n. 2129, 3354, 3488, 3858, 6397; and that they have various significations, according to the order in which they are named, n. 3862, 3926, 3939, 4603, 6337, 6640, 10,335.

firmation that so it will be, appears from the signification of even so, which denotes confirmation of what precedes; and from the significations of amen, as denoting divine confirmation.^f

41. *I am the Alpha and the Omega, the Beginning and the End.*—That hereby is signified that he rules all things from first principles by ultimates, and thus all things of heaven to eternity, appears from the signification of the Alpha and the Omega, as denoting the first and the last, or in first principles and in ultimates; and he who is in first principles and in ultimates also rules intermediates; thus all things. These things are said concerning the Divine Humanity of the Lord, being said concerning Jesus Christ, by which names is understood his Divine Humanity.^g By his Divine Humanity the Lord is present in first principles and ultimates. But that he rules all things from first principles by ultimates, is an arcanum which has not been hitherto perceived by man: for man does not know anything concerning the successive degrees into which the heavens are distinguished, and into which also the interiors of man are distinguished; and but little concerning the fact, that man, as to his flesh and bones, is in ultimates. Neither does he perceive how intermediates are ruled from first principles by ultimates: when yet the Lord came into the world that he might assume the Human Principle and glorify it, that is, make it Divine, even to ultimates, that is, even to flesh and bones, that he might thus rule all things. That the Lord assumed such a Human Principle, and took it with him into heaven, is known in the church from this circumstance, that he left nothing of his body in the sepulchre; and also from what he said to his disciples: “Behold, my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have.” (Luke xxiv. 39.) By this Human Principle, therefore, the Lord is in ultimates; and by making these ultimates also divine, he thus clothed himself with the divine power of ruling all things from first principles by ultimates. If the Lord had not done this, the human race on this earth would have perished in eternal death. But this arcanum cannot here be enlarged on, because many things are necessary to be known, in order that an idea may be formed concerning the divine government from first principles by ultimates. Some light, however, may be obtained on the subject from what is shewn in the *Arcana Cœlestia*, viz., that interior things successively flow into external things, even into what is extreme or ultimate, and that there they also exist and subsist.^h It is said also, that the Lord is the beginning and the end, by which is understood that he

^f As shewn above, n. 35.

^g As was shewn above, n. 26.

^h See *A. C.*, n. 634, 6239, 6465, 9216, 9217. Concerning this order of influx, viz., that internal things not only flow-in successively, but also form what is simul-

is from eternity to eternity; but neither can this be explained further to the apprehension than is done above.ⁱ

→ 42. *Saith the Lord, Who is, and Who was, and Who is to come.*—That hereby is signified from Him who is the All in all of heaven and the church, from eternity to eternity, and Jehovah, is evident from the explanation given above.^k

✎ 43. *The Almighty.*—That hereby is signified from himself, appears from this circumstance, that no one has any power in the heavens but the Lord alone, wherefore the angels have so much power, or are powerful, according to their reception of power from the Lord, and their reception is according to the degree in which they are in divine good united with divine truth: for this is the Lord in heaven. Hence it is evident that the Lord alone is powerful, and in no case is any one in heaven powerful but from the Lord; the reason is, because the Divine Principle of the Lord is the All in all in heaven, for this makes heaven in common, and with each one in particular. By him also were all things created which were created, thus heaven and earth, as he himself also teaches in John: “In the beginning was the Word, and the Word was with God, and the Word was God.—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 Word was made flesh, and dwelt among us” (i. 1, 2, 3, 14). By the Word is understood the divine truth which is in the heavens, from which all things there exist. That the same is the Lord as to his Divine Human Principle is evident, because it is said, “And the Word was made flesh, and dwelt among us.” And because all the life of the angels is derived from him, and likewise all the light in the heavens, it is said, “In him was life, and the life was the light of men.”^l From these considerations it is evident that the term “Almighty” denotes to be, to live, and to have ability from himself. That the Divine Human Principle of the Lord is, lives, and has ability from himself, equally as the Divinity in himself, which is called the Father; the Lord also teaches: “As the Father hath life in himself, so hath he given to the Son to have life in himself,”

taneous in the ultimate, n. 5897, 6451, 8603, 10,099. That therefore all interior things are held together in connexion, from what is first by what is ultimate, n. 9828, and in the work concerning *Heaven and Hell*, n. 297. That hence in ultimates there is strength and power, n. 9836. That hence also what is ultimate is more holy than what is interior, n. 9824. That hence the first and the last signify all things, n. 10,044, 10,329, 10,335. Concerning the successive degrees into which the heavens are distinguished, and into which also the interiors of man are distinguished, see the work concerning *Heaven and Hell*, n. 38,

ⁱ n. 23, which see.

^k n. 23.

^l All these things may be seen more fully illustrated in the work concerning *Heaven and Hell*, viz. that the Divine Principle of the Lord makes heaven, n. 7—12. That this is his Divine Humanity, n. 78—86. That all the life of angels is thence derived, n. 9: and also all the light of heaven, n. 126—140. That all power in the angels is from the Lord, and in no respect from themselves, n. 228—233.

(John v. 26); and that no other has life in himself, is plain from the words of Jesus, "Without Me ye can do nothing." (John xv. 5.)

44. Verse 2, 10, 11.—*I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle called Patmos, for the Word of God, and for the testimony of Jesus Christ. I was in the spirit on the Lord's Day: and I heard behind me a voice, as of a trumpet, saying, I am the Alpha and the Omega, the First and the Last; and what thou seest write in a book, and send [it] to the churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.* "I John," signifies, doctrine concerning the Lord: "who also am your brother," signifies, what concerns the good of love to him: "and companion in tribulation," signifies, the truth of faith infested by what is false: "in the kingdom," signifies, in the church where there are truths; "and patience of Jesus Christ," signifies, where there is the knowledge of the Divinity in his Humanity: "I was in the isle called Patmos," signifies, revelation to the Gentiles: "for the Word of God," signifies, that divine truth may be received: "and for the testimony of Jesus Christ," signifies, that the Divine Humanity of the Lord may be acknowledged. "I was in the spirit," signifies, a spiritual state when there is revelation: "on the Lord's day," signifies, of the divine influx on that occasion: "and I heard behind me a great voice, as of a trumpet," signifies manifest perception of divine truth, revealed from heaven. "Saying, I am the Alpha and the Omega, the First and the Last," signifies, who ruleth all things from first principles by ultimates, and thus all things of heaven to eternity: "And what thou seest write in a book," signifies that they may be revealed for posterity: "and send [it] to the churches, which are in Asia," signifies in this case, to all those who are in the light of intelligence: "unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea," signifies, in particular according to reception.

45. *I John.*—That hereby is signified doctrine concerning the Lord, may appear from the representation of John, as denoting in the supreme sense, the Lord as to doctrine^m, wherefore by him is also signified doctrine concerning the Lord: for to know the Lord is the principal of all things of doctrine, or the first and the last thereof; for the primary principle of the church is to know and acknowledge its God, for it is conjoined with him by acknowledgment and faith, and without such conjunction all things of doctrine are of no account: which also is the reason why the Divine Being has revealed himself. The

^m See above, n. 19.

Divine Being who has revealed himself is the Divine Humanity: and without the acknowledgment of the Divinity in the Lord's Humanity there is no salvation." Hence it is that John, because he represents the Lord as to doctrine, also represents doctrine concerning the Lord.

46. *Who also am your brother.*—That hereby is signified what concerns the good of love to him, appears from the signification of a brother, as denoting the good of love. The reason why a brother signifies the good of love, is, because in heaven no other affinities exist than those which are spiritual, thus no other fraternities; for brotherhood there is not derived from birth, nor do they who were brothers in the world there know each other as such, but each one knows another from the good of love; they who are most conjoined in that good, as brethren, and others, according to conjunction by good, as kindred and as friends; hence it is that by brother in the Word is signified the good of love. This also the Lord teaches where it is said: "Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee; but he answered, Who is my mother, and who are my brethren? My mother and my brethren are they who hear the Word of God and do it." (Matt. xii. 47—50; Luke viii. 19—21.) And in another place: "One is your master, Christ, and all ye are brethren" (Matt. xxiii. 8); hence it is manifest what it is to be a brother in the Lord.^o

47. *And companion in tribulation.*—That hereby is signified the truth of faith infested by what is false, appears from the signification of companion, as denoting the truth of faith, concerning which see what follows; and from the signification of tribulation, as denoting infestation by falsities.^p In the Word mention is frequently made of brother and companion, and by them are signified good and truth; in ancient times also, they were called brethren who were principled in good, and companions who were principled in truth; the reason of which was, because truth must be consociated with good, and when it is so, it is a brother; hence it is that by companion is here signified

^o As may be seen in the *Doctrine of the New Jerusalem*, n. 280—310.

^p But concerning this circumstance it has been shewn above, that all are consociated in heaven according to spiritual affinities, which are produced by the good of love and faith. And that such know each other as kindred, see the work concerning *Heaven and Hell*, n. 205. See also what is said in the *Arcana Cœlestia*, n. 685, 917, 2739, 3612, 3815, 4121; that hence, by brethren in the Word, are understood those who are conjoined by good, see n. 2360, 3303, 3803, 3815, 4121, 4191, 4267, 5409, 6756, 10,490. That they are called brethren by the Lord, who are in the good of love and of faith from him, see n. 4191, 5686 5692, 6756; that they are also called brethren, from spiritual affinity, n. 6756; that charity and faith, thus good and truth, are brethren, and in what respect, n. 367, 3160, 9806; that good and truth are also brother and sister, and in what respect, n. 2524, 2580, 3160; that good and truth are also married partners, and in what respect, n. 3160; that man with brother denotes truth with good, n. 3459, 4725.

^p Concerning which see *A. C.*, n. 6663, 6851, 9196.

the truth of faith.^q The reason why tribulation signifies infestation by falsities, is, because the mind which is principled in truths is afflicted by falsities, when they combat with each other, nor does spiritual tribulation spring from any other source: this therefore is what is signified by tribulation in the Word, as in Matthew: "He that received the seed upon stony places hath no root in himself, but when tribulation or persecution ariseth because of the Word, immediately he is offended." (xiii. 20, 21.) And in the same Evangelist, speaking of the consummation of the age, Jesus says: "Then shall they deliver you up to be afflicted. For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be. Immediately after the tribulation of those days the sun shall be darkened." (Matt. xxiv. 9, 21, 29; Mark xiii. 19, 24.)

* The consummation of the age is the last time of the church; and because falsities would then reign, and oppose truths, therefore it is said that they shall be in tribulation, and in so great tribulation as was not from the beginning of the world. This is what is understood by the tribulation in which John is said to be a companion, by whom is here understood doctrine concerning the Lord, for in the Apoccalypse the last time of the church is treated of.^r

48. *And in the kingdom.*—That hereby is signified in the church where truths are, appears from the signification of kingdom in the Word, as denoting heaven and the church; the reason why it denotes the church as to truth, or where truths are, is, because by the royalty of the Lord is signified the Divine Truth proceeding from him, and hence by kings are signified truths.^s It is said the church as to truth, by which is meant the church as to truths derived from good; the reason is, because truths are not given without good, for truths derive their life from good; the truths belonging to the man who is not principled in good, are indeed truths in themselves, but they are not truths in him.^t That kingdom in the Word signifies heaven and the church as to truths, appears from many passages in the Word, of which a few shall here be adduced. Thus in Matthew: "The sons of the kingdom shall be cast out into outer darkness" (viii. 12); the sons of the kingdom there mentioned, are those of the church where truths do not reign, but falsities. And in the same Evangelist: When any one heareth the Word of the kingdom, and understandeth it not, then cometh the wicked one, and taketh away that which was sown in his heart. This is he which receiveth seed by the way-side. The field is the world; the good seed are the children of the kingdom." (xiii. 19, 38).

^q That good and truth are understood by brother and companion in the Word, may be seen, *A. C.*, 6756, 10,490.

^r See above, n. 5.

^s See above, n. 31.

^t As may be seen fully proved in the *Doctrine of the New Jerusalem*, n. 11—27.

To hear the Word of the kingdom is to hear the truths of the church, and because seed signifies truths, therefore they who receive truths are called sons of the kingdom.^u Hence again it is said in Matthew: "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (xxi. 43.) That the kingdom of God there signifies the church as to truths, thus also the truths of the church, is manifest from its being said, that it should be taken from them, and given to a nation bringing forth the fruits thereof, and fruit signifies good. Again, in the same Evangelist, speaking of the consummation of the age, Jesus says, "Nation shall rise against nation, and kingdom against kingdom." (xxiv. 7.) The consummation of the age is the last time of the church, nation rising against nation denotes evil against good, and kingdom against kingdom denotes falsity against truth.^v Hence also it is manifest what is understood by kingdom in the Lord's prayer, "Thy kingdom come. Thy will be done, as in heaven, so also in the earth. Thine is the kingdom, and the power, and the glory." (Matt. vi. 10, 13.) "Thy kingdom come," signifies that truth may be received; "thy will be done," signifies that it may be received by those who do the will of God; "thine is the kingdom, the power, and the glory," signify divine truth from the Lord alone; it is also said power and glory, because to divine truth belong all power and glory.^w From these considerations it may be seen what the kingdom of God signifies, in numerous other passages of the Word, viz., that it signifies the church as to truths, also heaven, and, in a supreme sense, the Lord as to his Divine Humanity. The reason why kingdom, in the supreme sense, signifies the Lord as to his Divine Humanity, is, because all divine truth proceeds from him; and the reason why kingdom signifies heaven, is, because heaven, with the angels, is from no other source than from Divine Truth, which proceeds from the Lord's Divine Humanity.^x

49. *And patience of Jesus Christ.*—That hereby is signified where the knowledge of the Lord's Divinity in his Humanity is received, appears from the signification of the patience of Jesus Christ, as denoting when that time shall come when the church shall know the Lord; and the church will know the Lord, when it shall acknowledge the Divine Principle in his Human.^y The church, concerning which these things are said, is that which is to come after the present, for it is said in the patience. The

^u That seed signifies the truth of the church may be seen *A. C.*, n. 3038, 3373, 3671, 10,249.

^v That nation signifies the good of the church, and in an opposite sense, the evil thereof, may be seen *A. C.*, n. 1059, 1159, 1258, 1260, 1416, 1849, 6005.

^w As may be seen above, n. 34.

^x See the work concerning *Heaven and Hell*, n. 7—12, 78—86, 126—140.

^y That by Jesus Christ is understood the Lord as to the Divine Principle in his Human, may be seen above, n. 26.

church, which exists at this day, knows indeed, that the Divine Principle is in the Lord's Human; for it knows, according to the received doctrine, that the Divinity and the Humanity are not two persons but one person; and also that they are like the soul and body in man.^z Still, however, it does not know that the Lord's Human Principle is divine, for it separates the one from the other, which is manifest from this circumstance, that it does not admit the expression Divine Humanity, and also that it approaches the Father, praying that he may have compassion for the sake of the Son, when yet the very Divine Principle itself in heaven is the Divine Humanity.^a And because this knowledge and acknowledgment have thus perished, which nevertheless are the principal of all things of the church, as they are the principal of all things in heaven, therefore a new church is being established by the Lord among the Gentiles, where these are not only known, but likewise acknowledged. This then is what is signified by the patience of Jesus Christ.

50. *Was in the isle called Patmos.*—That hereby is signified revelation to the Gentiles, appears from the signification of Patmos, as denoting the revelation contained in the Apocalypse; for all places which are mentioned in the Word, signify things, and the things which they signify, are either from the worship there performed, from some memorable circumstance there transacted, or from their situation in or near the lands, by which the religious principle of a nation is signified; hence Patmos signifies revelation, from the memorable circumstance of the revelation which was there made to John. The reason why the revelation was made in an isle, is, because an isle signifies a nation removed from true worship, but still desiring to be enlightened. That this is the signification of isles in the Word, will be evident from what follows: but something shall first be said concerning the names of places in the Word signifying things. All persons who are treated of in the Word, and also those by whom it was written, were led to places of particular significations, in order that all those persons and places might be significative of spiritual things; even the Lord himself, for the same reason, went to similar places; as into Galilee, to Tyre and Sidon, to Jerusalem, and to the Mount of Olives there; and also, when an infant, was carried into Egypt. That the case was the same with the prophets, and with several others who are mentioned in the historical parts of the Word, might be abundantly shewn. For the same reason also, John was commanded to betake himself into the isle of Patmos, that the things which were to take place at the end of the church might be there revealed, because an isle signifies a nation about to receive the truths of doctrine. This isle is also in the Archi-

^z As may be seen above, n. 10, 26.

^a As may be seen in the work concerning *Heaven and Hell*, n. 78—86.

pelago, where there are numerous other isles; hence, also it is that by Greece in the Word, such nations are signified. Thus in Dan. viii. 21; x. 20; xi. 2; John xii. 20, 21; Mark vii. 26, and following verses.^b That isles signify the nations or Gentiles who will embrace the true worship of God, is evident from the following passages in Isaiah: "Glorify Jehovah in Urim,^c the name of Jehovah of Israel in the isles of the sea." (xxiv. 15.) Again: "He shall not extinguish neither break to pieces, until he set judgment in the earth: and the isles shall hope in his law. Sing to Jehovah a new song, his praises, ye ends of the earth: ye that go down to the sea, the isles, and the inhabitants thereof, shall give glory to Jehovah, and shall announce his praise in the isles." (xlii. 4, 10, 12.) Again: "Listen unto me, O islands, and hearken ye people from afar." (xlix. 1.) Again: "In me shall the islands hope, and upon mine arm shall they trust." (li. 5.) Again: "The islands shall confide in me, and the ships of Tarshish." (lx. 9.) So in Jeremiah: "Hear the words of Jehovah, O ye nations, and declare them in the islands afar off." (xxxii. 10.) And in Zephaniah: "Jehovah will make lean all the gods of the earth, that they may adore him, every one in his place, even all the islands of the nations." (ii. 11.) And elsewhere, as in Isaiah xxiii. 2, 6; xli. 1, 5; xlii. 15; xlv. 19; Jerem. ii. 10; xxv. 22; Ezek. xxvii. 3, 7, 15, 35. From these and other passages it may be seen that isles signify the nations or Gentiles, specifically as to the doctrine of truth, and elsewhere as to the doctrine of what is false, for most things in the Word have also opposite significations.

51. *For the Word of God.*—That hereby is signified that Divine Truth shall be received, appears from the signification of the Word of God, as denoting Divine Truth.^d

52. *And for the testimony of Jesus Christ.*—That hereby is signified that the Lord's Divine Humanity, will be acknowledged, appears from the signification of testimony, as denoting acknowledgment in heart;^e and from the signification of the names Jesus and Christ, as denoting the Lord as to his Divine Humanity.^f These things are said concerning the church of the nations or Gentiles, which will receive divine truth, and acknowledge the Lord's Divine Humanity.^g The Christian church indeed acknowledges the Lord's Divinity, but not his

^b That all names of places mentioned in the Word signify things, may be seen, *A. C.*, n. 1224, 1264, 1876, 1888, 4310, 4442, 10,329.

^c "*In Urim.*" The author has left this word untranslated, but from the connexion in which he quotes the passage, it would appear that he considered it as referring to the promulgation of Divine Truth among the inhabitants of the remote coasts of the sea.

^d Concerning which see *A. C.*, n. 4692, 5075, 9987.

^e Concerning which see above, n. 10, 27.

^f Concerning which see also above, n. 26.

^g That these things are spoken of the church of the Gentiles, see what is said above, n. 50.

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Divine Humanity, wherefore, when it thinks and speaks from doctrine concerning the Lord, it separates his Humanity from his Divinity, and makes his Humanity like that of another man, when yet his Divinity is in his Humanity, as the soul in the body. This also is the reason why such persons cannot have any idea concerning the Divine Principle, and yet it is idea that conjoins, because thought conjoins, and without conjunction with the Divinity by thought and affection, or what is the same, by faith and love, there is no salvation. I have said that conjunction by thought and affection, is the same thing as conjunction by faith and love, inasmuch as what I believe, that I think, and what I love, with that I am affected. To believe in what the mind has no perception of, is next to believing in the inmost principle of nature, an error into which the mind is also prone to fall, when it indulges in its phantasies. Every man, however, has a principle of perception implanted within him, by continual influx from heaven, by which he is led to view God as existing in the human form. And this principle is implanted in the minds of the simple, and also in the minds of the upright among the Gentiles,^h wherefore all such, if they have lived in charity, are received by the Lord, and are gifted with heaven; others cannot be received, because they are not conjoined.ⁱ Now, since this heaven-implanted perception is almost entirely rejected by the learned of the world, and all access to the Divine thereby precluded, a new church is being established by the Lord among the Gentiles, or nations which have not extirpated that principle, and therewith faith. The extirpation of this implanted principle from the Christian world, had its origin in the Babylonish nation, which separated the Lord's Humanity from his Divinity, that the highest in power amongst them might be acknowledged as the vicar of the Lord's Humanity, and so might transfer to himself his divine power, saying, that the Lord received that power from the Father, when notwithstanding it was his own, because it was from his divinity; being thus unwilling to hear anything of the Divine Humanity.^k But on this subject, as being the primary of all things in the church, more will be related in the following pages.

53. *I was in the spirit.*—That hereby is signified a spiritual state in which revelation is made, appears from the signification of being in the spirit, as denoting the being brought into that

^h As may be seen in the work on *Heaven and Hell*, n. 82.

ⁱ That all the angels in heaven, and also the most wise in ancient times, and all who have spiritual faith, *i. e.*, a living faith, as well on this earth, as on all the earths in the universe, see their God in thought, because they acknowledged the Divine Human Principle, and are therefore accepted by the Lord, may be seen in the *Doctrine of the New Jerusalem*, n. 280—310; and in the work concerning *Heaven and Hell*, n. 79—86, 316, 321; and in the small work concerning the *Earths in the Universe*, n. 7, 40, 41, 65, 68, 91, 98, 99, 107, 122, 141, 154, 158, 159, 169.

^k See *Arcana Cœlestia*, n. 4738.

state, in which spirits and angels are, which is a spiritual state: Into this state man is brought when he is introduced into the state of his spirit, for every man is a spirit as to his interiors.^l When man is in this state, the things which exist in the spiritual world appear to him as clearly as the objects in the natural world; but the objects then seen by him, because they are from a spiritual origin, are in themselves spiritual, and such things as are of celestial wisdom are presented to him as it were in natural images. Thus divine things are presented in visible forms before the eyes of spirits and angels; hence it is that all things which are seen in heaven, are representatives and significatives, as were also the things seen by John, which are treated of in the Apocalypse.^m Whilst man is in the body he does not see the things that are in heaven, unless the sight of his spirit is opened, but when this sight is opened, he sees them; thus John saw the things which are described in the Apocalypse, and in like manner also the prophets saw, who are therefore called *Seers*, and are said to have had their *eyes opened*; thus also angels were seen in ancient times, and thus also the Lord was seen by the disciples after his resurrection. This sight is the sight of the spiritual man; and because in such case all things seen appear representatively, therefore it was opened in John. He who does not know anything of this sight, believes that angels, when they were seen by men, assumed a human form, and that when they vanished out of sight, they laid it aside; this, however, was not the case, but angels then appeared in their own form, which is the human form, not before the sight of the bodily eyes, but before the sight of the spirit, which sight was then opened: this is evident from the Lord being seen by the disciples after his resurrection, when he himself shewed them that he was a man in a perfect human form (Luke xxiv. 39; John xx. 20—28); and nevertheless he became invisible; for when they saw him, the eyes of their spirits were opened, but when he became invisible they were closed. That man has such a sight, is manifest to me from much experience, for all the things which I have seen in the heavens were seen by that sight, and on those occasions I was in a like state of wakefulness as when they were not seen; but that sight is seldom opened to any one by the Lord at this day, and that for many reasons.

54. *On the Lord's day.*—That hereby is signified divine influx on the occasion, appears from the signification of the Lord's day, as denoting when the Lord by influx instructs man. The Lord's day is the day of the sabbath, and the sabbath in the ancient churches, which were representative churches, was the

^l As may be seen in the work concerning *Heaven and Hell*, n. 432—444.

^m Moreover the quality of such things may be understood from what is said and shewn concerning representatives and appearances in heaven, in the work concerning *Heaven and Hell*, n. 170—175.

most holy day of worship, by reason that it signified the union of the Divine and Human Principle in the Lord, and hence also the conjunction of his Divine Humanity with heaven." But after that the Lord united his Divinity with his Humanity, then that holy representative ceased, and that day was made a day of instruction;^o hence it is that revelation was made to John on the Lord's day; revelation on the Lord's day is instruction concerning the state of the church.

55. *And I heard behind me a great voice, as of a trumpet.*— That hereby is signified manifest perception of divine truth to be revealed from heaven, appears from the signification of hearing, as denoting to perceive and obey.^p Also from the signification of "behind me," as denoting manifestly, concerning which more will be said in what follows; and from the signification of voice, when heard from heaven, as denoting divine truth.^q The same appears also from the signification of "a trumpet," as denoting that truth to be revealed from heaven, concerning which we shall also speak presently. The reason why "behind me" signifies manifestly, is, because those things which flow from heaven into the affection of man, flow into his occiput, and thus enter into his manifest perception; for the things which enter into the affection are manifestly perceived, for all the life of perception is from that source; but the things which flow from heaven immediately into the thought, flow into the region above the forehead." Hence it is manifest what is signified by John's hearing *behind him*, and by his afterwards *turning to see the voice which spake with him*. The reason why a trumpet, or horn, signifies divine truth about to be revealed from heaven, is, because divine truth is sometimes heard as the sound of a trumpet when it flows down from the Lord through the heavens to man, for it is augmented in its descent and thus flows in. But it is thus heard only in the beginning by those to whom divine truth is to be revealed in the ultimate sense, which is representative of interior things; afterwards it is heard as a human voice. From these considerations it is evident whence it is that the voice of a trumpet signifies divine truth about to be revealed from heaven. He who knows that a trumpet signifies the revelation of Divine Truth from heaven, may understand several passages in the Word, in which mention is made of a trumpet; as in Matthew: "He shall send his angels,

ⁿ As may be seen, *A. C.*, n. 8494, 8495, 10,356, 10,360, 10,370, 10,374, 10,668.

^o n. 10,360.

^p Concerning which see *A. C.*, n. 2542, 3869, 4653, 5017, 7216, 8361, 8990, 9311, 9397.

^q Concerning which see *A. C.*, n. 219, 220, 3563, 6971, 8813, 8914.

^r Concerning which influx see what is said in the work concerning *Heaven and Hell*, n. 251.

with a great sound of a trumpet, and they shall gather together his elect from the four winds." (xxiv. 31.) "All ye inhabitants of the world, and dwellers on the earth, when the sign of the mountains is lifted up, behold; and when the trumpet is sounded, hear." (Isaiah xviii. 3.) And in Jeremiah: "Proclaim with the trumpet in the land. Set up the standard towards Zion. How long shall I see the standard, and hear the sound of the trumpet? For my people is foolish, they have not known me: they are sottish children, and have no understanding." (iv. 5, 6, 21, 22.) And in the same prophet: "Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore hear ye nations." (vi. 17, 18.) Also in Ezekiel: "He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul." (xxxiii. 5.) And in Hosea: "Set the trumpet to thy mouth, because they have transgressed my covenant, and have trespassed against my law." (viii. 1.) And in Zechariah: "The Lord Jehovih shall sound with the trumpet, and shall go forth with whirlwinds of the south." (ix. 14.) And in David: "God ascends with a shout, Jehovah with the sound of a trumpet." (Psalm xlvii. 5.) And also in the Apoc. iv. 1; viii. 2, 7, 8, 13; ix. 1, 13, 14; x. 7; xviii. 22. Because a trumpet signifies divine truth, therefore when divine truth was first about to be revealed before the people of Israel, the voice of a trumpet was heard from Mount Sinai. (Exod. xix. 16.) Hence, therefore, the sound of a trumpet was with them representative, when they were convoked, when they journeyed, and also in their solemnities, in the beginnings of months, at burnt-offerings and eucharistic sacrifices. (Numb. x. 1—10.) They also sounded trumpets when they went to battle against the Midianites (Numb. xxxi. 6); and when they took the city of Jericho (Joshua vi. 4—20); for those wars and battles signified spiritual combats, which are combats of truth against falsity, and of falsity against truth.

56. *Saying, I am the Alpha and the Omega, the First and the Last.*—That hereby is signified who ruleth all things from first principles by ultimates, and thus all things of heaven to eternity, appears from what was said and illustrated above, n. 41.

57. *And what thou seest write in a book.*—That hereby is signified, that the things seen may be revealed to posterity, is manifest without explication.

58. *And send [it] to the churches which are in Asia.*—That hereby is signified, in this case to all those who are in the light of intelligence, appears from the signification of the seven churches, as denoting all who are principled in truths derived from good, or in faith derived from charity, thus to those who

are of the church;” and from the signification of Asia, as denoting those who are in the light of intelligence.^a

59. *Unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.*—That hereby is signified specifically according to reception, will appear from what follows, where those churches are specifically treated of. I have said according to reception, because the light of intelligence alone does not constitute the church in man, but the reception of light in heat, that is, the reception of truth in good. I have said the reception of light in heat, because spiritual light is divine truth, and spiritual heat is divine good, and these two principles in the spiritual world, are like light and heat in the natural world, viz., that in proportion as the vernal and summer heat corresponds to the light, in the same proportion all things grow and germinate, but in proportion as that heat does not correspond to the light, in the same proportion all things become torpid and die away.^b

60. Verse 12—16. *And I turned to see the voice, that spake with me, and being turned, I saw seven golden candlesticks. And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire. And his feet were like unto fine brass, as if they burned in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his face was as the sun shineth in his power.*—“And I turned to see the voice that spake with me,” signifies, the understanding enlightened: “And being turned I saw seven golden candlesticks,” signifies, the new heaven and the new church, which are in the good of love. “And in the midst of the seven candlesticks one like the Son of Man,” signifies, the Lord, from whom is the all of heaven and of the church; “clothed with a garment down to the foot,” signifies, divine truth proceeding from him: “and girt about the paps with a golden girdle,” signifies, divine good in like manner. “His head and his hairs were white like wool,” signifies, his divinity in first principles and ultimates; “as white as snow,” signifies as to good and truth there; “and his eyes were as a flame of fire,” signifies, divine providence from his divine love. “And his feet were like unto fine brass, as if they burned in a furnace,” signifies, the ultimate of divine order, which is the natural principle; “and his voice as the voice of many waters,”

^r Concerning which see above, n. 20.

^s Concerning which also see above, n. 21.

^t That light in the spiritual world is divine truth, and heat divine good, and that they are like the heat and light in the natural world, may be seen in the work concerning *Heaven and Hell*, n. 126—140.

signifies, divine truth in ultimates. “And he had in his right hand seven stars,” signifies, all the knowledges of good and truth from him: “and out of his mouth went a sharp two-edged sword,” signifies, the dispersion of all falsities by the Word; “and his face was as the sun shineth in his power,” signifies, his divine love, from which are all things of heaven.

61. *And I turned to see the voice that spake with me.*—That hereby is signified the understanding enlightened, may appear in some degree from what was said above, n. 55, in the explication of what is signified by John’s hearing a voice behind him. It is evident that these words contain an arcanum which cannot be known, till it is understood how the divine influx from heaven enters the mind of man, for it was from influx that John heard the voice behind him, and that afterwards, being turned to see the voice, he saw the things which followed. The divine influx from heaven is into the will of man, and through it into his understanding. Influx into the will is into the occiput, because into the cerebellum, and hence it advances towards the forepart into the cerebrum, where the understanding has its seat, and when it comes by that way into the understanding, it then also comes into the sight, for man sees from his understanding. That such is the process of influx, has been taught me by much experience. Whether we say influx into the will, or into the love, is the same thing, since the will is the receptacle of love; it is also the same whether we say influx into the understanding or into faith, inasmuch as the understanding is the receptacle of faith.^u But at present it is not permitted to adduce more on this subject, because the things relating to it have been hitherto unknown: thus much, however, is made known, that it may be seen what is involved in the circumstance of John’s hearing a voice behind him, and of his turning to see it; and whence it is that it signifies the understanding illuminated; for what enters by the will into the understanding, or by love into faith, becomes clear and evident, because what man wills or loves, that he clearly perceives. The case is otherwise, if it enters by the understanding alone. It is here said that John turned to *see* the voice, because by seeing, when predicated of spiritual things, is signified understanding from illumination;^v and unless seeing signified understanding, it could not have been said that he turned to *see* the voice.

62. *And being turned, I saw seven golden candlesticks.*—That hereby is signified the new heaven and the new church, which are principled in the good of love, appears from the signification of being turned and seeing, as denoting to understand from illumination;^w and from the signification of seven, as denoting

^u Concerning which circumstance see what is said in the *Doctrine of the New Jerusalem*, n. 28—35.

^v As was shewn above, n. 11.

^w Concerning which see what has just been said, n. 61.

all, and what is full, and as being predicated of the holy things of heaven and the church.^x Also from the signification of candlesticks, as denoting the new heaven and the new church, as will be seen in what follows; and from the signification of gold, as denoting the good of love.^y That the seven candlesticks signify heaven and the church, appears from the last verse of this chapter, where it is said, "The seven candlesticks which thou sawest are the seven churches." That the seven churches signify all who are of the church of the Lord, thus that they signify the church in general, may be seen above:^z the reason why they also signify heaven, is, because heaven and the church make one. Heaven also is in those in whom the church is; the reason is, because the good of love and faith constitutes the church with man, and also constitutes heaven with him as it does with the angels; wherefore they who, while in the world, had the church in them, that is to say, who were principled in the good and truth of the church, come into heaven after death.^a The reason why the new heaven and the new church are here understood by the seven candlesticks, is, because these are ultimately treated of in the Apocalypse,^b and thus make the conclusion of all things therein; and since that which is ultimate is also the first, therefore a prediction concerning them is presented in the beginning of that book. In the Word it is also usual to make mention of those things in the first place which are done in the last, because intermediate things are included in them; for the first, in the spiritual sense, is the end for which all the other things exist, inasmuch as the end is the first and the last, and all other things have respect to it.^c That a candlestick signifies heaven and the church, is evident from the description of the candlestick which was in the tabernacle, for by the tabernacle was represented heaven in its whole compass; and by the candlestick therein the spiritual heaven, which is the second heaven.^d That this is the case manifestly appears from this circumstance, that John saw in the midst of the seven candlesticks one like to the Son of Man, and the Son of Man is the Lord as to his Divine Humanity, from which divine truth proceeds, and which is the all in all of heaven and the church. In the spiritual heaven there also appear to the inhabitants candlesticks in much magnificence, by which their heaven is represented; these I have been permitted to see. Hence it may appear what is understood, in the spiritual sense of the

^x Concerning which see above, n. 20, 24.

^y Respecting which, see *A. C.*, n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881. ^z n. 20.

^a That this is the case, may be seen in the *Doctrine of the New Jerusalem*, n. 21; and in the work concerning *Heaven and Hell*, n. 57, 221—227.

^b As may be seen, chap xxi.

^c As may be seen in the *Doctrine of the New Jerusalem*, n. 98.

^d See *A. C.*, n. 3478, 9457, 9481, 9485, 9548—9577, 9783.

Word, by candlesticks and by lamps, in the following passages. In the Apocalypse it is said: "I will remove thy candlestick out of its place, except thou repent" (ii. 5): to remove their candlestick is to take away heaven or the church from them. And in Zechariah, the angel said to the prophet, "What seest thou? And I said, I saw, and behold a candlestick all of gold, its bowl on the top of it, and its seven lamps thereon, with seven funnels to the lamps." (iv. 2, 3.) In this passage Zerubabel is treated of, who was to lay the foundation of the house of God, and to perfect it; by whom is represented the Lord, who was about to come, and to restore heaven and the church, which are signified by the candlestick, and the holy truths therein by the seven lamps. Because a candlestick derives its representative signification from lamps, and lamps derive their representative signification from light, which in heaven is Divine Truth, therefore the Lord also is called a lamp, as in the Apocalypse: "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the *lamp* thereof." (xxi. 23, 24; xxii. 5.) Hence also it is that David, and the kings after him, are called the "lamps of Israel" (2 Sam. xxi. 17; 1 Kings xi. 36; xv. 4; 2 Kings viii. 19); for by David was represented the Lord as to his regal character; and the same thing was signified by the kings of Judah and Israel.^e The reason why the candlesticks which were seen were of gold, was, because gold signifies the good of love, and all that proceeds from the Lord is from divine love; wherefore the Divine Principle of the Lord in the heavens is love to him, and love towards the neighbour, which is charity.^f This is the reason why the candlesticks here mentioned, and also the candlestick in the tabernacle, were of gold.

63. *And in the midst of the seven candlesticks one like unto the Son of Man.*—That hereby is signified the Lord, from whom are all things of heaven and the church, appears from the signification of "in the midst," as denoting in the inmost;^g and because all things proceed from the inmost, as light from the centre into the circumferences, therefore, "in the midst," signifies, Him from whom they proceed. This appears also from the signification of the seven candlesticks, as denoting the new heaven and the new church;^h and from the signification of the Son of Man, as denoting the Lord as to the Divine Human Principle, and also as to Divine Truth, because this proceeds from his Divine Humanity. From these considerations it is

^e The representation by David may be seen in the *Arcana Cælestia*, n. 1888, 9954; and by kings above, n. 31.

^f As may be seen in the work concerning *Heaven and Hell*, n. 13—19.

^g See *A. C.*, n. 1074, 2940, 2973.

^h Concerning which see above, n. 62.

manifest, why the Lord appeared in the midst of seven candlesticks, viz., because from him proceed all things of heaven and the church; for the good of love and the good of faith constitute heaven and the church, and that these are from the Divine Being is known in the Christian world, and because they are from the Divine Being, they are from the Lord, inasmuch as the Lord is the God of heaven, and inasmuch as the Divine Principle of the Lord is what constitutes heaven;ⁱ and that this Divine Principle is his Divine Humanity.^k That by the Son of Man is meant the Lord as to his Divine Human Principle, and also as to Divine Truth, because Divine Truth proceeds from his Divine Humanity, appears from those passages in the Word where mention is made of the Son of Man. Thus in John: "The people said unto him,—How sayest thou that the Son of Man must be lifted up; who is this Son of Man? Jesus answered them, Yet a little while the light is with you; walk whilst ye have the light, lest the darkness come upon you. While ye have the light believe in the light, that ye may be the children of light." (xii. 34—36.) From these words it is manifest, that by the Son of Man is signified the same as by the light, for when the people inquired, Who is this Son of Man? the Lord answered that he was the light in which they should believe.^l It is said in Luke: "Blessed are ye when men shall hate you for the Son of Man's sake." (vi. 22.) To be hated for the Son of Man's sake, is to be hated for the sake of divine truth which proceeds from the Lord; divine truth is the all of faith, and love to the Lord: and because they who are evil deny those things, and they who deny also hate them, and the good acknowledge them, therefore it is said, that these latter are blessed. Again, in the same Evangelist: "The days will come, when ye shall desire to see one of the days of the Son of Man, but ye shall not see it. And they shall say to you, behold here, or behold there; go not after them, nor follow them." (xvii. 22, 23.) To desire one of the days of the Son of Man, is to desire something of genuine divine truth; the end of the church is there understood, when there will be no longer any faith, because no charity, at which time all divine truth will perish; and because divine truth is signified by the Son of Man, therefore it is said, "then shall they say, behold here, or behold there; follow them not." And in the same Evangelist: "When the Son of Man cometh, shall he find faith upon the earth?" (xviii. 8); that is, when divine truth shall be revealed out of heaven, it will not be believed. The Son of Man in this place also is the Lord as to

ⁱ See the work concerning *Heaven and Hell*, n. 2—6, and n. 7—12.

^k n. 78—86.

^l That light is the Divine Truth proceeding from the Divine Humanity of the Lord, may be seen in the work concerning *Heaven and Hell*, n. 126—140; and in the *Doctrine of the New Jerusalem*, n. 49; thus also that it is the Son of Man.

divine truth, the coming of the Lord is the revelation of divine truth at the end of the church.^m And in Matthew: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." (xxiv. 27, 30.)ⁿ And in the same Evangelist; "I say unto you, hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (xxvi. 64.) And in Luke: "Hereafter shall the Son of Man sit on the right hand of the power of God." (xxii. 69.) The Son of Man is the Lord as to the Divine Humanity, and as to divine truth proceeding from him: to sit on the right hand of power, means that he has omnipotence; its being predicated that they should see this now, means, that divine truth was in its omnipotence when the Lord in the world had conquered the hells, and reduced to order all things there and in the heavens, and that thus they might be saved, who should receive him in faith and love.^o From these considerations it may now appear what is signified by these words in the Apocalypse: "I saw, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown." (xiv. 14.) And in Daniel: "I saw in the visions of the night, and behold, one like the Son of Man came with the clouds of heaven." (vii. 13.) Because all judgment is executed from truth, therefore it is said, that it is given to the Lord to execute judgment, because he is the Son of Man (John v. 27); and that the Son of Man shall render to every one according to his deeds (Matt. xvi. 27); and that when the Son of Man shall come, he shall sit upon the throne of his glory, and shall judge. (Matt. xxv. 31.) And again in Matthew, it is said: "He who soweth the good seed is the Son of Man, the field is the world; the good seed are the sons of the kingdom, but the tares are the sons of the evil one." (xiii. 37, 38.) The good seed is divine truth, therefore it is said that the Son of Man soweth it: the sons of the kingdom are divine truth in heaven and the church; for son denotes truth;^p and, in an opposite sense, falsity, which also is the son

^m See *A. C.*, n. 3900, 4060.

ⁿ That by the coming of the Lord in the clouds of heaven, is there signified the revelation of divine truth at the end of the church, may be seen above, n. 36.

^o See *A. C.*, n. 9715. That to sit on the right hand denotes omnipotence, may be seen *A. C.*, n. 3387, 4592, 4933, 7518, 8281, 9193; that all the power of good is by truth, n. 6344, 6413, 8304, 9327, 9410, 9639, 9643. That divine power itself is by divine truth proceeding from the Divine Humanity of the Lord, see n. 6948; that the clouds in which the Son of Man will come are the Word in the letter, which is divine truth in the ultimate, see the preface to the xviii. chapter of Genesis. *A. C.*, n. 4060, 4391, 5922, 6343, 6752, 8443, 8781; and that glory is the Divine Truth itself, such as it is in the internal sense of the Word, see n. 4809, 5922, 8627, 9429.

^p See *A. C.*, n. 489, 491, 533, 1147, 2623.

of evil. In the same Evangelist: "The Son of Man hath not where to lay his head." (viii. 20); by which is signified, that Divine truth had not a place anywhere, or with any man at that time. Again it is said, that the Son of Man should suffer and be put to death (Matt. xvii. 12, 22; xxvi. 2, 24, 45; Mark viii. 31; ix. 12, 31); by which is signified, that thus they would treat Divine Truth, consequently the Lord, who was Divine Truth itself, as he also teaches in Luke: "So also shall the Son of Man be in his day. But first must he suffer many things, and be rejected of this generation." (xvii. 24, 25.) And in Jeremiah: "No man [vir] shall dwell there; neither shall a son of man [hominis] abide there." (xlix. 18, 33.) And in the same prophet: "Her cities are a desolation . . . wherein no man shall dwell, nor shall a son of man pass through them." (li. 43.) He who does not know the spiritual sense of the Word, believes, that by the cities here mentioned are understood cities, and that by man, and by a son of man, are understood a man and a son; also, that the cities were thus to be desolated, so that no one should dwell in them; but it is the state of the church as to the doctrine of truth, which is described by those words; for cities denote the doctrinal truths of the church;² and man is the essential truth thereof, conjoined with good; thus the Son of Man is truth. Inasmuch as by the Son of Man was signified Divine Truth proceeding from the Lord, therefore the prophets also, by whom it was revealed, were called *sons of man*, as Daniel viii. 17; and Ezekiel ii. 1, 3, 6, 8; iii. 1, 3, 4, 10, 17, 25; iv. 1, 16; viii. 5, 6, 8, 12; 15; xii. 2, 3, 9, 18, 22, 27. As most things in the Word have also an opposite sense, so also has the signification of a son of man, which in that sense denotes what is false in opposition to truth. Thus in Isaiah: "What art thou, that thou fearest man? he dies; and a son of man? he is as grass." (li. 12.) And in David: "Place not your trust in princes, in the son of man, with whom there is no salvation." (Psalm cxlvi. 3.) Princes denote primary truths:³ thus, in an opposite sense, primary falsities, and a son of man denotes falsity itself.

64. *Clothed with a garment down to the foot.*—That hereby is signified divine truth proceeding from Him, appears from the signification of garments, as denoting truths which invest good:⁴ mention is here made only of a garment reaching to the foot, which is a common covering; by which, as the Lord is treated of, is therefore signified in general all divine truth. Inasmuch as the Lord is here described as to the Divine Human Principle, which in this case is the Son of Man appearing in the midst of

² As may be seen, *A. C.*, n. 402, 2450, 3216, 4492, 4493.

^r See n. 3134, 7716, 9007.

^s See *A. C.*, n. 2089, 5044.

^t Concerning which see *A. C.*, n. 1073, 2576, 5248, 5319, 5954, 9212, 9216, 9252, 10,536.

the candlesticks, and it is said, that He was "clothed with a garment down to the foot, and girt about the paps with a golden girdle," and afterwards that "His face shone as the sun in His power," I am desirous to give an explication of what is related in the Evangelists concerning the Lord when He was transfigured, where some similar expressions occur; and afterwards of what is said concerning the soldiers dividing His garments, and casting lots upon His vesture. Concerning the Lord's transfiguration it is thus written: "Jesus taketh Peter, James, and John his brother, and bringeth them into a high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And behold there appeared to them Moses and Elias discoursing with Him. And behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased; hear ye Him." (Matt. xvii. 1—5; Mark ix. 2—8; Luke ix. 28—36.) The reason why the Lord took Peter, James, and John, was, because by them was represented the church as to faith, charity, and the works of charity; the reason why He took them into a high mountain, was, because by mountain is signified heaven; that His face shone as the sun, was, because the face signifies the interiors, which, being divine, shone as the sun, for the sun is divine love; that His garments were bright as the light, was, because garments signify divine truth proceeding from Him, the same is also signified by light. The reason why Moses and Elias appeared, was, because they both signify the Word, Moses the historical Word, and Elias the prophetic Word; that a lucid cloud overshadowed them, was, because lucid clouds signify the Word in the letter, in which is the internal sense; that the voice out of the cloud said, This is my beloved Son, in whom I am well pleased, hear ye Him, was, because a voice out of a cloud signifies divine truth from the Word, and beloved Son, the Lord's Divine Human Principle; and because divine truth is from Him, and hence all the truth of the church, it was said out of the cloud, "In whom I am well pleased, hear ye Him." That the Divine Humanity of the Lord was thus seen, is manifest, because the Divine Principle itself cannot appear to any one, otherwise than by the Divine Humanity, which the Lord teaches also in John: "No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view." (i. 18.) And in another place: "Ye have neither heard his voice at any time, nor seen his shape." (John v. 37.)" From the signification of

" That such things are signified by those words in the Evangelist, may appear from the *Arcana Coelestia*, where the particulars thereof are shewn, viz., that by Peter, James, and John, are in the Word signified faith, charity, and the works of charity, n. 3750, and above, n. 9: that by a high mountain is signified heaven, n. 8327, 8805,

the Lord's garments, as denoting divine truth, it may be known what is signified by the soldiers dividing the garments of the Lord among them, and casting lots upon his vesture, concerning which it is thus written in John, "The soldiers took his garments, and made four parts, to each soldier a part, and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did." (xix. 23, 24.) He who does not know that in every particular of the Word there is an internal sense which is spiritual, cannot see any arcanum in these things; he only knows that the soldiers divided the garments and not the coat, and he perceives nothing more than this, when, nevertheless, there is not only a divine arcanum contained in this circumstance, but also in every particular of the things recorded concerning the passion of the Lord. The arcanum which is contained in this circumstance is, that the garments of the Lord signified divine truth, thus the Word, because the Word is divine truth; the garments which they divided, signified the Word in the letter, and the coat, the Word in the internal sense; to divide them, signifies to disperse and falsify; and the soldiers signify those who are of the church, who fight for divine truth; wherefore it is said, "These things therefore the soldiers did." Hence it is manifest, that by these words in the spiritual sense, is understood, that the Jewish church dispersed divine truth, which is in the sense of the letter; but that they could not disperse divine truth, which is in the internal sense."

9420, 9422, 9434, 10,608; that by face are signified the interiors of the mind, n. 1999, 2434, 3527, 4066, 4796, 5102, 9306, 9546: and by the face of the Lord, mercy, peace, and every good, n. 222, 223, 5585, 9306, 9546, 9888. That by the sun is signified Divine Love, see n. 2495, 4060, 7083; and in the work concerning *Heaven and Hell*, n. 116—125. That by garments, when the Lord is treated of, is signified Divine Truth, see n. 9212, 9216: that the same is signified by light, see n. 3195, 3222, 5400, 8644, 9399, 9548, 9684; and in the work concerning *Heaven and Hell*, n. 126—140. That Moses and Elias signify the Word, that Moses has this signification, see *A. C.*, n. 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382, 9372, 10,234; and that Elias has the same signification, see n. 2762, 5247. That clouds signify the Word in the letter, see above, n. 36; that beloved Son is the Divine Humanity of the Lord is manifest.

v That the garments of the Lord signified divine truth, thus the Word, was shewn above; that his coat signified divine truth, or the Word in the internal sense, may be seen, *A. C.*, n. 9826, 9942; that to divide is to disperse and separate from good and truth, thus to falsify, may be seen, n. 4424, 6360, 6361, 9094. That soldiers signify those who are of the church, in this place of the Jewish church, who waged war for divine truth, is evident from the spiritual sense of warfare and of war; that war signifies spiritual combats, which are of the truth against what is false, may be seen n. 1659, 1664, 8295, 10,455; hence it is said concerning the Levites, whose employment was in such things as belonged to the church, that they should go out to the warfare, and should serve in the warfare, by exercising the ministry in the tent of the assembly (Numb. iv. 23, 35, 39, 43, 47; viii. 23, 24).

65. *And girt about the paps with a golden girdle.*—That hereby is signified divine good in like manner, appears from the signification of being girt about the paps with a girdle, as denoting to be invested as to the breast; paps and a girdle are mentioned, because paps stand out from the breast, and a girdle invests. The reason why divine good proceeding from the Lord is here understood, is, because the breast in general, and the paps in particular, have such a signification. The reason why these denote good proceeding, is, because all garments signify those things which proceed, for they are without the body, and clothe it; and the things which proceed from are also without the body and encompass it.^w From these considerations it is evident, that the garments of the Lord signify the divine proceeding, which is divine truth, united with divine good, which fills the universal heaven, and enters into the interior of the mind, and gives to him who receives it intelligence and wisdom; this is what is understood by being clothed with white garments. Because divine good proceeding is signified by the girdle with which the Lord was girded, therefore the girdle appeared of gold, for by gold is signified the good of love.^x The reason why paps are mentioned instead of the breast, which was girt with the girdle, is, because paps signify spiritual love, and the breast the good thereof itself; this love is also signified by paps in Isaiah: “I will place thee for the magnificence of eternity, the joy of generation and generation. Thou shalt suck the milk of the Gentiles, and shalt suck the paps of kings.” (lx. 15, 16.) Kings denote truths grounded in good from the Lord;^y paps and breast denote that good, which is the good of spiritual love. That the breast signifies the good of spiritual love is from correspondence with heaven; for the whole heaven corresponds to all things of man; the inmost or third heaven corresponds to the head; the middle or second to the breast; and the ultimate or first, to the feet; on account of such correspondence, heaven is also called the grand man: and because the inmost or third heaven corresponds to the head, therefore by the head is signified the good of celestial love, which is the good of love to the Lord. The reason of this is, because the good of celestial love reigns in and constitutes that heaven; and because the middle or second

^w That this is the case, may appear from what is said in the treatise on *Heaven and Hell*, concerning the garments with which the angels are clothed, n. 177—182; viz., that every one there is clothed with garments according to his affection of understanding and becoming wise, and this affection is what proceeds from them; for there is a sphere which proceeds from each angel and spirit, which is a sphere of affection, and is called the sphere of his life, and they have garments according to this sphere. That their garments are from that sphere, does not appear before their eyes, but yet they know that it is so; concerning this sphere, see *A. C.*, n. 2489, 4464, 5179, 7454, 8630.

^x As may be seen, *A. C.*, n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881.

^y As may be seen above, n. 31.

→ heaven corresponds to the breast, therefore by the breast is signified the good of spiritual love, which is the good of neighbourly love, by reason that this good reigns in and constitutes that heaven: and because the ultimate or first heaven corresponds to the feet, therefore by feet is signified the good of natural love derived from spiritual love, which is the good of faith; the reason is because that good reigns in and constitutes that heaven. From these considerations it is manifest whence it is that the paps signify spiritual love, and the breast its good.^z

66. *And his head and his hairs were white.*—That hereby is signified the Divine Being in first principles and in ultimates, appears from the signification of the head, when mentioned concerning the Lord, of whom these things are predicated, as denoting the Divine Being in first principles, concerning which we shall speak presently; and from the signification of hairs, as denoting the Divine Being in ultimates, of which also we shall speak presently; and from the signification of white, as denoting what is pure.^a The reason why the head, when mentioned concerning the Lord, denotes the Divine Being in first principles, is, because the head is the supreme part of man, and therein are his first principles, from which are derived all things which belong to the body; for in the head are the understanding and the will, from which, as from their first principles, all the other things flow which relate to the more remote life of man, as speech, and all actions. But the reason why hairs, when mentioned concerning the Lord, denote the Divine Being in ultimates, is, because hairs are ultimates, is, for they grow from the ultimate parts of man, and the first principles terminate in them; wherefore, when the head and the hairs are mentioned, first principles and ultimates are thereby understood. He who knows that the head signifies first principles, and that hairs signify ultimates even in spiritual things, and that first principles and ultimates signify all things,^b may know several arcana of the internal sense, where those things are mentioned; as, for instance, that a Nazarite should not shave

^z But these things may be better understood from what is shewn in the work concerning *Heaven and Hell*; especially from the articles which treat of the three heavens, n. 29—39; where it is shewn, that the Divine Principle of the Lord in the heavens is love to him and charity towards our neighbour, see n. 13—19; that the universal heaven resembles one man, see n. 59—122: and that there is correspondence of heaven with all things of man, see n. 87—102; and in the *Arcana Cœlestia*, n. 4933, 4939, 10,087. It may be proper to adduce from that work, by way of illustration, this brief remark, that there is a further reason why the breast signifies the good of spiritual love, namely, that within, in the breast, are the heart and lungs, and the heart from correspondence signifies celestial love, and the lungs, spiritual love, but the lungs, fill the breast; that there is such a correspondence, see the *Arcana Cœlestia*, n. 3383—3896, 9229, 9300; what celestial love is, and what spiritual love, may be seen in the work concerning *Heaven and Hell*, n. 23.

^a That white [*album*] and white [*candidum*] denote what is pure, may be seen, n. 3301, 3993, 4007, 5319.

^b As was shewn above, n. 41.

the hair of his head, because, as is said, it was the Nazariteship of God upon his head, and that when the days were accomplished, he was to shave it off, and consecrate it. (Numb. vi. 1—21.) Likewise that the strength of Samson was in his hairs, and that when they were shaven off, he became weak, and that when they grew again, his strength returned. (Judges xvi. 13 to the end.) Likewise that forty-two children were torn in pieces by bears, because they mocked Elisha, calling him bald-head. (2 Kings ii. 23, 24.) And likewise that Elias was clothed with a garment of hair (2 Kings i. 8); and John the Baptist with the hair of camels (Mark i. 6); and moreover what is signified by the head, hairs, beard, and baldness, where they are mentioned in the Word. The reason why a Nazarite should not shave his hair, because it was the Nazariteship of God upon his head, and that when the days were accomplished, he should shave it off, and consecrate it, was, because a Nazarite represented the Lord in first principles, and his Divinity in ultimates was his Human Principle, which he made Divine, even to the flesh and bones, which are ultimates; that he made the Humanity Divine even to the flesh and bones, appears from this circumstance, that he left nothing in the sepulchre, and that he said to his disciples, that he had flesh and bones which a spirit has not. (Luke xxiv. 39, 40.) And when the Divine Principle itself even in ultimates is divine, then he rules all things from first principles by ultimates.^c From these considerations it may also appear, why the strength of Samson was in his hairs (Judges xvi. to the end), for it is said that he was a Nazarite from his mother's womb (Judges xiii. 7; xvi. 17); hence also it was not lawful for the chief priest and his sons, nor for the Levites, to shave the head, and to make themselves bald. (Levit. x. 6; xxi. 5, 10; Ezek. xlv. 20.) Likewise, that to cut off the beard, which also had a similar signification, was ignominious with the people of Israel. (2 Sam. x. 4, 5.) The reason why the forty-two children were torn in pieces by bears, because they mocked Elisha, calling him bald-head, was, because Elias and Elisha represented the Lord as to the Word, which is divine truth, the sanctity and strength of which are

^c As may appear from what was said and shewn above, n. 41; especially from the things which are adduced in the *Arcana Cœlestia*, viz., that interiors successively flow into exteriors, even to the extreme or ultimate, and that therein also they exist and subsist, n. 634, 6239, 6465, 9216, 9217; that they not only flow in successively, but also form what is simultaneous in the ultimate, concerning which order, see n. 5897, 6451, 8603, 10,099; that therefore all interior things are held together in a connexion from the first by the ultimate, n. 9828; and in the work concerning *Heaven and Hell*, n. 297; that hence the ultimate is more holy than the interiors, n. 9824; that hence in the ultimates there is strength and power, n. 9836; it was on these accounts that the Nazariteship was instituted. The reason why the Nazarite should ultimately consecrate his hair, by putting it into the fire of the altar, was, because the holiness of the Divinity was thereby represented, and the fire of the altar signified that holiness, n. 934, 6314, 6832.

in the ultimates from first principles, as was said above, and because baldness signified the deprivation of them, therefore this circumstance took place; bears also signify truth in the ultimates.^d From these considerations it is also manifest why the garment of Elias was hairy, and John's made of camel's hair; for John the Baptist, as well as Elias, represented the Lord as to the Word, wherefore he was also called Elias.^e From these things being understood it may be known what is signified by the head, hairs, beard, and baldness, in the Word, as in Isaiah: "In that time shall the Lord, by the king of Assyria, shave the head, and the hairs of the feet, he shall also consume the beard." (vii. 20.) And in the same prophet: "Upon all heads shall be baldness, every beard shaven." (xv. 2.) And in Jeremiah: "Truth hath perished, and is cut off from their mouth, cut off thine hair, and east it away." (vii. 28, 29.) And in Ezekiel: "Take a razor, and pass it upon the head and beard." (v. 1.) Again: "In every face shall be shame, and upon all heads baldness." (vii. 18.) Again: "Every head was made bald." (xxix. 18.) And in Amos: "I will bring baldness upon every head." (viii. 10.) And in David: "Truly God shall bruise the head of his enemies, the hairy scalp of such as go on still in their trespasses." (Psalm lxviii. 21.) In these passages and in others, by cutting off the hair of the head, shaving the beard, and inducing baldness, is signified to deprive of all good and truth, inasmuch as he who is deprived of the ultimates, is also deprived of things prior, for prior things exist and subsist in ultimates, as was said above. In the world of spirits also, there appear those who are bald, and, I am informed, that they are those who were abusers of the Word, and had applied the sense of the letter, which is divine truth in the ultimates, to wicked purposes, and thence became deprived of all truth; they are also the most malicious, and many of them are from the Babylonish nation; but, on the contrary, the angels appear with becoming hair.

67. *As white wool, as snow.*—That hereby is signified as to good and truth therein, appears from the signification of white wool, as denoting good in the ultimates, concerning which we shall speak presently; and from the signification of snow, as denoting truth in the ultimates. The reason why snow denotes truth in the ultimates, is, from the water of which it is composed, and from its whiteness and brightness.^f The reason why white wool signifies good in ultimates, is, because the wool

^d That Elias and Elisha represented the Lord as to the Word, may be seen, *A. C.*, n. 2762, 5247.

^e As may be seen, *A. C.*, n. 7643, 9372.

^f That water signifies truth, may be seen above, n. 7: and that brightness and whiteness signify truth from the transparency of light, see *A. C.*, n. 3301, 3993, 4007, 5319, 8459.

upon lambs and sheep has a signification similar to that of the hair upon man; and lambs and sheep signify good, lambs celestial good,^g and sheep spiritual good.^h Hence it is that the hairs, by which is signified divine truth in ultimates, are said to be bright, white as white wool, and as snow; as also concerning the Lord, when he was transfigured: "His raiment became shining, exceeding white as snow; so as no fuller on earth can white them" (Mark ix. 3); and concerning the Ancient of days in Daniel: "I saw until the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head as white wool." (vii. 9.) Garment also signifies the Divine Principle in ultimates;ⁱ and the Ancient of Days the Lord from eternity. Because wool signifies good in ultimates, therefore good is sometimes described in the Word by wool, and truth by linen and by snow, as in Hosea: "She said, I will go after my lovers, who give my bread and my waters, my wool and my flax. Therefore I will return and will take my corn in its time, and I will take away my wool and my flax" (ii. 5, 9); and in Ezekiel: "Ye eat the fat, and ye clothe yourselves with the wool, ye kill that which is the best, ye feed not the flock." (xxxiv. 3.) And in David: "He sendeth forth his commandment upon earth: he giveth snow like wool." (Ps. cxlvii. 15, 16.) And in Isaiah: "Though your sins were as scarlet, they shall be white as snow; though they were red as purple, they shall be as wool." (i. 18.) The reason why snow is predicated of sins which were as scarlet, and wool of sins which were red as purple, is, because scarlet signifies truth derived from good, and, in an opposite sense, what is false derived from evil;^k and red and purple signify good, and, in an opposite sense, evil of every kind.^l

68. *And his eyes were as a flame of fire.*—That hereby is signified divine providence from his divine love, appears from the signification of eyes, as denoting the understanding;^m and when predicated of the Lord, as denoting presence, and thence providence;ⁿ concerning which more will be said in what follows; and from the signification of a flame of fire, when predicated of the Lord, as denoting divine love. The reason why a flame of fire denotes the divine love, is, because the Lord appears from heaven as a sun, and the divine influence which proceeds from him as light, flaming in the inmost or third heaven, and as white (*candida*) in the middle or second heaven; the divine love itself is what thus appears. Hence it is, that fire and flame in the Word signify love.^o The reason why eyes, when

^g See *A. C.*, n. 3519, 3994, 10,132.

^h n. 4169, 4809.

ⁱ As may be seen above, n. 64.

^k See *A. C.*, n. 4922, 9468.

^l *A. C.*, n. 3330, 9467, 9468.

^m Concerning which see above, n. 37.

ⁿ See *A. C.*, n. 3869, 10,569.

^o As may appear from what is shewn in the *Arcana Caelestia*, viz., that fire in the Word signifies love in each sense, n. 934, 4906, 5215. That sacred and celestial fire

predicated of the Lord, signify divine providence, is, because when predicated of man, they signify understanding; and the divine understanding, inasmuch as it is infinite, is divine providence. Nothing else is signified by the eyes of Jehovah in the following passage in Isaiah: "Incline thine ear, O Jehovah, and hear; open thine eyes, O Jehovah, and see." (xxxvii. 17.) And in Jeremiah: "I will set mine eye upon them for good, and I will bring them back upon their own land, and I will build them." (xxiv. 6.) And in David: "Behold the eye of Jehovah is upon them that fear him" (Psalm xxxiii. 18); and in the same: "Jehovah is in the Temple of his holiness, his eyes behold, and his eyelids prove the sons of man" (Psalm xi. 4); and in other places.^p

69. *And his feet like unto fine brass, as if they burned in a furnace.*—That hereby is signified the ultimate of divine order, which is the natural principle, full of divine love, appears from the signification of feet, as denoting that principle;^q hence, when predicated of the Lord, it denotes the ultimate of divine order, because that is the natural principle. This also appears from the signification of fine brass, or brass polished, as denoting natural good, concerning which we shall speak presently; and from the signification of burning, when predicated of the Lord, as denoting that it is from divine love.^r It is said, as if they burned in a furnace, that the divine love may be expressed in the greatest degree; and in its fulness, for the Divinity is in its fulness when it is in its ultimate, and the ultimate is the natural principle;^s hence then it is manifest, that by his feet being like fine brass, as if they burned in a furnace, is signified the ultimate of divine order, which is the natural principle, full of divine love. These things, as also the preceding, are spoken comparatively; as that his head and his hairs were white *as* white wool, *as* snow, and that his feet were *like* to fine brass, *as if* they burned in a furnace; but it is to be observed, that all comparisons in the Word are significative, because, in like manner as the things themselves, they are from correspondences.^t The reason why feet, when predicated of the Lord, signify the ultimate of divine order, and that this is the natural

is divine love, and every affection which is of that love, see n. 934, 6314, 6832. That there are two origins of heat, one from the sun of the world, by virtue of which all things vegetate upon the earth, the other from the sun of heaven, which is the Lord, from which angels and men derive all that pertains to their life, see n. 3338, 5215, 7324. That love is the fire of life, and that life itself is actually from thence, see n. 4906, 5071, 6032, 6314. That flame is truth from good of the inmost heaven, and light truth from good of the middle heaven, see n. 3222, 6832; the reason is, that light in the inmost heaven appears flaming, and in the middle heaven bright white, see n. 9570; and likewise in the work concerning *Heaven and Hell*, n. 116—140.

^p Concerning the divine providence, see the *Doctrine of the New Jerusalem*, n. 267—279.

^q Concerning which see *A. C.*, n. 2162, 3147, 3761, 3986, 4280, 4938—4952.

^r Concerning which see n. 10,055.

^s As may be seen above, n. 66.

^t As may be seen, *A. C.*, n. 3579, 8959, 8989.

principle, is, because heaven is heaven from the Divine Humanity of the Lord, and that hence heaven in its whole compass has reference to one man; and because there are three heavens, that the supreme heaven has reference to the head, the middle heaven to the body, and the ultimate heaven to the feet. The Divine Principle which constitutes the supreme heaven is called the divine celestial, but that which constitutes the middle heaven is called the divine spiritual, and that which constitutes the ultimate heaven is called the divine natural, from the spiritual and celestial; hence the reason is manifest, why the Lord is in this place described as to his Divine Human Principle, which is the Son of Man seen in the midst of the candlesticks, not only as to his garments, but also as to his head, his breast, and feet." These things being once understood, it will appear what is signified by the feet of Jehovah, or of the Lord, in the Word, namely, the ultimate of divine order, or the natural principle; and inasmuch as the external of the church, of worship, and of the Word, is the ultimate of divine order in the church, and is the natural principle, therefore this is specifically signified by the feet of Jehovah, or of the Lord. On this account it was that when the Lord was seen as an angel by the prophets in other places, he was seen by them also in a similar manner. Thus by Daniel: "I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as torches of fire, and his arms and his feet as the splendour of polished brass." (x. 5, 6.) In like manner the cherubs, by which is understood the Lord as to providence and protection,^u were seen by Ezekiel: "Their feet sparkled as the splendour of polished brass." (i. 7.) Thus likewise the Lord was afterwards seen as an angel, in the Apocalypse: "I saw an angel coming down from heaven, clothed with a cloud, and a rainbow was about his head, and his face was as the sun, and his feet as pillars of fire." (x. 1.) Inasmuch as the Lord so appeared as to his feet, therefore under his feet was seen by some of the children of Israel, "as it were a work of sapphire stone, and as it were the substance of heaven in purity." (Exod. xxiv. 10.) The reason why the Lord was not seen by them as to the feet,

^u That the Son of Man is the Lord as to his Divine Humanity, may be seen above, n. 63; and that the candlesticks denote heaven may be seen, n. 62. But as these things are arcana, hitherto unknown in the world, and nevertheless ought to be understood, in order that the internal sense of this and the following parts of this prophetic book may be comprehended, they are therefore particularly and specifically described in the work concerning *Heaven and Hell*: as that the Divine Human of the Lord constitutes heaven, n. 7—12, 78—86: that hence heaven in its whole compass has reference to one man, n. 59—77: that there are three heavens, and that the supreme refers to the head, the middle to the body, and the ultimate to the feet, n. 29—40.

^v See *A. C.*, n. 9277, 9509, 9674.

but under the feet, was, because they were not in the external of the church, of worship, and of the Word, but under it.^w Since the feet of Jehovah, or the Lord, signify the ultimate of divine order, and this is specifically the external of the church, of worship, and of the Word, therefore this is called in the Word his footstool; as in Isaiah: "The glory of Lebanon shall come unto thee, to beautify the place of my sanctuary; I will make the place of my feet honourable. And they shall bow themselves down to the soles of thy feet." (lx. 13, 14.) Again: "Heaven is my throne, and the earth is the stool of my feet." (lxvi. 1.) And in Jeremiah: "God doth not remember the stool of his feet in the day of anger." (Lam. ii. 1.) And in David: "Exalt ye Jehovah our God, and fall prostrate at his footstool." (Psalm xcix. 5.) Again: "We will go into his habitation: we will worship as his footstool." (Psalm cxxxii. 7.) And in Nahum: "The clouds of Jehovah are the dust of his feet." (i. 3.)^x

70. The reason why the feet are said to be like unto fine brass, is, because by fine brass is meant brass polished and shining, as from somewhat fiery; and brass in the Word signifies natural good. Metals are equally significative with all other things in the Word. Gold in the Word signifies celestial good, which is inmost good; silver signifies the truth thereof, which is spiritual good; brass natural good, which is the ultimate good, and iron the truth thereof, which is natural truth. That such things are signified by metals, is from correspondence; for there appear many things in heaven shining as from gold and silver, and also many things as from brass and iron; and it is there known, that by those things are signified the above-mentioned kinds of good and truth; hence it was that the ancients, who were skilled in the science of correspondences, called the ages according to those metals; the first age they called the golden age, because then reigned innocence, love, and thence wisdom; but the second age they called the silver age, because then reigned truth from that good, or spiritual good, and thence intelligence; the third age they called the brazen or copper age, because then reigned only natural good, which is what is just and sincere pertaining to the moral life; but the last age they called the iron age, because then reigned only truth without good, and when that reigns, then also reigns what is false: the reason why the ages were thus distinguished, was from the spiritual signification of those metals. From these considerations it may appear what is signified by the statue of Nebuehad-

^w As may be seen in the *Doctrine of the New Jerusalem*, n. 248.

^x That cloud denotes the external of the Word, or the Word as to the letter, may be seen above, n. 36; and because cloud denotes the external of the Word, it also denotes the external of the church and of worship, for the church and worship are from the Word: it is said the dust of his feet, because those things which are in the sense of the letter of the Word, which sense is natural, appear scattered.

nezzar, seen in his dream, “The head of which was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet partly of iron and partly of clay” (Dan. ii. 32, 33): the state of the church is hereby signified as to good and truth, from its first time to its last; its last time was, when the Lord came into the world. When it is known that gold signifies celestial good, silver spiritual good, brass natural good, and iron natural truth, many arcana in the Word may be known, where those metals are mentioned. Thus, what is signified by these words in Isaiah: “For brass I will bring gold, for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy government peace, and thine exactors justice. (lx. 17.) But as the signification of brass is what is here treated of, as denoting natural good, it is necessary only to adduce a few passages, where brass is mentioned, and signifies that good. Thus in Moses: “Asher—acceptable to his brethren, and let him dip his foot in oil; iron and brass thy shoe, and as thy day, thy fame.” (Deut. xxxiii. 24, 25.) Asher, as one of the tribes, signifies the felicity of life, and the delight of the affections;^y to dip the foot in oil signifies natural delight;^z the shoes being iron and brass signify the lowest natural principle derived from truth and good, shoes denoting the lowest natural principle;^a iron is its truth, and brass is its good, as above. Again, “Jehovah thy God bringeth thee into a wealthy land; a land from whose stones thou mayest cut iron, and out of the mountains brass.” (Deut. viii. 7, 9.) And in Jeremiah: “I will give thee unto this people for a fortified wall of brass, that they may fight against thee, and not prevail over thee.” (xv. 20.) And in Ezekiel: “Javan, Tubal, and Mesech, they were thy merchants; with the soul of man, and vessels of brass they gave thy merchandise.” (xxvii. 13.) In that chapter the merchandises of Tyre are treated of, by which are signified the knowledges of good and truth: by the names Javan, Tubal, and Mesech, are signified such things as pertain to good and truth, to which the knowledges relate: the soul of man denotes the truth of life: vessels of brass denote scientifics of natural good.^b Again, in the same prophet: “The feet of the cherubs sparkled like the appearance of polished brass.” (i. 7.)^c And in the same prophet: “I saw, and lo! a man, whose appearance was like the

^y See *A. C.*, n. 3938, 3939, 6408.

^z That oil denotes delight, see n. 9954, and that the foot denotes the natural principle, see above, n. 69.

^a See n. 1748, 1860, 6844.

^b What is signified by Tyre, may be seen *A. C.*, n. 1201; what by merchandises, n. 2967, 4453; what by Tubal and Mesech, n. 1151; what by Javan, n. 1152, 1153, 1155; what by the soul of man, n. 2930, 9050, 9281; what by vessels, n. 3068, 3079, 3316, 3318.

^c What the cherubs and the feet signify, may be seen above, n. 69.

appearance of brass, with a thread of flax in his hand, and a measuring reed; and he stood in the gate." (xl. 3.) Because the angel here mentioned measured the wall and the gates at the house of God, which signify the externals of the church, his appearance was beheld as the appearance of brass. He who knows that brass signifies the external of the church, which in itself is natural, may in some measure understand why the altar of burnt-offering was overlaid with brass, and the grate about it of brass, and the vessels of brass (Exod. xxvii. 1—4); as likewise why the great vessel, which was called the sea, with the twelve oxen under it, and the ten lavers with the bases, and also all the vessels of the tabernacle for the house of God, were made by Solomon of polished brass. (1 Kings vii. 43—47.) He who knows what brass signifies, may also enter into the arcanum why a serpent of brass was commanded to be set up for the children of Israel to look at, concerning which it is thus written in Moses: "Jehovah sent serpents among the people, and they bit the people. And Jehovah said unto Moses, Make thee a serpent, and set it upon a pole, and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and set it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Numb. xi. 6, 8, 9.) That the Lord was signified by that serpent, He himself teaches in John: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." (iii. 14, 15.) By the serpent is signified that which is the ultimate of life in man, and is called the external sensual principle, which is natural. To represent this ultimate, which in the Lord was divine, a serpent of brass was made among the children of Israel, with whom all things were representative; and it was hereby signified, that if they looked to the Divine Humanity of the Lord, they should revive, that is, if they believed in Him, they should have eternal life, as the Lord himself also teaches.^d That brass and iron in the Word also signify what is hard, as in Isaiah xlvi. 4; Dan. vii. 19; and other places, will be seen in the following pages.

71. *And his voice as the voice of many waters.*—That hereby is signified divine truth in the ultimates, appears from the signification of a voice, when it is from the Lord, as denoting divine truth; and from the signification of waters, as denoting the truths of faith, and also the knowledges of truth; and

^d That to see in the spiritual sense is to believe, may be seen from what is said above, n. 37, 68; and that a serpent denotes the sensual external principle, which is the ultimate of the life of man, see the *Arcana Cœlestia*, n. 195—197, 6398, 6949, 10,313.

^e Concerning which see *A. C.*, n. 219, 220, 3563, 6971, 8813, 8914, and above, n. 55.

because the knowledges of truth^f are in the ultimates, therefore by his voice as the voice of many waters, inasmuch as it relates to the Lord, is signified divine truth in ultimates.^g Inasmuch as it is not yet known, that waters in the Word, signify the truths of faith and the knowledges of truth, and that, perhaps, from the apparent remoteness of the analogy, I am desirous here briefly to shew, that such things are understood by waters in the Word, which also is necessary, because without the knowledge of the signification of waters, it cannot be known what is signified by baptism, nor what by the washings observed in the Israelitish church, of which mention is so frequently made.

* Waters signify the truths of faith, because bread signifies the good of love; the reason why waters and bread have such a signification, is, because the things which pertain to spiritual nourishment are expressed, in the sense of the letter, by such things as pertain to natural nourishment; for bread and water, by which are meant all food and drink in general, nourish the body, and the truths of faith and the good of love nourish the soul; this is also from correspondence, for when bread and water are read in the Word, the angels, as being spiritual, understand those things which nourish them, which are the goods of love and the truths of faith. But some passages shall be here adduced, whence it may be known that waters signify the truths of faith, likewise the knowledges of truth. Thus in Isaiah: "The earth shall be full of the knowledge of Jehovah, as the waters cover the sea" (xi. 9). Again: "With joy shall ye draw water out of the fountains of salvation" (xii. 3). Again: "He that walketh righteously, and speaketh uprightly, bread shall be given him, and faithful waters" (xxxiii. 15, 16). Again: "The poor and the needy seek water, but there is none; their tongue faileth for thirst. I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of waters, and the dry land springs of waters. That they may see, and know, and consider, and understand." (xli. 17, 18, 20.) Again: "I will pour out waters upon him that is thirsty; and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." (xliv. 3.) Again: "Thy light shall arise in obscurity, and thy darkness as the mid-day; that thou mayest be as a watered garden, and as the going forth of waters, whose waters shall not lie." (lviii. 10.) And in Jeremiah: "My people have committed two evils; they have forsaken me, the fountain of living waters, to hew out for themselves pits that hold no water." (ii. 13.) Again: "Their nobles sent their little ones for water; they came to the pits,

^f Concerning which see n. 2702, 3058, 5668, 8568, 10,238.

^g That knowledges and scientifics are of the external or natural man, inasmuch as they are in the light of the world, thus, in ultimates, may be seen, *A. C.*, n. 5212, and in general from what is said in the *Doctrine of the New Jerusalem*, n. 51.

and found no waters; they returned with their vessels empty; they were ashamed and confounded." (xiv. 3.) Again: "They have forsaken thee, Jehovah, the fountain of living waters." (xvii. 13.) Again: "They shall come with weeping, and with weeping will I lead them: I will lead them to fountains of waters, in a way of rectitude." (xxx. 9.) And in Ezekiel: "I will break the staff of bread, and they shall eat bread by weight, and with eare; and they shall drink water by measure, and with astonishment. That they may want bread and water, and be desolated, a man and his brother, and consume away for their iniquities." (iv. 16, 17; xii. 18, 19; Isaiah li. 14.) And in Amos: "Behold the days come, saith Jehovah God, in which I will send a famine in the land, not a famine of bread, nor a thirst for water, but for hearing the Word of Jehovah. They shall wander from sea to sea, they shall run to and fro, to seek the Word of Jehovah, and shall not find it; in that day shall the fair virgins and young men faint for thirst." (viii. 11—13.) And in Zechariah: "In that day living waters shall go out from Jerusalem." (xiv. 8.) And in David: "Jehovah is my shepherd, I shall not want. He will lead me to the waters of rest." (Psalm xxiii. 1, 2.) Again: "They shall not thirst, he will make waters to flow for them out of the rock, and he will cleave the rock, that the waters may flow out." (Psalm lxxviii. 15.) Again: "O God, early will I seek thee; my soul thirsteth, weary, without waters." (Psalm lxiii. 1.) Again: "Jehovah sendeth his Word, he maketh the wind to blow, that the waters flow." (Psalm cxlvii. 18, 19.) Again: "Praise Jehovah, ye heavens of heavens, and ye waters which are above the heavens." (cxlviii. 4.) And in John it is said, that when Jesus came to the fountain of Jacob, a woman of Samaria came to draw water, to whom Jesus said, "Give me to drink;—if thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. The woman said unto him, Whence hast thou that living water? Jesus said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a fountain of water, springing up into everlasting life." (iv. 7—15.) Again: "Jesus said, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." (vii. 37, 38.) And in the Apocalypse: "I will give unto him that is athirst of the fountain of the waters of life freely." (xxi. 6.) And in another place: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." (xxii. 1.) And again: "The spirit and the bride say, Come. And let him who heareth say, Come. And let him

who is athirst, come. And whosoever will, let him take the water of life freely." (xxii. 17.) These passages are adduced, that it may be known, that by waters in the Word are signified the truths of faith, and hence what is signified by the water of baptism, concerning which the Lord thus teaches in John: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (iii. 5); where water denotes the truths of faith, and the spirit a life according to them.^h Because it has not hitherto been known, that waters signify the truths of faith, and that all things which were instituted amongst the children of Israel were representative of spiritual things, it has therefore been believed, that by the washings enjoined them their sins were wiped away, when nevertheless they were in no respect thus wiped away; those washings only represented purification from evils and falsities by the truths of faith and a life according to them.ⁱ From these considerations it is now manifest, that by his voice as the voice of many waters, is understood divine truth; as likewise in Ezekiel: "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 was enlightened by his glory." (xliii. 2.) And in David: "The voice of Jehovah is upon the waters, Jehovah is upon many waters." (Psalm. xxix. 3.) And in the following words in the Apocalypse: "I heard a voice from heaven, as the voice of many waters." (xiv. 2.) I know that some will wonder why waters are mentioned in the Word, and not the truths of faith, when nevertheless the design of the Word is to teach man concerning his spiritual life; and if the truths of faith had been mentioned instead of waters, man would have known that the waters of baptism and of washings did not contribute anything to his purification from evils and falsities. But it is to be observed, that the Word, to be divine, and at the same time profitable to heaven and the church, must be altogether natural in the letter, for unless it were so, it could not be the medium of effecting the conjunction of heaven with the church; for it would be as a house without a foundation, and as a soul without a body, for the ultimates include all the interiors, and are their foundation;^k man also is in ultimates, and heaven has its foundation upon the church in him. Hence then it is, that such is the style in which the Word is written; wherefore when man thinks spiritually from natural things, which are in the sense of the letter of the Word, he is conjoined with heaven, which could not otherwise be the case.

72. *And he had in his right hand seven stars.*—That hereby are signified all knowledges of good and truth from Him, appears

^h As may be seen in the *Doctrine of the New Jerusalem*, n. 202—209, and the following numbers.

ⁱ As may be seen in the *Arcana Cœlestia*, n. 3147, 5954, 10,237, 10,240.

^k As may be seen above, n. 41.

from the signification of having in his right hand, as denoting from himself: for the hand signifies power, and hence whatever pertains to it, and thus also whatever is from it. The reason why the right hand is mentioned, is, because it signifies the power of good by truth;^l and from the signification of stars, as denoting the knowledges of good and truth, concerning which more will be said in what follows; and from the signification of seven, as denoting all.^m That stars signify the knowledges of good and truth, thus good and truth themselves, is from appearances in the spiritual world, for there the Lord appears as a sun, and the angels as stars seen from a great distance. The reason why the angels thus appear, is from the reception of light from the Lord as a sun, thus from the reception of divine truth, which is from the Lord, for this is the light of heaven; hence it is, that in Daniel it is said, "They who are intelligent shall shine as the brightness of the firmament; and they who justify many, as the stars for ever." (xii. 3.) They who are intelligent, are they who are in truths, and they who justify many, are those who are in good.ⁿ When it is known that the sun signifies the Lord as to divine love, thus also the divine love from the Lord, and that stars signify the truths of the church, and their knowledges, it may also be known what is signified in the Word, where it is said, that the sun shall be darkened, and that the stars shall withdraw their shining, and also that they shall fall from heaven; and it may also be understood what the stars signify when mentioned in other parts of the Word, as in the following passages in Isaiah: "I will make the earth a waste, that the sinners thereof may be destroyed from it; the stars of the heavens and their constellations shall not shine with their light; the sun shall be covered with darkness in his rising, and the moon shall not give forth the splendor of her light." (xiii. 9, 10.) The vastation of the church is there treated of, which takes place when there is no more any good of love and truth of faith; the earth which shall be laid waste is the church.^o So also in Ezekiel: "I will cover the heaven when I shall extinguish thee, and will darken the stars, the sun will I cover with a cloud, and the moon shall not make her light to shine; all the luminaries of light will I darken over thee, and I will give darkness over the land" (xxxii. 7, 8); darkness over the land denotes falsities in the church. And in Joel: "The sun and

^l That the hands signify power may be seen, *A. C.*, n. 878, 3091, 4931—4937, 6947, 10,017; and hence that it signifies whatever pertains to it, thus also whatever is from it, n. 9133, 10,019, 10,405; that the right hand signifies the power of good by truth, see n. 9604, 9736, 10,061; and that the right hand of Jehovah signifies the divine power of the Lord, thus omnipotence, see n. 3387, 4592, 4933, 7518, 7673, 8281, 9133, 10,019.

^m Concerning which see above, n. 20, 24.

ⁿ As may be seen in the work concerning *Heaven and Hell*, n. 346—348.

^o As may be seen above, n. 29.

the moon shall be darkened, and the stars shall withdraw their shining." (ii. 10, 11; iii. 15.) And in Matthew: in the consummation of the age. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." (xxiv. 29; Mark xiii. 24.) And in Daniel: "From one of the horns of the he-goat went forth one little horn, and it increased greatly towards the south, and towards the east, and towards honor; and it increased towards the host of the heavens, and it cast down of the host and of the stars, and trampled upon them; yea, even to the prince of the host it lifted up itself." (viii. 9, 10, 11.) Here, by the host of heaven are meant the goods and truths of the church in their whole compass;² specifically those which combat against falsities;³ hence Jehovah is called, Jehovah Zebaoth, that is Jehovah of hosts." And in the Apocalypse, respecting the dragon, it is said, that "His tail drew the third part of the stars of heaven and east them to the earth" (xii. 4); the stars also in that passage denote the goods and the truths of the church, and the knowledges thereof; the third part denotes the greater part; but what is signified by the dragon, will be seen in the following pages. Again: "The stars of heaven fell unto the earth." (Apoc. vi. 13.) Again: "I saw a star fall from heaven unto the earth." (Apoc. ix. 1.) Again: "A great star fell from heaven burning as a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters." (Apoc. viii. 10.) Inasmuch as stars signify the goods and the truths of the church, and the knowledges thereof, by their falling from heaven is signified that they perish. And in David: "He (Jehovah) counteth the number of the stars, he calleth them all by their names (Psalm cxlvii. 4); and in the same: "Praise ye him (Jehovah), sun and moon: praise him all ye stars of light." (Psalm cxlviii. 3.) And in the book of Judges: "The kings came, they fought from heaven; the stars fought in their courses." (v. 19, 20.) Inasmuch as the angels in the spiritual

* heaven shine as stars, and inasmuch as all truth and good belonging to them are from the Lord, therefore the Lord, as He is called an angel, is also called a star; as in Moses: "A star shall arise (*orietur*) out of Jacob, and a sceptre shall rise (*surget*) out of Israel." (Numb. xxiv. 77.) And in the Apocalypse, "Jesus, the bright and morning star." (xxii. 16.) Hence it is manifest why the wise men from the east saw a star, and followed it, and that it stood where Jesus was born. (Matt. ii. 1, 2, 9.) From these considerations it may now be known what is signified by the seven stars, which were seen in the

² As may be seen, *A. C.*, n. 3448, 7236, 7988, 8019.

³ See n. 7276.

^r See n. 3448, 7988.

right hand of the Son of Man, who is the Lord as to his Divine Humanity.^s

73. *And out of his mouth went a sharp two-edged sword.*—

That hereby is signified the dispersion of falsities from the Word, appears from the signification of going forth from the mouth, when predicated of the Lord, as denoting divine truth, thus the Word, for that proceeds out of the mouth of the Lord; and from the signification of a dagger or sword, as denoting truth combating; and since by truth when it combats, falsities are dispersed, therefore also by a sword is signified the dispersion of falsities. The reason why the sword is called sharp and two-edged, is on account of entire dispersion.^t As the term sword is frequently mentioned in the following pages, as in chap. ii. 12, 16; vi. 4, 8; xiii. 10, 14; xix. 15, 22; it will be shewn that it signifies truth combating with and dispersing falsities, when we come to treat of those passages: therefore we shall not adduce any quotations from the Word in confirmation of this signification at present.

74. *And his face was as the sun shineth in his power.*—That hereby is signified his divine love, from which are all things of heaven, appears from the signification of face, when predicated of the Lord, as denoting divine love, from which is all good, thus also all things of heaven.^u

75. Verses 17—20. *And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the First and the Last: And am he that liveth, and was dead; and, behold, I am alive for ever and ever, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.*—“And when I saw him,” signifies, the presence of the Divine Majesty: “I fell at his feet, signifies, adoration from humiliation of heart, on account of the Divine Principle; “as dead,” signifies, defect of proper life. “And he laid his right hand upon me,” signifies, life from Him: “saying to me, Fear not,” signifies, recreation: “I am the First and the Last,” signifies, who rules all things from first principles by ultimates, and thus all things of heaven. “And am he that liveth,” signifies who is

^s As may be seen above, n. 63.

^t That a sword signifies truth combating against falsities, and destroying them, may be seen, *A. C.*, n. 2799, 6353, 8294.

^u *A. C.*, n. 5585, 9306, 9546, 9888; and that the Lord in the Word as to his Divine Humanity, is called the face of Jehovah, see n. 10,579; that the Lord from divine love appears from heaven as a sun shining, and that from Him, as a sun, all things of heaven exist, and subsist, may be seen in the work concerning *Heaven and Hell*, n. 116—125; and from the subjects treated of in that work which follow.

from eternity; "and was dead," signifies, that He is rejected: "and behold, I am alive for ever and ever," signifies, eternal life from Him. "Amen," signifies, divine confirmation: "and have the keys of hell and of death," signifies, that He has the power of saving. "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter," signifies, that all those things are for posterity, because they are divine. "The mystery of the seven stars which thou sawest in my right hand," signifies, revelation concerning all goods and truths which are from Him: "and the seven golden candlesticks," signifies, and concerning those principles in the new heaven and new earth. "The seven stars are the angels of the seven churches," signifies, those who receive goods and truths from the Lord: "and the seven candlesticks which thou sawest are the seven churches," signifies, that all such are in the new heaven and in the new church.

76. *And when I saw him.*—That hereby is signified the presence of the Divine Majesty, appears from those things which precede concerning the Son of Man, which all pertain to the Divine Majesty, as is manifest from the explanation of them in the internal sense; as that He was clothed with a garment down to the foot, and girt about the paps with a golden girdle, by which is signified that divine truth and divine good proceed from Him: that his head and his hairs were white, as white wool, as snow, by which is signified the Divine Being in first principles and in ultimates; that his feet were like unto fine brass, as if they burned in a furnace, by which is signified that his human principle, even in ultimates, was full of divine love; that his voice was as the voice of many waters, by which is signified, that all divine truth is from Him; that he had in his right hand seven stars, by which is signified that thence are all the goods and truths of heaven and of the church: that out of his mouth went a sharp two-edged sword, by which is signified, that by Him all falsities are dispersed; that his face was as the sun shineth in his power, by which is signified, that from his divine love were all things of heaven: that these things are divine, and were seen full of divine majesty, is manifest. That to see in this place signifies the presence of those things, and now the inmost presence, may appear from its being also said before that he (John) saw those things (verse 12), from which sight also they are described; and that now again it is said, I saw Him, and that from this vision he fell at his feet as dead; hence it is, that by seeing is here signified the presence of the Divine Majesty; this presence was granted to John, when he saw his face as the sun in his power, for hence he was enlightened and filled with astonishment, because of the presence of the Divine Being or Principle, for from the Lord, as a sun, is all divine light, and the divine light passes into the interiors;

hence such as is the divine presence, such also is the filling.^x Moreover it is to be observed, that there are two sights pertaining to man, one from cogitative faith, and the other from love: whilst he has sight only from cogitative faith, his sight is without astonishment from the Divine Majesty; but when the sight is from love, then it is attended with astonishment at the Divine Majesty: the reason is, because it is then turned to Him, for love turns it, but cogitative faith without love does not.^y That this is the case is perfectly known in the spiritual world; hence it is manifest, that by "I saw him," as mentioned a second time, is signified the presence of the Divine Majesty.

77. *I fell at his feet.*—That hereby is signified adoration from humiliation of the heart, on account of the Divine Being, appears from the signification of falling at the feet, as denoting adoration from humiliation: the reason why it denotes humiliation of heart, is because the humiliation which comes from the heart, on account of the Divine Being, produces that prostration. All affections whatever have their corresponding gestures in the body, the body being led and lapsing into them as from itself, whilst interiorly it is in the affection. Humiliation on account of man produces a bending or bowing down, according to estimation; but humiliation on account of the Divine Being, produces a total prostration, especially when man thinks that the Divine Being is everything as to power and wisdom, and himself respectively nothing, or that from the Divine Being is every good, and from himself nothing but evil. When man makes this acknowledgment from the heart, he then comes as it were out of himself, and hence falls upon his face, and when he is thus out of himself, he is also removed from his proprium, which in itself is mere evil, which, being removed, the Divine Being fills him, and sets him erect, or exalts him; not that the Divine Being desires such humiliation for himself, but because evil is then removed, and so far as evil is removed from man, so far what is divine flows in, for evil alone opposes.^z The state of man, when the Divine Presence removes his proprium, and afterwards fills him, is thus described in this verse: "When I saw him, I fell at his feet as dead, and he laid his right hand upon me, saying to me, Fear not." This state is further described in Daniel: "I lifted up mine eyes and looked, and behold a certain man clothed in linen. His face was as the appearance of lightning, and his eyes as torches of fire, and his

^x Upon this subject see what is adduced in the work concerning *Heaven and Hell*, respecting the Lord as a sun, n. 116—225; respecting light and heat thence in heaven, n. 126—140; and respecting turning to Him, n. 17, 123, 144, 145, 151, 255, 272, 510, 548, 561.

^y As may appear from the passages above cited concerning conversion, from the work on *Heaven and Hell*.

^z An example of such humiliation may be seen in the small work concerning the *Earths in the Universe*, n. 91.

feet like the splendor of polished brass. I, Daniel, alone saw the vision, for the men who were with me saw not the vision; but a great fear fell upon them, so that they fled. And there remained no strength in me; and I was in a deep sleep, and my face toward the ground. And behold a hand touched me, which set me upon my knees and upon the palms of my hands, and said, Fear not." (x. 5—12.) This state is also described in Ezekiel, when he saw the cherubs, by which is signified the Lord as to providence:—When I saw the glory of Jehovah, I fell upon my face, and I heard a voice of one that spake. And he said unto me, Son of man, stand upon thy feet and I will speak to thee. And the spirit entered into me, when he spake unto me, and set me upon my feet, and I heard him that spake unto me." (i. 28: ii. 1, 2; iii. 24.) The same was the case also, when Jesus was transfigured before Peter, James, and John; concerning which it is thus written in Matthew: "Whilst he (Peter) yet spake, behold a bright cloud overshadowed them: and behold, a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased, hear ye him. And when the disciples heard these things, they fell upon their face, and were sore afraid. And Jesus came and touched them, and said, Arise, be not afraid. And when they had lifted up their eyes they saw no man, save Jesus only." (xvii. 5—8.) From these passages it appears that such is the quality of the presence of the Divine Humanity of the Lord with man, when in a state of humiliation of heart, that he falls upon his face, and by the touch of the Lord's hand is raised upon his feet. That it was the presence of the Lord as to his Divine Humanity which produced these effects appears manifest, for the Son of Man who was in the midst of the seven candlesticks thus appeared before John.^a In like manner the Lord appeared before the disciples, when He was transfigured: wherefore also it is said, that when they had lifted up their eyes, they saw no one save Jesus only. That it was also the Lord as to his Divine Human Principle, who was seen by Daniel and Ezekiel, may appear from the declaration of the Lord himself, That no one hath ever heard the voice of the Father or seen his form. (John v. 37; i. 18.) That they also adored the Lord, when He was in the world, by falling upon the face at his feet, may be seen in Matthew xxviii. 9; and in Mark vii., 25, 26; Luke viii. 41; xvii. 15, 16, 18, 19; and in John xi. 32.

78. *As dead.*—That hereby is signified defect of his own or proper life, appears from the signification of "as dead," when the divine presence with man is treated of, as denoting defect of his own or proper life: for the life proper to man is that into which he is born, which in itself is nothing but evil, for it is

^a That the Son of Man is the Lord as to his Divine Human Principle, may be seen above, n. 63.

altogether inverted, regarding only itself and the world, and hence turning itself backwards from God and from heaven: the life which is not proper to man, is that into which he is led when he is regenerated by the Lord; and when he comes into this life, he regards God and heaven in the first place, and himself and the world in the second. This life flows into man when the Lord is present; hence it is manifest, that so far as it flows-in, so far there is effected a turning of the life; this turning, when it is effected suddenly, causes man to appear to himself as dead; hence it is that by these words is signified defect of proper life. But these two states cannot be described to the apprehension: they are different also with man from what they are with a spirit, and they differ altogether with the evil and with the good. It is impossible for man to live in the body in the immediate presence of the Divine Being; and they who do live are surrounded with a column of angels, which moderates the divine influx; for the body of no man whatever is receptive of the Divine Being, wherefore it dies and is rejected. That man cannot live in the body at the presence of the Divine Being, may appear from the words of the Lord to Moses, "Thou canst not see my faces; for there shall no man see me, and live" (Exod. xxxiii. 20); wherefore Moses, because he desired to see him, was placed in the hole of a rock, and concealed until the Lord had passed by. It was known also to the ancients, that man could not see God and live, as appears from the book of Judges: "Manoah said unto his wife, dying we shall die, because we have seen God." (xiii. 22.) This was likewise testified among the children of Israel, when the Lord was seen from Mount Sinai, concerning which it is thus written in Moses: "Be ready against the third day; for the third day Jehovah will come down, in the sight of all the people upon Mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mountain, or touch the border of it: whosoever toucheth the mountain dying he shall die." And because terror seized upon them, they said to Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." (Exod. xix. 11, 12; xx. 19.)^b The reason why Jehovah was seen by several, as recorded in the Word, was, because they were at the time surrounded with a column of spirits, and thus preserved, as was said above: thus also the Lord has been oftentimes seen by me. But the state of spirits at the divine presence differs from the state of man; spirits cannot die, wherefore if they are evil, they undergo a spiritual death at the

^b That by Mount Sinai is signified heaven, where the Lord is, and that by touching is signified to communicate, to transfer, and to receive, and that for this reason it was forbidden to touch the border of that mountain, may be seen in the explication of that passage in the *Arcana Cœlestia*.

divine presence, the nature of which death will be presently described; but they who are good, are conveyed into societies, where the sphere of the divine presence is tempered, and accommodated to reception: hence it is, that there are three heavens, and in each heaven there are many societies, and they who are in the superior heavens, are nearer to the Lord, and they who are in the inferior, are more remote from him.^c What the spiritual death is, which evil spirits experience at the divine presence, shall be briefly stated. Spiritual death is an aversion and removal from the Lord; but when evil spirits, who are not yet vastated, that is, determined to their ruling love, enter any angelic society, then, because the divinity of the Lord is there present, they are direfully tortured, and not only avert themselves, but also cast themselves into the deep, where no light from heaven enters; some into dark caverns of rocks; in a word, into the hells:^d this aversion and removal from the Lord, is what is called spiritual death; the spiritual [principle] of heaven is also dead with them.

79. *And he laid his right hand upon me.*—That hereby is signified life from him, appears from the signification of right hand, when predicated of the Lord, as denoting life from him.^e The reason why this expression signifies life from the Lord, is, because it follows immediately after the words, “I fell at his feet as dead;” and moreover, by touching with the hand, is signified to communicate and transfer to another what pertains to oneself, and also to receive from another; and to communicate and transfer to another what appertains to oneself, when predicated of the Lord, as in this passage, denotes life, such as is communicated to those who are in a state of illumination, and see and hear such things as are in heaven; which also was the case with John, for he was in such a state of illumination when he saw and heard the things described in the Apocalypse. The reason why to touch with the hand, denotes to communicate, and to transfer to another, is, because all the power of man is transferred from the body into the hands; wherefore what the mind wills that the body should do, the arms and hands perform accordingly;^f this power, however, is natural power, and communication thereby is the exertion of the strength of the body; but spiritual power is to will the good of another, and, as much as possible, to be willing to transfer to another what belongs to oneself. This power is what is signified by hand in the spiritual sense, and its communication and translation by touching with

^c Concerning which see what is said in the work on *Heaven and Hell*, n. 20—28, 29—40, 41—50, 206—209.

^d Concerning which see what is shewn in the work on *Heaven and Hell*, n. 54, 401, 410, 525, 527.

^e Concerning which see above, n. 72.

^f Hence it is that by arms and hands in the Word is signified power, as may be seen, *A. C.*, n. 878, 3091, 4931—4937, 6947, 7673, 10,017.

the hands. From these considerations it may appear what is signified by the Lord, who is there called the Son of Man, laying his right hand upon John, when he lay as dead, namely, that he communicated and transferred to him life from himself.^g To touch, and to touch with the hand, has a similar signification in many passages in the Word, as in the following, in Daniel, in which it is said, that the Lord, who there appeared to him as a man clothed in linen, whose aspect was as the appearance of lightning, and his eyes as torches of fire, and his feet as the brightness of polished brass, touched him; restored him to his station; lifted him upon his knees; touched his lips, and opened his mouth; and again touched him, and strengthened him." (x. 4 to the end.) And in Jeremiah: "Jehovah put forth his hand, and touched my mouth, and said, I give my words into thy mouth." (i. 9.) And in Matthew: "Jesus put forth his hand and touched him (the leper), saying, I will, be thou clean. And immediately his leprosy was cleansed." (viii. 3.) And again: "And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her." (viii. 14, 15.) And again, respecting the two blind men, it is said that "Jesus touched their eyes, and their eyes were opened." (ix. 29.) And again: "While he (Peter) yet spake, behold a bright cloud overshadowed them (the disciples), and behold, a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell upon their face, and were sore afraid. And Jesus came and touched them, and said, Arise, be not afraid." (xvii. 5—8.) And in Luke: "And He came and touched the bier, and said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak." (vii. 14, 15.) And again: "He (Jesus) touched his ear, and healed him." (xxii. 51.) And in Mark: "And they brought young children to Him, that He should touch them. And He took them up in his arms, put his hands upon them, and blessed them." (x. 13, 16.) And again: "They brought unto Him all that were diseased; and besought Him that they might only touch the hem of his garment; and as many as touched were made perfectly whole." (Matt. xiv. 35, 36.) And in Luke: "A woman having an issue of blood, came and touched the border of his garment; and immediately her issue of blood stanch'd. Jesus said, Who hath touched me? Some one hath touched me, for I perceive that virtue is gone out of me." (viii. 43, 44, 46.) Because by touching and laying on of hands, is signified to communicate and transfer to another what is one's own, therefore from ancient times it has been customary in the churches, to lay hands upon the head of those who were inaugurated, and blessed, as Moses was commanded

^g Concerning which see above.

to do in the case of Joshua. (Numb. xxvii. 18—23; Deut. xxxiv. 9.) And inasmuch as all things among the children of Israel were representative and significative of spiritual things, so also was the touch; wherefore they were sanctified who touched what was holy, and they were polluted who touched what was unclean, for the touch signified communication and translation from one to another, and reception from one by another, as will appear from the following passages in Moses, in which it is said that, whosoever shall touch the tent of the assembly; the ark of the testimony; the table and all its vessels; the candlestick and its vessels; the altar of incense; the altar of burnt offering, with its vessels, and the laver and its foot, shall be holy (Exod. xxx. 26—29). “Whatsoever toucheth the altar shall be holy.” (Exod. xxix. 37.) So also where it is said, that every thing which touched the remainder of the meat-offering, and the remainder of the flesh from the sacrifice, should be holy. (Lev. vi. 11—20.) “Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of Jehovah; and that soul shall be cut off from Israel. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. He that toucheth the waters of separation, shall be unclean until even. And whatsoever the unclean person toucheth shall be unclean until even.” (Numb. xix. 11, 13, 16, 21, 22.) So also it is said, that he who toucheth unclean beasts, and unclean reptiles, shall be unclean; and that everything upon which they shall fall, shall be unclean, whether a vessel of wood, raiment, water, an earthen vessel, food, drink, an oven, except a fountain or pit wherein there is plenty of water, shall be unclean” (Lev. xi. 31—36); besides other places, as Lev. v. 2, 3; vii. 21; xi. 37, 38; xvi. 1 to the end; xxii. 4; Numb. xvi. 26; Isaiah lii. 11; Lam. iv. 14, 15; Hos. iv. 2; Hagg. ii. 12, 13, 14.

80. *Saying to me, Fear not.*—That hereby is signified re-creation, appears from the series of things in the internal sense; for John lay as dead, and the Lord appearing as the Son of Man, laid his right hand upon him, and said to him, Fear not. His lying as dead signified defect of his own proper life; the Lord’s laying his right hand upon him, signified life from him; hence his saying to him, Fear not, signified re-creation; for all who come suddenly from their own proper life into a life which is in some degree spiritual, are at first afraid, but are re-created by the Lord. This re-creation is effected by the divine presence, and fear on that account, which are accommodated to reception. The Lord is indeed present with all in the universe, but nearer, and more remotely, according to the reception of good by truths belonging to them and received from him; for it is good in which the Lord is present with an angel, a spirit,

or a man; hence, according to the quantity and quality of good which they possess from the Lord, so is the degree and quality of his presence with them; if the presence exceeds, it causes anguish and tremor, whereas by accommodation to the state of reception, it produces re-creation.^h This re-creation is what is signified by "Fear not;" also in other places, where it is said by the Lord, or by the angel of the Lord, "Fear not," as in Daniel x. 12, 19; Luke i. 12, 13; ii. 8, 9, 10; Matt. xxviii. 5, 9, 10. The re-creation, which is caused by accommodation to reception, appears in the spiritual world, when it is presented visible, as a cloud; such cloudsⁱ encompass as with a veil all the societies there, and are more dense or attenuated, according to the state of reception.^k

81. *I am the First and the Last.*—That hereby is signified, who rules all things from first principles by ultimates, and thus all things of heaven, appears from the explanation given above.^l

82. *And that liveth.*—That hereby is signified, who is from eternity, appears from this circumstance, that he alone lives who is from eternity, and that all others, who are not from eternity, have been created from him, and thus made recipients of life from him, wherefore he alone who is from eternity has life in himself, and no one besides him. That the Lord, with respect to his Humanity as well as to his Divinity, has life in himself, appears from what is said in John: "In the beginning was the Word, and the Word was with God, and the Word was God. In him was life, and the life was the light of men. And the Word was made flesh, and dwelt among us" (i. 2, 3, 4, 14.) That it is the Lord who is here understood by the Word, is manifest, for it is said, the Word was made flesh, and dwelt among us. And again: "As the Father hath life in himself; so hath he given to the Son to have life in himself." (v. 26.) And again: "Jesus said, I am the resurrection and the life." (xi. 25.) And again: "Jesus said, I am the way, the truth and the life." (xiv. 6.) It is commonly believed that man has life implanted or inherent in himself, and thus that it does not continually flow-in from Him who alone has life in himself, and who thus alone is life; but this is a faith in what is false.^m

83. *And was dead.*—That hereby is signified, that he is rejected, may appear from this circumstance, that the Lord is said to be dead, when there are no longer faith and love to him: for the Lord lives with those who are principled in love and in faith to him, but with those who are not principled in love and

^h As may also appear from what has just been said and shewn above, n. 78.

ⁱ What clouds in the spiritual world are, and hence what they signify in the spiritual sense, may be seen above, n. 36.

^k That the angels also are encompassed or veiled, with a thin correspondent cloud, lest they should be hurt by a nearer approach of the divine influx of the Lord, may be seen, n. 6849.

^l n. 41.

^m As may be seen in the work concerning *Heaven and Hell*, n. 9.

in faith he does not live, but is said to be dead, because rejected. This is what is here understood, in the internal sense, by "and was dead," but in the sense of the letter it denotes that he was crucified. The Lord's being crucified has also a similar signification in the internal sense, namely, that he was rejected and so treated by the Jews; for the Lord, when he was in the world, was Divine Truth itself, and because divine truth was altogether rejected by the Jews, therefore also the Lord, who was the Divine Truth, suffered himself to be crucified. Such things are signified by all the circumstances related by the evangelists concerning the passion of the Lord; the particular things relating thereto, even the most particular, involve such a signification; wherefore, when the Lord speaks concerning his passion, he calls himself the Son of Man, that is, Divine Truth.* That the Divine Truth was altogether rejected by the Jews, is well known, for they did not acknowledge any thing which was said by him, and not even that he was the Son of God; from these considerations it may be known, how those things also are to be understood which the Lord spake concerning their rejection of him to his disciples. Thus in Luke: "The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes" (ix. 22.) And again: "The Son of Man must suffer many things, and be rejected of this generation" (xvii. 25.) And in Mark: "It is written of the Son of Man, that he must suffer many things and be set at nought" (ix. 12.) And in Luke: "Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things which are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death; and the third day he shall rise again" (xviii. 31, 32, 33.) The particulars here mentioned shew in what manner the Jews treated divine truth, which was from the Word. Jerusalem, in this passage, is the Jewish church; to be delivered to the Gentiles, to be mocked, to be spitefully entreated, to be spit upon, to be scourged, to be put to death, denote the wicked methods by which they treated divine truth; and because the Lord was Divine Truth itself, as being the Word (John i. 14,) and it was foretold in the prophets, that divine truth would be so treated in the end of the church, therefore it is said, that all things should be accomplished, which are written by the prophets concerning the Son of Man. In like manner, it is said in another passage: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me" (Luke xxiv. 44.)

* As may be seen above, n. 63.

That all things were accomplished, when Jesus was crucified, he himself said, when he was upon the cross: "Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst" (John xix. 28:) the reason why he then said, I thirst, was, because he desired a new church, which should acknowledge him.^o These are also the things which are predicted by Daniel concerning vastation and desolation: "After sixty and two weeks shall Messiah be cut off, but not for himself; and the people of the Prince that shall come, shall destroy the city and the sanctuary, so that its end shall be with a flood. At last upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation." (ix. 26, 27.)^p That divine truth, which is the Word, was so reprobated by the Jews, is also understood by these words in Mathew: "I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise also shall the Son of Man suffer of them" (xvii. 12.) By Elias is signified the Word,^q and also by John the Baptist, wherefore he was called Elias:^r hence it is manifest, what is signified by its being said that Elias was come, and that they had done to him whatsoever they listed, and that the Son of Man was in like manner to suffer from them. How the Jews explained the Word, and thus rejected it, is evident from very many passages in the evangelists, where the Lord makes it manifest. From these considerations it may now appear, that by these words, "and was dead, " is signified that he was rejected.^s

84. *And behold I am alive for ever and ever.*—That hereby is signified life eternal from him, appears from the signification of "and am alive," as denoting to be from eternity, and in him alone life from himself,^t but in this passage, as denoting life in others, and his life in others, is life eternal; for it is said just before, that he was dead, by which is signified that he was rejected, because not received in faith and love; wherefore by being alive is here signified his being received by those who are in his life, which life is in faith and love with man, and that life is life eternal: that for ever and ever, signifies to eternity, is manifest without explication. That the life of the Lord is the life of faith and love to him, and that this life is eternal, appears

^o That to thirst, in the spiritual sense, signifies to desire, and that it is predicated of the truths of the church, may be seen, *A. C.*, n. 4958, 4976, 8568.


^p That desolation and vastation signify reprobation, and rejection of divine truth, with those who are of the church, may be seen, *A. C.*, n. 5360, 5376.


^q As may be seen in the *A. C.*, in the preface to chap. xviii. Gen. and in n. 2762, 5247.


^r n. 7643, 9327.


^s That the Lord also, by the passion of the cross, glorified his humanity, that is, made it divine, may be seen in the *Doctrine of the New Jerusalem*, n. 294, 295, 302, 305.

^t Concerning which see above, n. 82.

from many passages in the Word, as from the following: "As  Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have life eternal. He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life." (John iii. 14, 15, 16, 36.) And again: "The water that I shall give him shall be in him a well of water, springing up into everlasting life" (iv. 14): water is the truth of faith." And again: "That every one which seeth the Son, and believeth on him, may have everlasting life. The words that I speak unto you, they are spirit, and they are life. (vi. 40, 63.)

 The words which the Lord speaks, are also the truths of faith. And again: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. (xi. 25, 26.) And again: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." (vi. 27.) The food which the Lord gives, is also the truth and good of faith, because spiritual food is understood." It was said, that the life of the Lord is in faith and love to him with man; the reason is, because the all of faith and love is from him, and that which is from him is also himself, for it is his divine proceeding, which is called the spirit of truth and the holy spirit; and inasmuch as the Lord is therein, and it is himself, therefore it is said, that they should abide in the Lord, by which is understood to abide in faith and love to him, derived from him; as he says in John: "Abide in me, and I in you. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Continue ye in my love. If ye keep my commandments, ye shall abide in my love. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." (xv. 4—10.) From these considerations it may be known what is understood by these words in John: "Ye see me; because I live ye shall live also (xiv. 19.)"^w

 85. *Amen.*—That hereby is signified divine confirmation may be seen above.^x

 86. *And I have the keys of hell and of death.*—That hereby is signified that he has the power of saving, appears from the signification of keys, as denoting the power of opening and shutting;^y and from the signification of hell, as denoting evils, inasmuch as all evils are from hell, and are of hell; and from

^x As may be seen above, n. 71.

^y See *A. C.*, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 8562, 9003.

^w That to see the Lord is to believe in him, may be seen above, n. 14, 25, 37; and that to have faith, or to believe in the Lord, is to be in love and charity, see the small work concerning the *Last Judgment*, n. 33—39; and in the *Doctrine of the New Jerusalem*, n. 108—122.

^x n. 35.

^y Concerning which see *A. C.*, n. 9410.

the signification of death, as denoting damnation, which also is called spiritual death.^z The reason why to have the keys of hell and of death, denotes also the power of saving, is, because the Lord alone removes the hells from man, and thereby damnation; and when they are removed, then man is saved, for in their place heaven and eternal life flow in; for the Lord is constantly present with man, and desires to fill him with heaven, but evils oppose its reception; wherefore so far as the hells are removed, that is, so far as man desists from evils, so far the Lord with heaven flows in. The reason why the Lord here says that He has the keys of hell and of death, is, because in the words just preceding it is said, that He is alive for ever and ever, by which is understood that from Him is life eternal. So far also as the Lord is received in faith and love, so far He is in man, and so far as He is in man, so far He removes evils, and thus the hells and eternal death; He alone effects this, on which account He is to be received, as may also appear from the passages just above adduced from the Word. The reason why by hell are signified evils of every kind, is because all evils are from thence; whatsoever a man thinks or wills, is either from hell or from heaven; if he thinks and wills evil, it is from hell, but if he thinks good, it is from heaven; nor is there any thought and will of man given from any other source. The man who believes that he thinks and wills from himself, is ignorant of this; nevertheless I can assert from all experience concerning this circumstance, that all things which a man thinks and wills, are either from one or from the other of those two sources. This also is the cause why man, who thinks and wills evil, is actually in hell, and where he actually is when he lives in the world, thither also he comes after death; he cannot come into any other place, because his spirit is formed and composed of those things which he thinks and wills, wherefore when he thinks and wills evil, he is wholly formed and composed of evil, so that he is his own evil in form. Hence it is, that infernal spirits are altogether the images of their own evil, monstrous and horrid according to the species of evil; but the only medium through which a spirit can be formed and fitted for heaven, is to receive the Lord in faith and love, for the Lord alone, inasmuch as he is present in faith and love with man, removes evils, and forms him into an image of heaven, which is an angel. From these considerations it may appear, what is signified by having the keys of hell and death. The reason why they are called keys, is because all the hells are shut up, and only opened when evil spirits are cast in thither, and when any are taken out thence, as is the case when evils increase with men: the openings which are then made are called gates, and

^z Concerning which see n. 5407, 6119, 9008.

* because they are called gates, therefore mention is made of keys, by which, on that account, is signified the power of opening and shutting, for the opening and shutting of gates is effected by means of keys. Something similar to this is signified by the keys given to Peter (Matthew xvi. 18, 19); inasmuch as by Peter is there signified truth from good, which is from the Lord, thus that the Lord alone, from whom is all the truth of faith, and good of love, has that power.^a

87. *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.*—That hereby is signified that all those things are for posterity, because they are divine, appears from the signification of writing, as denoting that it was for remembrance,^b thus that those things were for posterity; and from the signification of “which thou hast seen, and which are, and which shall be hereafter,” as denoting all things; for the three times, namely, the past, the present, and the future, signify all things; and because the things which he should write were from the Lord, therefore they signify things divine, for nothing can proceed from the Lord but what is divine. The various particulars also recorded in the Apocalypse, as well as those which are in the other prophetic parts of the Word, have an internal sense, and the internal sense is in the light of heaven, which is divine truth proceeding from the Lord. It is here said, which thou hast seen, and which are, and which shall be hereafter, because it was said above concerning the Lord, who is, and who was, and who is to come, and there the Lord himself is treated of; but here the divine things from him with man are treated of, as may appear from what precedes and from what follows in a series.

* 88. *The mystery of the seven stars, which thou sawest in my right hand.*—That hereby is signified revelation concerning the different kinds of good and truth, which are all from him, appears from the signification of mystery, as denoting what lies concealed in the vision which John had, but here that vision revealed, because in what just follows it is said what is understood by the seven stars and the seven candlesticks; and from the signification of the seven stars, as denoting the knowledges of all things pertaining to good and truth, and hence all goods and truths;^c and from the signification of “in my right hand,” when predicated of the Lord, as denoting what is from him;^d hence it is manifest, that by the “mystery of the seven stars which thou sawest,” is signified revelation concerning goods and truths which are all from him.

^a As may be seen in the small work concerning the *Last Judgment*, n. 57.

^b Concerning which see *A.C.*, n. 8620.

^c Concerning which see above, n. 72.

^d Concerning which see also, n. 72.

^e Concerning which see above, n. 72.

89. *And the seven golden candlesticks.*—That hereby is signified, and concerning those in the new heaven, and in the new earth, appears from the signification of the seven candlesticks, as denoting the new heaven and the new church:^e the reason why they denote the good and truth pertaining to those who are in the new heaven and in the new church, is, because in the internal sense they thus cohere with the things immediately preceding; for the things which appear as scattered in the sense of the letter, are connected in the internal sense.^f

90. *The seven stars are the angels of the seven churches.*—That hereby are signified they who receive goods and truths from the Lord, appears from the signification of the seven stars, as denoting every kind of good and truth, all from the Lord;^g and from the signification of angels, as denoting those in the heavens who are principled in similar correspondent good and truth with those who are in the church on earth, concerning which more will be said in what follows; and from the signification of seven churches, as denoting all who are principled in truths derived from good, or in faith derived from charity, thus all who are of the church;^h from which considerations taken together, it follows as a conclusion, that by these words, “the seven stars are the angels of the seven churches,” are signified all who receive goods and truths from the Lord. The reason why by angels are here signified they who are in similar correspondent good and truth in heaven with those who are in the church on earth, is, because the universal heaven is distinguished into societies, and the societies are arranged in order according to the affections of good and truth, in general and in particular. These societies correspond to those in the earths which are principled in similar affections of good and truth; these societies collectively are called angels, and each one is called an angel; a society also, when it appears from afar, and when it is presented to be seen as one, appears as one angel.ⁱ Moreover there is a universal correspondence of heaven with the church, or of the angels of heaven with the members of the church; by this correspondence heaven forms a one with the church. From these considerations it is manifest what is here signified by the angels of the seven churches, and in the following chapter by the angel of each church, where it is said, Write to the angel of the church of Ephesus, to the angel of the church of Smyrna, to the angel of the church of Pergamos, to the angel of the church of Thyatira, to the angel of the church in Sardis, to the angel of the church in Philadelphia, and to the angel of the church in Laodicea; it is evident, that the command was not to write to angels, but to churches, thus to

^e Concerning which see above, n. 62.

^f As may be seen above, n. 17.

^g Concerning which see above, n. 72.

^h Concerning which see above, n. 72.

ⁱ As may be seen in the work concerning *Heaven and Hell*, n. 62, 68—72.

those who are principled in such good and truth from the Lord, who are described by each church, concerning whom we shall treat in the following pages.ⁱ

91. *And the seven candlesticks which thou sawest are the seven churches.*—That hereby is signified all those who are in the new heaven, and in the new church, appears from the signification of the seven candlesticks, as denoting the new heaven and the new church;^k and from the signification of the seven churches, as denoting those who are in truths derived from good, or in faith from charity.^l Hence it is manifest, that by the seven candlesticks, and the seven churches, are signified all those who will be in the new heaven and in the new church. All things which are treated of in the Apocalypse have respect to what is signified by the seven candlesticks, namely, the new heaven and the new church, as to their end and conclusion: the last chapters, therefore, treat concerning them; all the other things which intervene, are such as stand in the way, and are to be removed, as the things related concerning the dragon, and concerning the beasts of Babylon, which being removed, or no longer in the way, the new heaven and the new church rise up and are manifest.

CHAPTER II.

1. UNTO the angel of the Ephesian Church write; These things saith he who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2. I know thy works, and thy labor, and thy endurance, and how thou canst not bear them that are evil, and hast tried them, that say they are apostles, and are not, and hast found them liars:

3. And hast borne, and hast endurance, and for my name's sake hast labored, and hast not fainted.

4. Nevertheless, I have somewhat against thee, that thou hast left thy first charity.

ⁱ That by angel nothing else is understood in the Word but good and truth which are from the Lord with angel and man, will be more fully shewn in the following pages; in the mean time the reader may consult what is said and shewn concerning the heavens and the angelic societies, in the work concerning *Heaven and Hell*, since without some knowledge thence concerning those things, what is said in the following pages respecting angels can be but little understood; for knowledge must precede, in order that the understanding may be enlighteued.

^k Concerning which see above, n. 62.

^l Concerning which see also above, n. 20.

5. Remember therefore whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.

6. But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8. And unto the angel of the church of the Smyrnæans write; These things saith the First and the Last, who was dead and liveth.

9. I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them that say they are Jews, and are not, but are the synagogue of Satan.

10. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death.

12. And to the angel of the church in Pergamos write; These things saith he that hath the sharp sword with two edges,

13. I know thy works, and where thou dwellest, even where Satan's throne is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna; and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

18. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass.

19. I know thy works, and charity, and ministry, and faith, and thy endurance, and thy works; and the last to be more than the first.

20. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach, and to seduce my servants to commit whoredom, and to eat things sacrificed unto idols.

21. And I gave her time to repent of her whoredom; and she repented not.

22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23. And I will kill her children with death. And all the churches shall know that I am he that searcheth the reins and hearts; and I will give unto every one of you according to your works.

24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and who have not known the depths of Satan, as they speak; I will put upon you none other burden.

25. Nevertheless, that which ye have, hold fast till I come.

26. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers; even as I received of my Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

92. IN the preceding pages has been explained what is understood by the seven churches, and by the angels thereof; namely, that by the seven churches are understood all who are in truths derived from good, and by the seven angels, all who correspond with them in heaven;^a and because heaven and the church, by correspondence, make one, therefore it is said in what follows, Write to the angel of the church, and not, Write to the church. The reason why it is thus said, is also, because there must be correspondence, in order that the church may be the church with man; for if there were not correspondence, there would be no communication of heaven, thus there would not be heaven with man; and if heaven was not with him, neither would the church be with him:^b in a word, there is correspondence, when

^a As may be seen, n. 20 and 90.

^b As may be seen in the work on the *Doctrine of the New Jerusalem*, n. 241—248. What the correspondence of the man of the church with heaven is, cannot be explained in a few words, but he who desires to know it, may be instructed on the subject from the things said and shewn in the work concerning *Heaven and Hell*, n. 87—115 and 291—310.

man is made spiritual, and man becomes spiritual when he acknowledges the Divine Being or Principle, and specifically the Lord, and loves to live according to the precepts contained in the Word; for when he does this, he is conjoined with heaven, and then the spiritual principle corresponds with the natural appertaining to him. But I know that these things will seem to many to exceed their apprehension; but the reason is, because it is not the delight of their love to know them; for if it were, they would not only clearly perceive them, but would also desire to know more of such things, for what man loves that he desires, and what he loves that is his delight; whatsoever also is loved, enters with joy, and at the same time with light into the idea of the mind.

93. The angel of the church of Ephesus is the first here written to, and by the angel of that church are understood all those in the church who are in the knowledges of truth and good, thus in the knowledges of such things as are of heaven and the church and nevertheless are not, or not as yet, in a life according to them. By these knowledges are principally understood doctrinals; but knowledges alone, or doctrinals alone, of good and truth, do not make man spiritual, but a life according to them; for doctrinals or knowledges without a life according to them, reside only in the memory, and thence in the thought, and all things which only reside there reside in his natural man; wherefore man does not become spiritual before those things enter into his life, and they then enter into his life when he wills the things which he thinks, and thence does them. That this is the case, any one may know from this circumstance alone, that supposing any one to know all the laws of moral and civil life, and not to live according to them, he is not yet a moral and civil man; he may indeed speak concerning them more knowingly than others, but nevertheless he is rejected. Similar also is the case, if any one knows the ten precepts of the decalogue, so that he can even explain them and preach them intelligently, and yet does not live according to them. Those therefore within the church who are in the knowledges of such things as appertain to the church, that is, who are in the knowledges of truth and good from the Word, and are not, or not as yet, in a life according to them, are here first treated of, and they are described by the things which are written to the angel of the Ephesian church.

EXPLICATION.

94. VERSES 1—7. *Unto the angel of the Ephesian church write; These things saith he that holdeth the seven stars in his*

right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy endurance, and how thou canst not bear them that are evil, and hast tried them that say they are apostles, and are not, and hast found them liars: And hast borne, and hast endurance, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, that thou hast left thy first charity. Remember therefore whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.—

“Unto the angel of the Ephesian church write,” signifies, for remembrance to those within the church who are in the knowledges of good and truth from the Word: “these things saith he who holdeth the seven stars in his right hand,” signifies, from whom are all knowledges of good and truth: “who walketh in the midst of the seven golden candlesticks,” signifies, from whom is life to all in the new heaven and the new church: “I know thy works, and thy labour, and thy endurance,” signifies, all things which they think, will, and do, thus all things of love and faith in the spiritually-natural man: “and how thou canst not bear them that are evil,” signifies, that they reject evils; “and hast tried them that say they are apostles, and are not, and hast found them liars,” signifies, also falsities, as much as they can be searched out. “And hast borne, and hast endurance,” signifies, resistance against those who assault the truths of faith, and assiduity in instruction: “and for my name's sake hast labored,” signifies, acknowledgment of the Lord and of the knowledges of truth which respect Him: “and hast not fainted,” signifies, as far as they were able. “Nevertheless, I have somewhat against thee, that thou hast left thy first charity, signifies, that they do not make the life, such as appertains to those who live in the beginning of the church, the essential of knowledges. “Remember therefore whence thou art fallen, and repent and do the first works,” signifies remembrance of former things, and hence that they have deviated from the truth, and that the good of life may come into mind, as at the beginning of the church: “or else, I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent,” signifies, if this be not done, that heaven certainly will not be given. “But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate,” signifies, aversion derived from the Divine Being or Principle towards those who separate good from truth, or charity from faith, from which there is not life. “He that hath an ear, let him hear what

the Spirit saith unto the churches," signifies, that he who understands should hearken to what Divine truth proceeding from the Lord teaches, and says to those who are of his church: "To him that overcometh will I give to eat of the tree of life," signifies, that he who receives in heart, shall be filled with the good of love, and hence with joy celestial; "which is in the midst of the paradise of God," signifies, that all knowledges of good and truth in heaven and in the church look thither and thence proceed.

95. *Unto the angel of the Ephesian church write.*—That hereby is signified for remembrance to those within the church, who are in the knowledges of truth and good from the Word, appears from the signification of writing, as denoting for remembrance.^c The reason why it is for those within the church, who are in the knowledges of truth and good from the Word, is, because these are they who are understood by the angel of the Ephesian church. That such are understood, appears from those things which are written to the angel of that church. What is understood by the angel of each church, cannot be known from any source than from the internal sense of the subsequent things which are written: it is said from the internal sense, because all things which are in the Apocalypse are prophetic, and things prophetic are not explicable, but by the internal sense. Who that reads the prophets does not see that there are arcana therein, which are more deeply hid than in the plain sense of the letter; and inasmuch as those arcana cannot be seen by the natural man alone, therefore they who account the Word holy, pass by those things which they do not understand, acknowledging that there is an arcanum therein which they do not understand, and which some call mystical. That this is the spiritual principle of the Word, is known to some, inasmuch as they think that the Word in its bosom is spiritual, because it is divine: still, however, it has been hitherto unknown that this is its spiritual sense, and that the Word in this sense is understood by the angels there, and that by this sense there is conjunction of heaven with the man of the church.^d The reason why they, who are in the knowledges of good and truth from the Word, are understood by the angel of the Ephesian church, is, because by the knowledges of truth and good are understood the doctrinals of the church, and these cannot be obtained from any other source than from the Word.^e

96. *These things saith he that holdeth the seven stars in his right hand.*—That hereby is signified from whom are all the knowledges of good and truth, appears from the signification of

^c Concerning which see *A. C.*, n. 8620.

^d As may be seen in the work concerning *Heaven and Hell*, n. 303—310.

^e The reason why it is said, Write to the angel of the church, and not to the church, may be seen above, n. 92.

the seven stars, as denoting all the knowledges of good and truth;^f and from the signification of the right hand, when predicated of the Lord, as denoting that they are from him;^g hence by these words, who holdeth the seven stars in his right hand, is signified, that from the Lord are all the knowledges of good and truth. The reason why it is expressed, that he saith thus, who holdeth the seven stars in his right hand, and walketh in the midst of the golden candlesticks, is, because by stars are signified the knowledges of good and truth, and by golden candlesticks, the new heaven and the new church. A divine characteristic is thus prefixed to the description of each church, which indicates the subject treated of.^h The reason why the characteristics are so prefixed, is, because the all of the church is from the Lord; hence also it is manifest, why in the first chapter the Lord as to his Divine Human Principle is described by representatives, which were seen by John, namely, that thence might be taken what was to be prefixed to the description of each church, for a testimony and a memorial, that the all of the church is from the Lord, and indeed from his Divine Human Principle; for from this proceed every good of love and truth of faith which constitute the church. What immediately proceeds from his Divine Principle itself does not come to man, because his Divine Principle itself is invisible, and hence does not fall into the thought, and what does not fall into the thought, does not enter into faith; for everything which is of faith must be the subject of thought.ⁱ The reason why the knowledges of truth and good are here first treated of, is, because they are the first things of the church; for no one can be initiated into faith and charity, which constitute the church, unless by knowledges which are of the church from the Word.^k

97. *Who walketh in the midst of the seven golden candlesticks.*

—That hereby is signified from whom is life to all in the new heaven and the new church, appears from the signification of walking, as denoting to live; and when predicated of the Lord, as denoting life itself, concerning which more will be said in what follows; and from the signification of seven gold candlesticks, as denoting all in the new heaven and in the new church.^l Hence it is manifest that the reason why the Lord was seen in the midst of the candlesticks, was, because the midst signifies the

^f Concerning which see above, n. 72.

^g Concerning which also see above, n. 72, 79.

^h As in the description of the churches following, verses 8, 12, 18; chap. iii. 1, 7, 14.

ⁱ That the Son of Man, who is described by the representatives seen by John in the first chapter, is the Lord as to the Divine Human Principle, and the Divine Truth thence proceeding, may be seen above, n. 63.

^k As may be seen in the appendix from the *Arcana Cœlestia*, in the work concerning *Heaven and Hell*, after n. 356.

^l Concerning which see above, n. 62.

inmost; the candlesticks signify heaven and the church, and walking signifies life, and to be in the midst, when predicated of the Lord, signifies to be in all things that are around; wherefore it was hereby represented that all the life of faith and of love in heaven and in the church is from him.^m That to walk signifies to live, and when predicated of the Lord, life itself, is from appearances in the spiritual world, where all walk according to their life, the evil in no other ways than what lead to hell, but the good in no other ways than what lead to heaven; wherefore all spirits are known there from the ways wherein they walk. There actually appear also ways, but to the evil no other than ways to hell, and to the good no other than ways to heaven, by which means every one is brought to his own society; from this circumstance it is, that to walk signifies to live.ⁿ That in the Word ways signify truths or falsities, and that to walk signifies to live, may appear from several passages therein; a few only shall here be adduced by way of confirmation. Thus in Isaiah: "For they would not walk in his ways, neither have they heard his law." (xlii. 24.) And in Moses: "If ye shall keep all these commandments, by loving Jehovah your God, by walking in all his ways." (Deut. xi. 22.) And again: "Thou shalt keep all these commandments to do them, by loving Jehovah thy God, and walking in his ways all thy days." (Deut. xix. 9; xxvi. 17.) Again: "I will give my dwelling place in the midst of them, and I will walk in the midst of you, and I will be to you for a God." (Lev. xxvi. 11, 12.) Again: "Jehovah thy God walketh in the midst of thy camp, therefore shall thy camp be holy." (Deut. xxiii. 14.) And in Isaiah: "Remember now, Jehovah, that I have walked before thee in truth." (xxxviii. 3.) Again: "He shall enter into peace, walking in his uprightness." (lvii. 2.) And in Malachi: "In peace and in uprightness hath he walked with me." (ii. 6.) And in David: "Thou hast delivered my feet from stumbling, that I may walk before God in the light of the living." (Psalm lvi. 13.) And in John: Jesus said, "I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life." (viii. 12.) Again: "Yet a little while is the light with you, walk while ye have the light, lest darkness come upon you; for he that walketh in darkness, knoweth not whither he goeth. While ye have the light, believe in the light." (xii. 35, 36.)

^m As may be seen above, n. 84. That midst denotes the inmost and the centre from which is all influx, see *Arcana Cœlestia*, n. 1704, 2940, 2973, 7777. That the Lord is the common centre, from whom is all direction and determination in heaven, see the work concerning *Heaven and Hell*, n. 123, 124. That the propagation of the light of heaven, which is divine truth proceeding from the Lord, from which the angels have intelligence and wisdom, is produced also from the midst into those who are round about, may be seen in the same, n. 43, 50, 189.

ⁿ Concerning these ways, and concerning walking therein, in the spiritual world, see what is said in the work concerning *Heaven and Hell*, n. 195, 479, 534, 590; and in the small work concerning the *Last Judgment*, n. 48.

And in Mark: "The Pharisees and Scribes asked him, why walk not thy disciples according to the tradition of the elders." (vii. 5.) And in Moses: "If ye walk contrary to me, and will not hearken unto me, I will also walk contrary to you." (Lev. xxvi. 21, 23, 24, 27.) And in Isaiah: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." (ix. 2.) And in Micah: "All people walk in the name of their God, and we will walk in the name of Jehovah, our God." (iv. 5.) And in Isaiah: "Who among you feareth Jehovah, who walketh in darkness, and hath no light" (l. 10); besides many other passages, as in Jeremiah xxvi. 4; Ezek. v. 6; xx. 13, 16; Mic. iv. 5; Zech. x. 12; Luke i. 6. From these passages it is evident, that by walking, in the spiritual sense, is signified to live; and because it signifies to live, therefore, when predicated of the Lord, as in this passage, life itself is signified; for the Lord is life itself, and all others are recipients of life from him.^o

98. *I know thy works, and thy labour, and thy endurance.*—That hereby are signified all things which they will, think, and do, thus all things of love and faith in the spiritual and in the natural man, appears from the signification of works, as denoting the things which are of the will and love, concerning which more will be said in what follows; and from the signification of labour, as denoting the things which are of the thought and faith, concerning which also more will be said in what follows; and from the signification of endurance, as denoting the things which are thence effected, or which they do. But that such things are signified by these words, can hardly be comprehended, unless it be known that all things which are done by man, flow from the interiors of his mind, and that the mind is the grand source of all things which man performs, and that the body is only an obedient agent, by which is exhibited in a visible form, what the mind wills and thinks: hence it is, that by those external things which are here called works, labour, and endurance, are signified to will, to think, and thence to do, or what is the same, to love and believe, and thence to exhibit in act. But still these things are not comprehensible, unless it be also known that man possesses two faculties, which are called will and understanding, and that these two faculties are by one expression called mind; likewise that man has an internal and an external, the internal being in the light of the spiritual world, and the external in the light of the natural world.^p These things being understood, it may be known, that by works, in the spiritual sense, is understood whatever a man wills and

^o As may be seen above, n. 82, 84.

^p These are treated of in the *Doctrine of the New Jerusalem*, concerning the will and the understanding, n. 28—36; and concerning the internal and the external man, n. 36—52.

loves, and by labour whatever a man thinks or believes, and by endurance whatever he thence brings into act. But we pass by these considerations, as being, perhaps, too little known, or too obscure, to be clearly perceived, and attend to this only, that by works, in the spiritual sense, are understood all things which are of the will or love of man; and on this account, because in what follows, where the seven churches are treated of, it is first said of each, "I know thy *works*:" as in verses 8, 9, "Unto the angel of the church in Smyrna write; these things, saith the first and the last, I know thy *works*, and tribulation, and poverty" (verses 12, 13); "Unto the angel of the church in Pergamos write; these things saith he who hath the sharp two-edged sword, I know thy *works*, and where thou dwellest" (ver. 18, 19); "Unto the angel of the church in Thyatira write, these things saith the Son of God, I know thy *works* and charity" (iii. 1); "Unto the angel of the church in Sardis write; these things saith he that hath the seven spirits of God, I know thy *works*, that thou art said to live" (verses 7, 8); "Unto the angel of the church in Philadelphia write; these things saith he that is holy, he that is true, I know thy *works*" (and verses 14, 15); "Unto the angel of the church of the Laodiceans write; these things saith the Amen, the faithful and true witness, I know thy *works*." Inasmuch as it is there said of each, I know thy works, it is manifest that by works are signified in general all things which are of the church, and because all things of the church have reference to love and faith, therefore these are understood by works in the spiritual sense. The reason why such things are understood by works in the spiritual sense, is, because every work, or every deed, or every act, which to appearance is done from the body, is not done from the body, but by the body from the will and thought of man, for not one particle of the body moves itself, but from the will and thought; hence it is that by works are signified those principles, but not the things, which appear in the external form. That this is the case, is known to every one who reflects: who that is wise regards a man from his deeds alone, and not from his will? If he wills well, he loves his deeds; but if he wills evil, he does not love his deeds: these latter he also sees and explains according to the intention of his will. He who is spiritual, attends still less to the deeds, and explores the will; the reason is, as has been said, because deeds are nothing in themselves, but they derive their quality entirely from the will, for deeds are the will in act. It is said the will, but in the spiritual sense is understood the love, inasmuch as a man wills what he loves, and what he loves he wills.^a Because works or deeds in the Word signify specifi-

^a The will of man is only a receptacle of his love, as may be seen from what is said and shewn, in the *Doctrine of the New Jerusalem*, concerning that faculty of man, n. 28—36; and in the work concerning *Heaven and Hell*, n. 358, 470—484.

call those things which proceed from the love or will of man, therefore it is often said in the Word that man shall be judged and rewarded according to his works, where by works are not understood such as they are in the external form, but in the internal, as in the following passages: "The Son of Man shall come in the glory of his Father with his angels, and then He shall reward every man according to his *works*." (Matt. xvi. 27.) "Blessed are the dead which die in the Lord, Yea, saith the spirit, that they may rest from their labours; and their *works* do follow them." (Rev. xiv. 13.) "I will give unto every one of you according to your *works*." (Rev. ii. 23.) "I saw the dead small and great, stand before God; and the books were opened: and the dead were judged out of those things which were written in the books, according to their *works*. The sea gave up the dead which were in it; and death and hell delivered up the dead that were in them; and they were judged every man according to their *works*." (Rev. xx. 13, 15.) "Behold I come quickly, and my reward is with me, to give every man according as his *work* shall be." (Rev. xxii. 12.) And in Jeremiah: "I will recompense them, according to their *deeds*, and according to the *works* of their own hands." (xxv. 14.) "Thine eyes are open upon all the ways of the sons of men, to give to every one according to his ways and according to the fruit of his *doings*." (Jerem. xxxii. 19.) "I will punish them for their ways, and reward them for their *doings*." (Hosea iv. 9.) "According to our ways and according to our *doings*, so he hath dealt with us." (Zech. i. 6.) Where the Lord predicts concerning the last judgment, he makes mention only of works, and declares that they who have done good works shall enter into life eternal, that they who have done evil works shall go into condemnation." (Matt. xxv. 32—46.) That works signify the things which are of love and faith, the Lord also shews in these words: "Then said they unto him, What shall we do, that we may work the works of God? Jesus answered, This is the work of God, that ye believe on him whom he hath sent." (John vi. 28, 29.) And in another place: "The night cometh when no man can work." (John ix. 4.) Night signifies the last time of the church, when there is no faith, because no charity.* The reason why works are so often mentioned, is, because the sense of the letter of the Word consists only of things external, which are in nature, and appear before the eyes; and this in order that the spiritual sense may be in each of the expressions, as the soul in the body, for otherwise the Word would not be communicative with the angels, but would be like a house without a foundation.* Hence also it is, that when works are named, the angels, inasmuch as they are spiritual, do not understand works, but the

* See *A. C.*, n. 2353—6000.

§ See what was said above, n. 8, 16.

things from which works proceed, which are, as was said above, the will or love, and thence the thought which is of faith.^t The reason why by labour in the spiritual sense are understood all things which a man thinks, is, because spiritually to labour is to think; and the reason why by endurance are signified all things which a man does, is because to endure in this ease is to be assiduous, and to remove the obstacles which are in the natural man, which continually rise up and cause hindrances.

99. *And how thou canst not bear them that are evil.*—That hereby is signified that they reject evils, appears from the signification of not being able to bear, as denoting to reject, for what a man cannot bear, he rejects. The reason why they who are evil signify evils, is, because the angels think abstractedly from persons, and hence when in the sense of the letter of the Word the evil are spoken of, they think of evils; for by the evil are understood men who are evil, thus persons. The reason why such is the thought of the angels, is, because they are in celestial wisdom, and that wisdom has extension into the universal heaven; wherefore if they should think determinately to persons, that extension would perish, and therewith also their wisdom; herein what is spiritual differs from what is natural: and hence it is that by the evil are signified evils.^u

100. *And hast explored them that say they are apostles, and are not, and hast found them liars.*—That hereby are signified also falsities so far as they can be searched out, appears from the signification of exploring, as denoting to inquire into and search out; and from the signification of apostles, as denoting those who teach the truths of the church, and abstractedly from persons, the truths themselves which are taught, concerning which we shall speak in what follows; and from the signification of not being apostles and being found liars, as denoting not truths but falsities.^v From these and the preceding considerations it is evident, that by those words: “I know that thou canst not bear them that are evil, and hast explored them that say they are apostles, and are not, and hast found them liars,” is signified, that they reject evils and also falsities, so far as they can be searched out: for in the things which are written to this church, they are treated of who are in the knowledges of truth and good, thus in the knowledges of such things as are of heaven and the church:^x therefore it is here first said concerning them, that they reject evils,

^t But this circumstance may be seen more clearly elucidated in the work concerning *Heaven and Hell*, n. 470—483, where it is shewn that man after death, is such as his life was in the world.

^u Concerning the wisdom of angels, as being extended into the universal heaven, by this circumstance, that they think abstractedly from space, from time, and what is material, see the work concerning *Heaven and Hell*, n. 169, 191—199, 265—275; and that they think abstractedly from persons, may be seen in the *Arcana Cœlestia*, n. 8343, 8985, 9007.

^v That a lie and a liar signify what is false, see *A. C.*, n. 8908, 9248.

^x As may be seen above, n. 93.

and falsities also so far as they can be searched out: for it concerns those who are in the knowledges of the holy things of the church, first to know in general what good and truth are, and also what evil and falsity, for upon this knowledge all other knowledges are founded.^y The reason why by apostles are signified they who teach the truth of the church, is, because they are called apostles from the circumstance of their being sent to teach and to evangelize concerning the Lord, and concerning the approach of the kingdom of God by him; thus the truths of the church, by which the Lord is known and the kingdom of God is approached; the kingdom of God in the earths is the church. Hence also it appears what is understood by apostles in the spiritual sense of the Word, namely, not the twelve apostles who were sent by the Lord to teach concerning him and his kingdom, but all those who are in the truth of the church, and abstractedly from persons, those truths in themselves; for in the Word it is customary to speak of persons, but they who are instructed in its spiritual sense as the angels are, think not at all of persons, but abstractedly from them, therefore concerning things only. The reason of this also is, because it is material to think concerning persons, but spiritual to think without an idea of a person; as for instance, wherever the disciples are named in the Word, likewise prophets, priests, kings, Jews, Israel, inhabitants of Zion and of Jerusalem, and so on.^z That the disciples of the Lord were called apostles from the circumstance of their being sent to teach concerning him and concerning his kingdom, is manifest in Luke: "Then he (Jesus) called his twelve disciples together, and sent them to preach the kingdom of God; and the apostles, when they were returned, told him all that they had done; and he spake unto them of the kingdom of God." (ix. 1, 2, 10, 11.) Again: "When it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles." (vi. 13.) Again: "I will send them prophets and apostles, and some of them they shall slay and persecute." (xi. 49.)

* They are called prophets and apostles, because by prophets, equally as by apostles, are understood those who are sent to teach truths; but by prophets those who are in the Old Testament, and by apostles those who are in the New.^a Because the twelve apostles signify the truths themselves of the church, therefore it is said, in the Apoealypse: "The wall of

^y For this reason the *Doctrine of the New Jerusalem* first of all treats concerning good and truth, n. 11—27, from which also it is manifest what is evil and false.

^z The names themselves of persons and places are also changed into things with the angels, as may be seen *A. C.*, n. 768, 1224, 1264, 1876, 1888, 4310, 4442, 5225, 5905, 6516, 10,216, 10,282, 10,329, 10,432; and that the angels think abstractedly from persons, n. 8343, 8985, 9007.

^a That prophets in the Word signify those who teach truths, and abstractedly from persons, the truths themselves, may be seen, *A. C.* n. 2534.

the city (New Jerusalem) had twelve foundations, and in them the names of the twelve apostles of the Lamb." (xxi. 14.)^b

101. *And hast borne and hast endurance.*—That hereby is signified resistance against those who assault the truths of faith and assiduity in instructing, appears from the signification of sustaining, when predicted of those who are instructed in the knowledges of truth and good, as denoting resistance against those who assault the truths of faith, for they who are in possession of such knowledges defend them, and resist those who are against them; and from the signification of having endurance or patience, as denoting assiduity in the work of instructing.

102. *And for my name's sake hast labored.*—That hereby is signified acknowledgment of the Lord, and of the knowledges of truth which respect him, appears from the signification of the name of Jehovah, or of the Lord, as denoting, in the supreme sense, his Divine Humanity,^c and, in the respective sense, all things of love and of faith by which the Lord is worshipped, because these are things divine which proceed from his Divine Humanity.^d This appears also from the signification of laboring, as denoting the earnest application of the mind and study that those things may be known and acknowledged; for this is signified by laboring, when it is said of those who study the knowledges of truth and good. From these considerations it follows, that by "and for my name's sake hast labored," is signified acknowledgment of the Lord, and of the knowledges which respect him: the knowledges which respect the Lord, are all things which belong to love and faith. In many passages of the Word, it is said, for the sake of the name of Jehovah, for the sake of the name of the Lord, for the sake of the name of Jesus Christ, and that the name of God should be sanctified, and the like. They who do not think beyond the sense of the letter, are of opinion, that in these passages name alone is understood; but name is not understood, but all that by which the Lord is worshipped, all which has relation to love and faith. Hence by the name of the Lord in the Word, are understood all things of love and of faith by which he is worshipped, but, in this case, the acknowledgement of the Lord, and of the knowledges of truth which respect him, because this is said to those only who study those knowledges. The reason why by the name of Je-

^b That by the New Jerusalem is understood the church as to doctrine, may be seen in the small work concerning the *New Jerusalem and its Doctrines*, n. 6; that by its walls are signified truths of doctrine for defence, see in the *Arcana Cælestia*, n. 6419; that by the foundations of the wall are signified the knowledges of truth, upon which doctrine is founded, n. 9642; that by twelve are signified all truths in the aggregate, n. 577, 2089, 2129, 2130, 3272, 3858, 3913; hence it is manifest why it is said that in the foundations of the wall were the names of the twelve apostles of the Lamb.

^c Concerning which see *A. C.*, n. 2628, 6887.

^d n. 2724, 3006, 6674, 9310.

hovah, or of the Lord, is not understood the name itself, but all things of love and faith, originates in the spiritual world: in that world, the names used in the earths are not pronounced, but the names of the persons spoken of are formed from the idea of all things which are known concerning them, which things are summed up in one expression. Such is the pronunciation of names in the spiritual world; whence it is, that names in that world, as well as all other things, are spiritual. Nor are the names of the Lord and of Jesus Christ pronounced there as in the earths, but instead of those names, a name is formed from the idea of all things which are known and believed concerning him, which idea is derived from all things of love and of faith in him: the reason is, because these things in the aggregate are the Lord with them; for the Lord is present with every one in the goods of love and of faith which are from him; this being the case, the quality of every one is there immediately known, as to his love and faith in the Lord, only from pronouncing in a spiritual expression, or a spiritual name, the Lord or Jesus Christ; and hence also it is, that they who are not in any love or in any faith towards him, cannot name him, that is, they cannot form any spiritual name concerning him. From these considerations it is now manifest whence it is that by the name of Jehovah, of the Lord, or of Jesus Christ, in the Word, is not understood the name, but the all of love and of faith by which he is worshipped. Lest, therefore, the opinion should prevail, which is entertained by many, that the name alone of Jesus Christ, without love and faith in him, thus without knowledges by which love and faith exist, contributes somewhat to salvation, I will here adduce a few passages from the Word in which the above-mentioned expressions are found, from which they who think more deeply may see that name alone is not understood. Thus in the following: "Ye shall be hated of all men for my *name's* sake." (Matt. x. 22; xxiv. 9, 10.) "Where two or three are gathered together in my *name*, there am I in the midst of them." (Matt. xviii. 20.) "As many as received him, to them gave he power to become the sons of God, even to them that believe in his *name*." (John i. 12.) "When he was in Jerusalem, many believed in his *name*." (John ii. 23.) "He that believeth not is condemned already, because he hath not believed in the *name* of the only-begotten Son of God." (John iii. 17, 18.) "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his *name*." (John xx. 31.) Blessed is he that cometh in the *name* of the Lord." (Matt. xxi. 9; xxiii. 39; Luke xiii. 35; xix. 38.) "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my *name's* sake, shall receive a hundred fold, and shall inherit life everlasting."

(Matt. xix. 29.)^e “If ye shall ask any thing in my *name*, I will do it.” (John xiv. 14, 15, 16); here the phrase “shall ask in my *name*,” signifies, to ask from love and faith. “Many shall come in my *name*, saying, I am; go ye not therefore after them.” Luke xxi. 8; Mark xiii. 6); by which words is meant that they should preach false doctrines, calling them truths, and thus seduce. The same is signified by those words in Matthew: “Many shall come in my *name*, saying, I am Christ, and shall deceive many.” (xxiv. 5, 23—27); for by Jesus is understood the Lord as to divine good; and by Christ, the Lord as to divine truth,^f and by not being Christ, is signified, not divine truth, but what is false.

In the Old Testament, the name of Jehovah has a similar signification with the name of the Lord, because Jehovah, in the Old Testament, is the Lord. Thus it is said in Isaiah: “And in that day shall ye say, Confess ye to Jehovah, call upon his *name*.” (xii. 4.) Again: “O Jehovah, we have waited for thee; the desire of our soul is to thy *name*, and to the remembrance of thee: By thee only will we make mention of thy *name*.” (xxvi. 8, 13.) Again: “From the rising of the sun shall he call upon my *name*.” (xli. 25.) And in Malachi: “From the rising of the sun even unto the going down of the same, my *name* shall be great among the Gentiles: and in every place incense shall be offered unto my *name*, and a pure offering: for my *name* shall be great among the nations.” (i. 11.) And 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.) And in Micah: “All people walk in the name of their God, and we will walk in the *name* of Jehovah our God.” (iv. 5.) And in Moses: “Thou shalt not take the *name* of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his *name* in vain.” (Deut. vi. 11.) Again: “At that time Jehovah separated the tribe of Levi, that they should minister and bless in the *name* of Jehovah.” (Deut. x. 8.) Again: “They shall worship Jehovah in one place, where He shall place his *name*.” (Deut. xii. 5, 11, 13, 14, 18, 26; xvi. 2, 6, 11, 15, 16.) “Where he shall place his name,” denotes where there shall be worship from the good of love and the truths of faith. This was done at Jerusalem, and therefore by Jerusalem is signified the church as to doctrine and worship.^g Inasmuch as by the name of Jehovah or of the Lord, in the spiritual sense, is signified all worship from the good of love

^e What is here signified by houses, brethren, sisters, father, mother, wife, children, and lands, which are to be left for the name of the Lord, may be seen in the *Arcana Caelestia*, n. 10, 490.

^f *A. C.*, n. 3004, 3005, 3009, 5502.

^g As may be seen in the small work concerning the *New Jerusalem and its Doctrine*, n. 6.

and the truths of faith, therefore, in the supreme sense, by the name of Jehovah is understood the Lord as to his Divine Human Principle, because that from his Divine Human Principle proceeds the all of love and of faith. That the Lord, in the supreme sense, is understood by the name of Jehovah, is manifest in John, where Jesus said, "Father, glorify thy *name*." Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." (xii. 28.) And in Isaiah: "I will give thee for a covenant of the people, for a light of the Gentiles. I am Jehovah, that is my *name*, and my glory will I not give to another." (xlii. 6, 8); the coming of the Lord is here treated of. Again, in Jeremiah: "Behold the days come, saith Jehovah, that I will raise unto David a righteous branch, and a king shall reign, and this is his *name* whereby he shall be called, Jehovah, our rightcousness." (xxiii. 5, 6.) Hence it is manifest what is understood in the Lord's prayer by the words "hallowed be thy *name*," (Matt. vi. 9); namely, that the Divine Human Principle of the Lord is to be accounted holy, and to be worshipped. Inasmuch as the name of Lord signifies such things, it plainly appears what is understood by the following passages. In John it is said, "He calleth his own sheep by their *name*." (x. 3.) And in Luke: "Rejoice because your *names* are written in heaven." (x. 20.) And in the Apocalypse: "Thou hast a few *names* even in Sardis." (iii. 4.) He who does not know what name signifies in the Word cannot possibly know how these words are to be understood in Matthew: "He that receiveth a prophet in the *name* of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the *name* of a righteous man, shall receive a righteous man's reward; and whosoever shall give to drink unto one of these little ones a cup of cold water only in the *name* of a disciple, verily I say unto you, he shall in nowise lose his reward." (x. 41, 42.) To receive a prophet in the name of a prophet, a righteous man in the name of a righteous man, and to give drink in the name of a disciple, signifies, to love truth for the sake of truth, good for the sake of good, and to exercise charity from the faith of truth; for by a prophet is signified truth, by a righteous man is signified good, and by a disciple is signified good from truth; and to give to drink of cold water is to exercise charity from obedience; to do these acts in the name of such characters, denotes for the sake of their quality, thus for the sake of those things. Who would ever have understood these things, unless it were known what name signifies? To love and to do truth for the sake of truth, and good for the sake of good, is to be affected with truth and good for their own sake, and not for the sake of selfish fame, honour and gain: the former affection of truth and good is an affection truly spiritual; but the affection of truth and good for the sake of selfish fame, honour, and gain, is an

affection merely natural. And inasmuch as they who love truth and good for their own sake, or because they are truth and good, are in the spiritual affection of truth and good; therefore it is said, that they shall receive the reward of a prophet and of a righteous man; by which is meant, that they are in the spiritual affection of truth and good, which affection has its reward in itself, because it has heaven in itself.^h

103. *And hast not fainted.*—That hereby is signified, as far as they were able, appears from the signification of not fainting, when predicated of those who study the knowledges of truth and good, as denoting, as far as they are able; for in what now follows, a life according to those knowledges is treated of: they who are in such a life advance further, and do not faint; but they who are as yet in knowledges alone, advance as far as they are able, not having as yet the light of life, whence comes all vigour.

104. *Nevertheless I have somewhat against thee, that thou hast left thy first charity.*—That hereby is signified that they do not make the life, such as pertains to those who live in the beginning of the church, the essential of knowledges, appears from the signification of first love (or charity), as denoting a life according to the knowledges of good and truth, such as pertains to those who are in the beginning of the church, concerning which we shall speak presently, and from the signification of leaving that love (or charity), as denoting that it is not made the essential of knowledges; for they who study the knowledges of truth and good, and believe that they shall be saved thereby, make knowledges and not life the essential, when yet a life according to knowledges is the essential. But as this essential of the church and of salvation is treated of in what now follows, more shall be said concerning it. The reason why love denotes life, is, because all life, according to the precepts of the Lord in the Word, is called love (or charity), wherefore to exercise love (or charity) is to live according to those precepts.ⁱ The life of the church in its commencement is here understood by the terms first charity, for every church begins from love (or charity),

^h That the felicity of heaven is in the affection of loving and doing truth and good, without regarding reward as an end, thus for the sake of truth and good, may be seen in the *Arcana Cælestia*, n. 6388, 6478, 9174, 9984. That a prophet signifies one who teaches truth, thus also, abstractedly, the truth which is taught, see n. 2534, 7269. That a righteous man signifies the good of love to the Lord, n. 2235, 9857. That a disciple signifies good from truth, which is the good of charity, n. 2129, 3354, 3440, 3858, 6397. That to give to drink is to instruct in goods and truths of faith, and thus to exercise charity, n. 3069, 3772, 4017, 4018, 8652, 9412; and that name signifies the quality of a thing, n. 144, 145, 1754, 1896, 2009, 3237: hence the name of Jehovah, or of the Lord, signifies all quality by which he is worshipped, n. 2724, 3006, 6674, 9310.

ⁱ That this is the case may be seen in the *Doctrine of the New Jerusalem*, in the article concerning love towards or neighbour, or charity, n. 84—106; and in the work concerning the *Last Judgment*, n. 33—39.

and declines successively from it to faith alone, or to meritorious works.^k

➤ 105. *Remember therefore whence thou art fallen; and repent, and do the first works.*—That hereby is signified the remembrance of former things, and hence that they have deviated from the truth, and that the good of life of the commencing church may come into mind, appears from the signification of “remember,” as here denoting remembrance of former things; and from the signification of “whence thou art fallen,” as denoting deviation thence, thus deviation from the truth; and from the signification of “repent,” as denoting that it should come into mind; and from the signification of “do the first works,” as denoting the good of life of the commencing church.^l That a life according to knowledges is the essential of the church, and not knowledges without a life according to them, may appear to every one who examines the subject; for knowledges, so long as there is not a life according to them, reside only in the memory, and so long as they reside only there, they do not affect the interiors of the man; for the memory is given to man to be a receptacle, from which may be taken such things as are serviceable to his life, and they are serviceable to his life, when he wills them and does them. The whole spirit of man is nothing else but his will, wherefore man, when he becomes a spirit, cannot resist anything which is not against his will, for he wholly strives to enter into it. That this is the case is perfectly well known in the spiritual world, and I have also occasionally seen the experiment made, whether a spirit could do anything against his own will, from which he exists, and it was found that he could not; hence it appeared evident, that it is the will of man which forms his spirit, and that the spirit of man, after he leaves the body, is his will. Whether we say the will, or the love, it is the same thing, for what a man loves, this he wills; wherefore also, whether we say that the spirit of man cannot resist

^k Concerning which circumstance, and concerning charity, see what is said in the *Arcana Cœlestia*, namely, that every church commences from charity, but that in process of time it declines from it, n. 494, 501, 1327, 3773, 4649: and thus to falsities derived from evil, and at length to evils, n. 1834, 1835, 2910, 4683, 4689; commonly to faith alone, n. 1834, 1835, 2231, 4683, 8094. The comparison of the beginning and the decreasing of the church, with the rising and setting of the sun, n. 1837; and with the infancy and old age of man, n. 10, 134: that the church is not in man, until the knowledges of good and truth are implanted in the life, n. 3310: that charity constitutes the church, n. 809, 916, 1798, 1799, 1844, 1894: that the internal of the church is charity, n. 4766, 5826: that the church would be one, and not many as at this day, if all were regarded from charity, although they may differ as to doctrinals of faith, and as to rituals of worship, n. 1286, 1316, 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3451: that the worship of the Lord consists in a life of charity, n. 8254, 8256: that the quality of worship is according to the quality of charity, n. 2190.

^l That works denote all those things of the life which proceed from love and faith, may be seen, n. 98; and that first works, which are of charity, denote such as are of the commencing church, may be seen just above, n. 104.

his will, or say that he cannot resist his love, is the same thing. The knowledges of good and truth, before they enter the will or love of man, avail nothing at all to salvation, because they are not in the man, but out of him; nevertheless knowledges are necessary, inasmuch as without them man can know nothing concerning the spiritual life, and he who knows nothing concerning it, cannot become spiritual; for that which a man knows, he can think, will, and do, but not that which he does not know; but, if knowledges enter no deeper into man than into his memory, and thence into his thought, they do not affect him, consequently they do not save him. It is at this day believed by many in the world, especially by those who make faith alone the essential of the church, that to know doctrinals, and from science to believe that they are true, saves man, however he may live; but I can assert, that no one is saved by those things alone. I have seen several, even the most learned, cast into hell; but those, on the other hand, who have lived according to the knowledges of truth and good from the Word, I have seen elevated into heaven; hence it is evident that knowledges alone avail nothing, but a life according to them, and that knowledges only teach man how he ought to live. To live according to the knowledges of truth and good, is to think that a man ought to act in such a manner, and no other, because it is commanded by the Lord in the Word. When man thinks from the Word, and thence wills and does, then he becomes spiritual; but it is necessary for those who are within the church, to believe in the Lord, and when they think concerning Him, to think of his Divinity in his Humanity, inasmuch as from his Divine Humanity proceeds the all of charity and faith.

106. *Or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.*—That hereby is signified, if not, that it is certain heaven will not be given to them, appears from the signification of coming quickly, as denoting for certain; that quickly denotes certain, may be seen above, n. 7; and from the signification of candlestick, as denoting the church and heaven, concerning which also see above, n. 62. Hence, to remove the candlestick out of its place, denotes to separate from the church and heaven, or that heaven is not given to them.^m

107. *But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate.*—That hereby is signified aversion, derived from the divine being, in regard to those who separate good from truth, or charity from faith, from which there is no life, appears from the signification of “this thou hast, that thou hatest,” as denoting aversion; the reason why it denotes aversion derived from the divine being, is, because it is

^m That heaven is not given to those who are in knowledges alone, and not in a life according to them, may be seen above, n. 104.

said, which I also hate; and from the signification of works, as denoting things which pertain to the mind, whence works proceed;ⁿ and from the signification of the Nicolaitanes, as denoting those who separate good from truth, or charity from faith, they who do this being without life. The reason why they who separate charity from faith are without life, is, because all spiritual life is of charity, and none of faith separated from charity; for to know and to think pertain to faith, but to will and to do pertain to charity. They who separate charity from faith, cannot possibly know what constitutes heaven and the church with man, thus what constitutes spiritual life, inasmuch as they do not think within themselves, but without themselves. To think without themselves, is to think only from the memory; for the memory is without the man, being as it were a court, through which there is an entrance into the house and its inner chambers. Moreover, heaven cannot flow into the thought which is without man, for it flows into those things which are within man, and through them into those things which are without him; hence it is, that they cannot be instructed in what constitutes heaven and the church, or life eternal, for everyone is instructed from heaven, or through heaven from the Lord, concerning such things as pertain to life eternal, thus through the medium of his life, or through his soul and heart. He who believes that they can be in the knowledges of truth, who separate charity from faith, is much deceived, for they apprehend all things from themselves, and nothing from heaven; and the things which a man apprehends from self, and not from heaven, are falsities, because he thinks in darkness, and not in the light; all light, in such things as pertain to the church, must come from heaven. There are indeed in the church several who say that charity is the essential of the church, and not faith separate; but to say it and believe it, and not to live the life of charity, is only to say that it is, and not to make it the essential; wherefore they are in the same situation with those who say that faith is the essential, for with them charity is of faith alone, and not of the life, wherefore neither can they be enlightened. In the spiritual world there appears with such somewhat snowy, as it were of light; but that light, from which the snowy appearance is derived, is natural, which is of such a quality, that at the influx of the light of heaven, which is spiritual, it is changed into darkness: these dwell to the left in the spiritual world, almost in the angle of the north and west; no one is intelligent, but according as he applies the knowledges of truth and good to his life. All they who are in the knowledges of truth and good, and not in the good of life according to them, can live a moral life equally with those who are in knowledges, and thereby in the good of life; but their moral

ⁿ Concerning which see above, n. 98.

life is natural, and not spiritual, inasmuch as in their life they do not live sincerely, justly, and well, from a principle of religion, and they who do not live well from a principle of religion, cannot be conjoined with heaven, for religion makes man spiritual, and conjoins him with the angels, who are merely spiritual. To live well from a principle of religion, is to think, to will, and to do a thing, because it is so required in the Word, and because the Lord has commanded it; but not to live from a principle of religion, is to think, will, and act, only on account of civil and moral laws. Persons of the latter description, inasmuch as they have respect to nothing else but to these laws, conjoin themselves only with the world, for which those laws were made; but those of the former description have respect to the Lord, and thence conjoin themselves to Him. The reason why the Gentiles are saved, is solely from this circumstance, that in their life they have respect to religion, thinking and saying, that such and such things are to be done, because they are in agreement with the laws of their religion, and such and such are to be left undone, because they are against those laws, thus against the divine being; and when they thus think, and thence act, they are imbued with spiritual life, which is of such a nature with them, that they afterwards receive truths in the spiritual world, in preference to those Christians who think nothing from the Word, or from the doctrine of the church, which is from the Word, in what they are doing. They who do not think from religion, because they are not spiritual, have no conscience; wherefore if their external bonds, which are imposed by the fear of the law and of the loss of reputation, were removed, they would rush into every enormity; but, on the other hand, if the external bonds, which are fear of the law and of the loss of reputation, were taken away from those who think from religion, they would still act justly, uprightly, and well, for they fear God, and are kept in a life of obedience and charity by influx out of heaven from the Lord, to whom they are conjoined. The reason why they who separate charity from faith, are called Nicolaitanes, is principally from the sound of that expression in heaven, for it sounds from truth or faith, and not from good or charity.^o

108. *He that hath an ear, let him hear what the Spirit saith unto the churches.*—That hereby is signified that he who understands should hearken to what Divine Truth proceeding from the Lord teaches, and says to those who are of his church, appears from the signification of “he who hath an ear let him hear,” as denoting that he who understands should hearken or obey.^p These words, namely, “He that hath an ear let him

^o That from expressions in the Word, it may be known whether they involve good or truth, thus also whether they involve one separate from the other, may be seen in the work concerning *Heaven and Hell*, n. 241.

^p That to hear denotes to understand and to do, or to hearken, may be seen

hear what the Spirit saith unto the churches," are said to each of the churches, in this case to the church of Ephesus, and afterwards to the church of Smyrna, v. 11; to the church in Pergamos, v. 17; in Thyatira, v. 29; in Sardis, chap. iii. v. 6; in Philadelphia, v. 13; and of the Laodiceans, v. 22; that everyone who is of the church, may know, that to know and understand the truths and goods of faith, or doctrinals, and also the Word, does not constitute the church, but to hearken, that is, to understand and to do, constitutes the church; for this is signified by the words, "he that hath an ear let him hear what the Spirit saith unto the churches," because this constitutes the church, and forms heaven with man, and not knowing and understanding, without doing; therefore the Lord also occasionally uses the same words, "He who hath an ear to hear let him hear," (as in Matt. xi. 15; xiii. 43; Mark iv. 9, 23; vii. 16; Luke viii. 8; xiv. 35). In the Apocalypse it is added, "What the Spirit saith unto the churches," because by this is signified, what Divine Truth teaches and says to those who are of the church, or what is the same thing, what the Lord teaches and says, for all divine truth proceeds from Him;² therefore also the Lord himself did not use the words, "What the Spirit saith," because he himself was the Divine Truth who said it. That to know and understand truths divine, does not constitute the church and form heaven with man, but to know, to understand, and to do, the Lord teaches openly in very many passages, as in Matthew: "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, and everyone that heareth these sayings of mine and doeth them not shall be likened unto a foolish man." (vii. 24, 27.) Again: "He that received seed into good ground, is he that heareth the Word, and understandeth it, which also beareth fruit." (xiii. 23.) And in Luke: "Whosoever cometh to me and heareth my sayings, and doeth them, I will shew you to whom he is like. He is like a man which built a house, and laid the foundation on a rock. But he that heareth and doeth not, is like a man that without a foundation built a house upon the earth." (vi. 47, 48, 49.) Again: "My mother and my brethren are they who hear the Word of God and do it" (viii. 21); besides in many other passages. In these passages, to hear simply signifies to hear, which is to know and to understand; to hear also, in common discourse, has this signification when a man is said to hear anything, but it signifies both to understand and to do, when

above, n. 14; and from the signification of the Spirit, in this case the Spirit of God, as denoting Divine Truth proceeding from the Lord, concerning which see the *Arcana Cœlestia*, n. 3704, 5307, 6788, 6982, 6993, 7004, 7499, 8302, 9199, 9228, 9229, 9270, 9407, 9818, 9820, 10,330; and from the signification of the churches, as denoting those who are in truths from good, or in faith from charity, thus who are of the church, for no others are of the church.

² See the work concerning *Heaven and Hell*, n. 13, 133, 138, 139.

he is said to give ear, or to be attentive, so also when he is said to hearken. Moreover, they who separate life from faith, are like those of whom the Lord speaks in Matthew: "Seeing they see not, and hearing they hear not, neither do they understand." (xiii. 13, 14, 15; Ezek. xii. 2.)

109. *To him that overcometh will I give to eat of the tree of life.*—That hereby is signified, that he who receives in the heart shall be filled with the good of love, and thence with celestial joy, appears from the signification of overcoming, as denoting to receive in the heart, concerning which we shall treat frequently; and from the signification of eating, as denoting to appropriate, and to be conjoined;^r and from the signification of the tree of life, as denoting the good of love, and thence celestial joy, concerning which also we shall speak presently. The reason why to overcome denotes to receive in the heart, is, because every one who is about to receive spiritual light, must fight against the evils and falsities of his natural life, and when he overcomes them, then goods and truths, which are of the spiritual life, are received in the heart;^s wherefore to receive goods and truths in the heart, is to do them from the will or love; this is what is understood by overcoming. The reason why the tree of life signifies the good of love, and thence celestial joy, is, because trees signify such things as are with man in his interiors, which pertain to his mind [mens], or his mind [animus], the boughs and leaves those things which pertain to the knowledge of truth and good, and the fruits the goods of life themselves. This signification of trees originates in the spiritual world, for in that world there appear trees of all kinds; and these trees correspond to the interiors of the minds of angels and spirits; beautiful and fruitful trees to the interiors of those who are in the good of love, and thence in wisdom; trees less beautiful and fruitful to those who are in the good of faith; but trees bearing leaves only, and without fruits, to those who are only in the knowledges of truth; and trees of a dismal hue, with malignant fruits, to those who are in knowledges and in evil of life; but to those who are not in knowledges, and in evil of life, there do not appear trees, but instead thereof stones and sands. These appearances in the spiritual world actually flow from correspondence, for the interiors of the mind of the inhabitants of the world are by such effigies presented actually before their eyes.^t Hence it is, that trees are so often mentioned in the Word, by which are sig-

^r Concerning which see *A. C.*, n. 2187, 2343, 3168, 3813, 5643.

^s To receive in the heart is to receive in the will and love, for the heart in the Word signifies the will and love, as may be seen *A. C.*, n. 2930, 3313, 7542, 8910, 9050, 9113, 10,336.

^t These things may be better seen from two articles in the work concerning *Heaven and Hell*; in the first where the correspondence of heaven with all things of the earth is treated of, n. 103—115; and in the other, where representatives and appearances in heaven are treated of, n. 170—176, and n. 177—190.

nified those things which pertain to the mind of man; and hence also it is, that in the first chapters of Genesis, two trees are said to have been placed in the garden of Eden, one of which was called the tree of life, and the other the tree of knowledge: by the tree of life there mentioned is signified the good of love to the Lord, and thence celestial joy, which they possessed who then composed the church, and who are understood by the man and his wife; and by the tree of knowledge is signified the delight of knowledges, without any other use than to be accounted learned, and to acquire the fame of erudition, solely for the sake of honour or gain. The reason why the tree of life also signifies celestial joy, is, because the good of love to the Lord, which is specifically signified by that tree, has in itself celestial joy.^u That trees, which are so often mentioned in the Word, signify the interiors of the mind of man, and the things which are upon trees, as the leaves and fruit, such things as are derived from them, is evident from the following passages: "I will give in the desert the cedar, the schittah tree, and the myrtle, and the oil tree; I will set in the wilderness the fir tree, the pine, and the box." (Isa. xxi. 19) The establishment of the church is there treated of: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary." (Isa. lx. 13.) "Let all the trees of the field know that I, Jehovah, humble the lofty tree, and exalt the humble tree, cause the green tree to become dry, and make the dry tree to bud." (Ezek. xvii. 24.) "Behold, I will kindle a fire in thee, and it shall consume every green tree in thee, and every dry tree." (Ezek. xx. 47.) "The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, all the trees of the field are withered, because joy is withered away from the sons of men." (Joel i. 12.) "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of the trees was burnt up." (Rev. viii. 7.) "I saw, and behold a tree in the midst of the earth, and the height thereof was great, the leaves thereof were fair, and the fruit thereof much, and in it was food for all." (Dan. iv. 10, 12.) Inasmuch as trees in general signify such things as pertain to man, and constitute the interiors of his mind, and thus the spiritual things which are of the church, and both the one and the other are various, therefore so many species of trees are mentioned, and every species signifies somewhat different." Moreover the things which are upon trees, as

^u See the work concerning *Heaven and Hell*, n. 395—414, and the *Doctrine of the New Jerusalem*, n. 230—239.

^v What the various species signify is shewn in the *Arcana Caelestia*, as what is signified by the oil tree, n. 9277, 10,261; what by the cedar, n. 9472, 9486, 9528 9715, 10,178; what by the vine, n. 1069, 5113, 8375, 6378, 9277; what by the fig, n. 217, 4231, 5113, and so forth.

leaves and fruits, signify such things as pertain to man; leaves signify the truths pertaining to him, and fruits the goods, as in the following passages: "He shall be as a *tree* planted by the waters, and that spreadeth out her roots by the river; her *leaf* shall be green; neither shall cease from yielding *fruit*." (Jer. xvii. 8.) "And by the river upon the bank thereof, on this side and on that side ascendeth the *tree* of food, whose *leaf* falleth not off, nor is its *fruit* consumed; it springeth again in its months, because its waters issue out of the sanctuary, whence its *fruit* is for food, and its *leaf* for medicine." (Ezek. xlvii. 12.) "In the midst of the street of it, and on either side of the river was there the *tree* of life bearing twelve *fruits*, and yielded her *fruit* every month, and the *leaves* of the *tree* are for the healing of the nations." (Rev. xxii. 2.) "Blessed is the man whose delight is in the law; he shall be like a *tree* planted by the rivers of water, that bringeth forth his *fruit* in his season, his *leaf* also shall not wither." (Psalm i. 3.) "Be not afraid, for the *tree* shall bear her fruit, the fig tree and the vine shall yield their strength." (Joel ii. 22.) "The *trees* of Jehovah are full of sap, the cedars of Lebanon which He hath planted." (Psalm civ. 16.) Praise Jehovah, ye fruitful *trees*, and all cedars." (Psalm cxlviii. 9.) Because fruit signified the goods of life with man, therefore in the Israelitish church, which was a representative church, it was commanded that the fruits of trees, like the men themselves, should be circumcised, concerning which it is thus written: "And when ye shall come into the land, and shall have planted all manner of *trees* for food, then ye shall count the fruit thereof *uncircumcised*; three years shall it be *uncircumcised* unto you: it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy, the praises of Jehovah. And in the fifth year shall ye eat of the fruit thereof." (Levit. xix. 23, 24, 25.) Because the fruits of the tree signified goods of life, therefore also it was commanded, "That in the feast of the tabernacles they should take the *fruit* of the goodly *trees*, and the boughs, and should rejoice before Jehovah, and thus they should keep the feasts." (Levit. xxiii. 40, 41); for by tabernacles were signified the goods of celestial love, and thence holy worship.^w Inasmuch as fruits signified the goods of love which are the goods of life, therefore it was amongst the blessings, that the tree of the field should give its fruit, (Levit. xxxv. 4, 20.) And therefore also it was ordained, that when any city was besieged, that they should not lay the axe to any tree of *good fruit*. (Deut. xx. 19, 20.) From these considerations it plainly appears that by fruits are signified the goods of love, or what is the same, goods of life, which are also called works, as

^w See n. 414, 1102, 2145, 2152, 3312, 3391, 10,545; and that by the feast of tabernacles was signified the implantation of that good or love, n. 9296.

likewise what is meant in these passages in the Evangelists: "And now also the axe is laid unto the root of the trees; every tree which bringeth not forth good fruit is hewn down and cast into the fire." (Matt. iii. 10; vii. 16—21.) "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by its fruit." (Matt. xii. 33; Luke vi. 43, 44.) "Every branch in me that beareth not fruit he taketh away: but every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John xv. 2—8.) "A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. Then saith he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?" (Luke xiii. 6—20.) "And when he saw a fig tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away." (Matt. xxi. 19; Mark xi. 13, 14, 20.)

* By the fig tree is signified the natural man and his interiors, and by the fruit his goods.^z Hence it is manifest what is signified by the tree withering away, because the Lord found on it leaves only, and no fruit. All these passages are adduced, that it may be known what is signified by the tree of life in the midst of the paradise of God, namely, that it signifies the good of love proceeding from the Lord, and celestial joy thence derived.

110. Which is in the midst of the paradise of God.—That hereby is signified, that all knowledges of good and truth in heaven and in the church, look hither and hence proceed, appears from the signification of the midst, as denoting the centre to which all things in the circumference look, and from which they proceed; concerning which, see above, n. 97: and from the signification of paradise, as denoting the knowledges of good and truth, and intelligence thence derived.^y And because those things are signified by paradise, therefore by the paradise of God is signified heaven, and because heaven is thereby signified, the church also is signified, for the church is the heaven of the Lord in the earths, which are called the paradise of God, because the Lord is in the midst thereof, and from Him is all intelligence and wisdom. Inasmuch as it has not hitherto been known, that all things in the Word are written by correspondences, and hence that spiritual things are involved in the most minute things which are there related, it is believed that by the paradise which is treated of in the second chapter of Genesis, is understood a paradisaical garden, whereas no terrestrial paradise is there understood, but a celestial paradise, which they

^z See *A. C.*, n. 217, 4231, 5113; but leaves signify knowledges, n. 885.

^y Concerning which see *A. C.*, n. 100, 108, 1588, 2702, 3220.

possess, who are in intelligence and wisdom from the knowledges of good and truth.^c Hence it appears, not only what is signified by paradise or the garden of Eden, but also by the paradises or gardens of God mentioned in other parts of the Word, as in Isaiah: "Jehovah shall comfort Zion, he will comfort all her waste places, and he will make her wilderness into Eden, and her desert into the garden of Jehovah: joy and gladness shall be found therein" (li. 3.) And in Ezekiel: "Thou hast been in Eden, the garden of God; every precious stone thy covering." (xxviii. 13.) These things are said concerning Tyre, because by Tyre in the Word is signified the church which is grounded in the knowledges of truth and good, and thence in intelligence.^a Again: "Behold, Ashur a cedar in Lebanon. The cedars have not hid it in the garden of God; nor any tree in the garden of God was equal to it in beauty. I have made it beautiful by the multitude of its branches; and all the trees of Eden in the garden of God, envied it" (xxxii. 3, 8, 9.) By Ashur or Assyria in the Word are understood those who are made rational by the knowledges of good and truth, thus whose minds are illuminated from heaven.^b Something shall here be said to explain, how it is to be understood that all knowledges of good and truth have respect to the good of love to the Lord, and also that they thence proceed, which things are signified by these words: "To him that overcometh, will I give to eat of the tree of life which is in the midst of the paradise of God." The good of love to the Lord is the Lord himself, inasmuch as the Lord is in the good of his own love with man, with spirits, and with angels. That all knowledges of good and truth have respect thereto, or to the Lord, is known to the Christian church; for the Doctrine of the church teaches, that without the Lord there is no salvation; and likewise, that all salvation is in the Lord; knowledges of good and truth, or doctrinals from the Word, teach how man may come to God, and be conjoined to him.^c Hence it may readily be seen, that all things which the church teaches from the Word, have respect to the Lord and to love to him, as the end to which they are all directed. That all knowledges of good and truth or doctrinals from the Word proceed from the Lord, is also known in the church, for it is taught in the church, that the all of love and of faith is from heaven, and that nothing thereof is from man; and also that no one can love God, and believe in him, from himself. To love God, and to

^a See above, n. 109, and in the work concerning *Heaven and Hell*, n. 176, 185.

^b See the *Arcana Cœlestia*, n. 1201. That intelligence derived from knowledges is signified by Eden the garden of God, likewise by every precious stone was thy covering, see n. 114, 9863, 9865, 9868, 9873.

^c That Ashur denotes the rational principle of man, may be seen, *A. C.*, n. 119, 1186.

^d That no one can be conjoined to God unless from the Lord and in the Lord, may be seen in the *Doctrine of the New Jerusalem*, 283, 296.

believe in him, involve all things which the church teaches, which are called doctrinals and knowledges, inasmuch as it is from these that he is loved and believed in. Love and faith are not granted to man without previous knowledges; for without knowledges man would be empty or void. From these considerations it follows, that as the all of love and of faith proceeds from the Lord, so likewise do all knowledges of good and truth which constitute and form love and faith proceed from him, inasmuch as all these knowledges look to the Lord, and proceed from him, and this is what is signified by the tree of life in the midst of the paradise of God; therefore all the trees in paradise are called trees of life, and trees of Jehovah. Thus in the Revelation they are denominated trees of life: "In the midst of the street of it, and on either side of the river, was there the *tree of life*, which bare twelve manner of fruits" (xxii. 2.) And trees of Jehovah in David: "The *trees of Jehovah* are full of sap, and the cedars of Lebanon which he hath planted" Psalm civ. 16.) Hence also it is manifest, that by the tree of life in the midst of paradise, is understood every tree there, that is, every man, in the midst of whom, that is, in whom, is the Lord. From these considerations, and those adduced in the preceding article, it may be known what is signified by its being said, that the Lord will give to him that overcometh to eat of the tree of life, which is in the midst of the paradise of God.

111. (Verses 8—11.) *And unto the angel of the church in Smyrna write, These things saith the First and the Last, who was dead and is alive. I know thy works, and tribulation, and poverty, but thou art rich; and I know the blasphemy of them that say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, it shall come to pass, that the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.*—"And unto the angel of the church of Smyrna write," signifies, for remembrance to those within the church, who are willing to understand the Word, and do not yet understand, and hence are as yet but little principled in the knowledges of truth and good, which nevertheless they desire in heart. "These things saith the First and the Last," signifies, the Lord who rules all things from the Divine Human Principle, from first principles by ultimates. "Who was dead and is alive," signifies, that he is rejected, and that nevertheless life eternal is from him. "I know thy works," signifies, love; "and tribulation," signifies, anxiety from the desire of knowing truths; "and poverty, but thou art rich," signifies, acknowledgment that they know nothing of themselves; "and the blasphemy of them that say

they are Jews and are not," signifies, invective from those who think themselves to be in the knowledges of good and truth, because they have the Word, and yet are not; "but are the synagogue of Satan," signifies, the doctrine of all falsities pertaining to them. "Fear none of those things which thou shalt suffer," signifies, not to grieve on account of such persceution. "Behold, the devil shall east some of you into prison," signifies, that they who are in falsities derived from evil, will attempt to deprive them of all truth from the Word; "that ye may be tried," signifies that thence there will be increase of the desire of truth: "and ye shall have tribulation ten days," signifies, that infestation, and thence temptation, will endure some time: "be thou faithful even unto death," signifies, permanenee in truths to the end; "and I will give thee a crown of life," signifies, wisdom, and thence eternal felicity. "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies, that he who understands should hearken to what Divine Truth proceeding from the Lord teaches and says to those who are of his church. "He that overeometh shall not be hurt of the second death," signifies, that he who remains in the genuine affection of truth to the end of his life in the world, shall come into the new heaven.

112. *And unto the angel of the church of Smyrna write.*— That hereby is signified for remembrance to those within the church who are willing to understand the Word, and do not yet understand, and hence are as yet but little principled in the knowledges of truth and good, which nevertheless they desire in heart, appears from the signification of writing as denoting for remembrance; see above, n. 95; and also from the signification of the angel of the church of Smyrna, as denoting those within the church who are willing to understand the Word, and do not yet understand, and hence are but little principled in the knowledges of truth and good, which, however, they desire in heart. That these are understood by the angel of the church of Smyrna, appears from the things which are written to that angel which now follow: for it cannot be known from any other source, who are understood by the angels of the several churches, than from the internal sense of the things written to them. In the things written to the angel of the church of Ephesus which are treated of above, are described those who are in the knowledges of truth and good, and not at the same time or not yet in a life according to them; and now they are described who are in the knowledges of truth and good, and at the same time in a life according to them; these latter therefore are they who are in the affection of truth from a spiritual origin, but the former are they who are in the affection of truth from a natural origin. In general there are affections of truth from two origins, namely, from a natural origin

and from a spiritual origin; they who are principled in the affection of truth from a natural origin, primarily regard themselves and the world, and hence are natural; but they who are principled in the affection of truth from a spiritual origin, primarily regard the Lord and heaven, and hence are spiritual. The affection or love of man looks either downwards or upwards: they who have respect to themselves and the world look downwards, but they who have respect to the Lord and to heaven look upwards; the interiors of the mind of man actually look to where his love or affection is, for his love determines them; and according to the determination of his interiors such is the man after death, and such he remains to eternity. To look downwards or upwards is to look from the love by the understanding, thus by those things which form and constitute the understanding, which are knowledges of truth and good. The reason why the first subject treated of in what is written to the angel of the church of Ephesus is concerning those within the church, who are in the knowledges of truth and good, and not at the same time or not as yet in a life according to them, thus concerning those who are in the affection of truth from a natural origin; and now, in what is written to the angel of the church of Smyrna, concerning those who are in the knowledges of truth and good, and at the same time in a life according to them, thus concerning those who are in the affection of truth from a spiritual origin, is, because the former is the first principle of the church, and the latter is the second; for no one can be introduced into the church, and formed for heaven, except by knowledges derived from the Word, without which man does not know the way to heaven, and without which the Lord cannot dwell with him. That without the knowledges of truth and good from the Word, no one can know anything concerning the Lord, concerning the angelic heaven, or concerning charity and faith, may be easily known; and that which a man does not know, he cannot think, and thus cannot will, therefore neither can he believe nor love; hence therefore it is evident, that man by knowledges learns the way to heaven. That without the knowledges of good and truth from the Word, the Lord cannot be present with man and lead him, is also known, for he who knows nothing concerning the Lord, concerning heaven, concerning charity and faith, his spiritual mind, which is the superior mind, and is intended to see by the light of heaven, is void and has nothing from the Divine Being in it, and yet the Lord cannot dwell with man, except in that which is his own pertaining to him, that is, in those things which are from him; hence it was said, that the Lord cannot dwell with man, unless he be principled in the knowledges of good and truth from the Word, and thence in the life thereof. From these considerations taken together it follows, that the natural man can by no means be-

come spiritual without the knowledges of truth and good from the Word. The reason why by the angel of the church of Smyrna are understood those within the church who are willing to understand the Word, and do not as yet understand, and hence are as yet but little principled in the knowledges of truth and good, which nevertheless they desire, is, because they are in the spiritual affection of truth, and they who are in the spiritual affection of truth, are also in the life of charity, for thence they have spiritual affection, inasmuch as there can be nothing spiritual in man but from charity: they who are in that affection study the Word, and desire nothing more than that they may understand it, and this because there are innumerable things therein which they do not understand, inasmuch as the Word in its bosom is spiritual, and this includes infinite arcana; therefore man whilst he lives in the world, and sees from the natural man, can be but little principled in the knowledges of truth and good, but only in common or general principles, in which nevertheless may be implanted innumerable things when he comes into the spiritual world or heaven. The man who is in the affection of truth from a spiritual origin then knows much more than he knew before; for the common knowledges, which pertain to him are, as it were, vessels which can be filled with many things, and which actually are filled, when he comes into heaven. That this is the case, may appear from this circumstance alone, that all the angels who are in heaven are from the human race, and nevertheless their wisdom is such as can only be described by things inexpressible and incomprehensible, as is well known.^d The above filling with intelligence and wisdom is what is understood by the words of the Lord in Luke: "Good measure, pressed down and shaken together, and running over, shall men give into your bosom" (vi. 38); and in Matthew: "Whosoever hath, to him shall be given, and he shall have more abundance." (xiii. 12; xxv. 29.) And in Luke: "The Lord said to the servant, who from the pound given to him, acquired ten pounds, Because thou hast been faithful in a very little, have thou authority over ten cities." (xix. 16, 17.) By ten is there signified what is much and full, and by cities intelligence and wisdom.^e

113. *These things saith the first and the last.*—That hereby is signified the Lord, who rules all things from the Divine Human Principle, from first principles by ultimates, appears from the signification of the first and the last, when predicated of the

^d That the angels of heaven are from no other source than the human race, may be seen in the work concerning *Heaven and Hell*, n. 311—317; and in the small work concerning *The Last Judgment*, n. 14—22.

^e That ten signify much and full, may be seen *A. C.*, n. 1988, 3107, 4638; and that cities signify those things which are of intelligence and wisdom, n. 2450, 2712, 2943, 3216, 3584, 4492, 4493, 5297.

Lord, as denoting his ruling all things from first principles by ultimates.^f That it is the Lord as to his Divine Human Principle, who, in this passage and those that follow, speaks to the angels of the churches, may appear from the preceding chapter, in which similar things are said concerning the Son of Man, and the Son of Man is the Lord as to his Divine Humanity.^g This is very evident from comparing the passages together; for in the preceding chapter the Son of Man is described as being seen in the midst of the golden candlesticks, "having in his right hand seven stars." (v. 13, 16.) The same things are premised in what is written to the angel of the Church of Ephesus in these words, "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks," (v. 1, of this chapter.) In the preceding chapter the Son of Man is thus described: "I am the First and the Last; I am He that liveth, and was dead; and behold, I am alive for evermore." (v. 17, 18.) These things are here premised in what is written to the angel of Smyrna, in these words: "These things saith the First and the Last, who was dead and is alive." (v. 8.) In the preceding chapter the Son of Man is thus described: "Out of his mouth went a sharp two-edged sword" (v. 16), which is also premised in what is written to the angel of the church in Pergamos, in these words: "These things saith He who hath the sharp two-edged sword." (v. 12.) In the preceding chapter the Son of Man is described as having eyes like a flame of fire, and feet like to fine brass as if they burned in a furnace" (v. 14, 15); which things are premised in what is written to the angel of the church in Thyatira, in these words: "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass." (v. 18.) Similar things are premised in what is written to the angels of the other three churches, concerning which we shall treat in the following chapter; from which considerations it is evident, that it is the Son of Man who says the things which are written to the churches; and inasmuch as by the Son of Man is meant the Lord as to his Divine Humanity,^h it follows that all the things which are written to the churches are from the Divine Humanity of the Lord; and hence it also follows, that the Divine Humanity is the all in all of the church, as it is the all in all of heaven. Here also, by his being styled the First and the Last, is signified, that the Lord from his Divine Humanity rules all things from first principles by ultimates.ⁱ And inasmuch as the Lord is the all in all of heaven, he is also the

^f Concerning which see above, n. 41.

^g As may be seen above, n. 63.

^h As was shewn above, n. 63.

ⁱ That the Lord as to his Divine Humanity is the all in all of heaven, may be seen in the work concerning *Heaven and Hell*, n. 7—12, and n. 78—86, and other places.

all in all of the church, for the church is the kingdom of the Lord in the earths. This I can assert, that no one who is within the church, and does not acknowledge the Divinity of the Lord in his Humanity, can enter into heaven: to acknowledge the Divinity of the Lord in his Humanity, is to think of his Divinity when his Humanity is thought of. The reason why he should thus be thought of, is, because the whole heaven is from his Divine Human Principle.^k

114. *Who was dead and is alive.*—That hereby is signified that he is rejected, and nevertheless that life eternal is from him, appears from the signification of being dead, when predicated of the Lord, as denoting to be rejected,^l and from the signification of living, as denoting that life eternal is from him.^m The Lord is said to be rejected, when he is not approached and worshipped, and also when he is approached and worshipped only as to his human principle, and not at the same time as to his divine; wherefore at this day he is rejected by those within the church who do not approach and worship him, but pray to the Father to have compassion on them for the sake of the Son, when notwithstanding no man, or angel, can ever approach the Father, and immediately worship him, for the divinity is invisible, with which no one can be conjoined in faith and love; for that which is invisible does not fall into the idea of thought, nor, consequently, into the affection of the will; and what does not fall into the idea of thought, does not fall into the faith, for what pertains to the faith must be an object of thought: so likewise what does not enter into the affection of the will, does not enter into the love, for the things which pertain to the love must affect the will of man, as all the love which man has resides in the will.ⁿ But the Divine Human Principle of the Lord falls into the idea of the thought, and thus into faith, and thence into the affection of the will, or into the love; hence it is evident, that there is no conjunction with the Father unless from the Lord, and in the Lord. This the Lord himself teaches very clearly in the Evangelists; as in John; “No one hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath brought him forth to view.” (i. 18.) Again: “Ye have neither heard his voice at any time, nor seen his shape.” (v. 37.) And in Matthew: “Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.” (xi. 27.) And in John: “I am the way, and the Truth, and the Life, no man cometh unto the father but by Me.” (xiv. 6.) Again: “If ye had known Me, ye should have

^k As may be seen explained in the work concerning *Heaven and Hell*, from beginning to end. See also above, n. 10, 49, 52, 82.

^l Concerning which see above, n. 83.

^m Concerning which see also above, n. 84.

ⁿ See the *Doctrine of the New Jerusalem*, n. 28—35.

known my Father also; he that hath seen Me hath seen the Father; believest thou not that I am in the Father, and the Father in Me? believe me, that I am in the Father, and the Father in Me." (xiv. 7—11.) "I and my Father are one." (x. 30, 38.) Again: "I am the vine, ye are the branches; without Me ye can do nothing." (xv. 5.) Hence it is plain, that the Lord is rejected by those within the church, who immediately approach the Father, and pray to him to have compassion for the sake of the Son; for these cannot do otherwise than think of the humanity of the Lord, as of the humanity of another man, thus not at the same time of his Divinity in the humanity, and still less of his Divinity conjoined with his humanity, as the soul is conjoined with the body, according to the doctrine universally received in the Christian world.^(o) Who, in the Christian world, that acknowledges the Divinity of the Lord is willing that this acknowledgment should be such as to place his divine principle out of his human; when nevertheless to think of the human principle alone, and not at the same time of the divine in the human, is to view them separate, which is not to view the Lord, nor both as one person, when yet the doctrine received in the Christian world is, that the Divinity and Humanity of the Lord make not two persons but one person? They who constitute the church at this day do, indeed, think concerning the divine principle of the Lord in his human, when they speak from the doctrine of the church, but altogether otherwise when they think and speak with themselves without that doctrine: but let it be known, that man is in one state when he thinks and speaks from doctrine, and in another when he thinks and speaks without it. Whilst man thinks and speaks from doctrine, his thought and speech are from the memory of his natural man; but when he thinks and speaks out of doctrine, his thought and speech are then from his spirit; for to think and speak from the spirit, is to think and speak from the interiors of his mind, wherefore, what he thence speaks is his real faith. The state of man also after death becomes such as were the thought and speech of his spirit with himself out of doctrine, and not such as were his thought and speech from doctrine, if the latter has not made one with the former. That man has two states as to faith and love; one whilst he is in doctrine, and another when he is out of doctrine; but that the state of his faith and love out of doctrine saves him, and not the state of his speech concerning faith and love when derived from doctrine, unless the latter makes one with the former, is unknown to man, when yet to think and speak from doctrine concerning faith and love, is to speak from the natural man and his memory, as may appear from this circumstance alone, that the evil, as well as the good, can thus think and speak when they are with others. And for this reason

(o) See above, n. 10 and 26.

it is that evil prelates equally with good prelates, or prelates who have no faith equally with those who have faith, can preach the Gospel, to all appearance, with a similar zeal and affection; the reason is, because in such ease man, as was said, thinks and speaks from his natural man, and his memory; but to think from his spirit, is not to think from the natural man and his memory, but from the spiritual man, and from the faith and affection of this man. From this alone it may appear, that there are two states pertaining to man, and that the former state does not save him, but the latter; for man after death is a spirit, therefore such as he was in the world as to his spirit, such he remains after his departure out of the world. Moreover, that there are two states pertaining to the man of the church, has been granted me to know from much experience; for man after death can be let into either state, and also is actually let into both; many, when they have been let into the former state, have spoken like Christians, and from their speech were believed by others to be Christians, but as soon as they were remitted into the latter state, which was the state of their own spirit, they then spoke like diabolical spirits, and altogether against the things they had spoken before.^p From these considerations it also appears how it is to be understood, that the Lord is rejected at this day by those who are within the church, namely, that from doctrine indeed it is allowed that the Divinity of the Lord is to be acknowledged and believed in the same degree as the Divinity of the Father, for the doctrine of the church teaches, "that as is the Father, so also is the Son, uncreate, infinite, eternal, omnipotent, God, Lord, neither of them greater or less, before or after the other."^q Notwithstanding this, however, they do not approach and worship the Lord as divine, but worship the Divinity of the Father, as is the case when they pray to the Father that he may have compassion on them for the sake of his Son, and when they use these words, they do not at all think of the divine principle of the Lord, but of his human separate from the divine, thus of his humanity, as similar to that of another man. On such occasions, they think not of one God, but of two, or three. To think thus concerning the Lord, is to reject Him; for not to think of his divine principle in conjunction with his human, is by separation to exclude the divine, which nevertheless are not two persons but one person, and make a one as soul and body. I have occasionally discoursed with spirits who, whilst they lived in the world, were of the Popish religion, and I inquired, whether they ever thought in the world concerning the Divinity of the Lord? They said, that they had thought on the subject as often as they were in

^p See the work concerning *Heaven and Hell*, n. 491—498, and n. 499—511.

^q See the creed of Athanasius.

doctrine, and that then they acknowledged his Divinity to be equal with that of the Father, but that when out of doctrine, they thought of his humanity alone, and not of his divinity. They were questioned, why they say that the power, which pertained to the human principle of the Lord, was given Him from the Father, and not derived from himself, since they acknowledged his divinity to be equal to that of the Father? On this occasion they turned away, answering nothing; but it was told them, that the reason was, because they transferred to themselves all his divine power, which they could not have done, unless they had separated the divinity from the humanity. That the Lord is rejected among them, everyone may conclude from this circumstance, that they worship the Pope as the Lord, and that they no longer attribute any power to the Lord. I will here also relate a great scandal uttered by the Pope who was called Benedict XIV.; he declared openly that he believed, when he lived in the world, that the Lord had no power, because he had transferred it all to Peter, and thence to his successors; adding his belief, that the Romish saints have more power than the Lord, because they retain it from God the Father, but that the Lord abdicated all, and gave it to the pontiffs; but that still he is to be worshipped, because without such worship the Pope is not worshipped with sanctity. But this Pope, inasmuch as he arrogated to himself what was divine, even after death, was, after some days, cast into hell.

115. The reason why the Lord says to the angel of this church, I am the first and the last, who was dead and is alive, is, because they who are within the church are here treated of, who are in the spiritual affection of truth; these are such as search out truths from the Word, and who, when they have found them, rejoice in heart, for no other reason than because they are truths; and because at the same time they are here adverted to who are in a merely natural affection of truth, who are such as do not search for truths, nor rejoice in them because they are truths, but only acquiesce in the doctrinals of their church, not caring whether they be truths or falsities; these they learn, so far as to retain them in the memory, and they also confirm them from the literal sense of the Word; and this they do solely for the sake of acquiring fame, honours, or gain; these are they with whom the Lord is said to be dead, that is, rejected. The spiritual affection of truth, which is to love truth because it is truth, is granted only to those who are conjoined to the Lord by the acknowledgment of and faith in his Divine Humanity, inasmuch as all the truth of heaven and all the truth of the church is from no other source than from the Divine Humanity of the Lord, for hence proceeds the Divine Truth, which is called the Spirit of Truth, or the Holy Spirit; hence

likewise proceed all affection of truth, and all wisdom to the angels of heaven.^r

116. *I know thy works.*—That hereby is signified love, appears from the signification of works, as denoting the things which are of the will or love, because works thence proceed, and that from which anything proceeds, constitutes the all in that which proceeds, in like manner as the cause in the effect, for the cause being taken away or ceasing, the effect also ceases; thus also it is with the will of man, and the works thence derived; the will is the cause, and the works are the effect, and it is a well known fact, that if the will ceases, the work ceases; hence it is evident, that works denote the will as a cause. The will of man is spiritual, but the works thence derived are natural; and hence therefore it is, that by works, in a spiritual sense, is understood the will. The reason why, by works is also understood the love, is, because what a man loves, that he also wills, and what he wills in heart, that he loves; and if the subject be more minutely examined, it will be seen that all things of the interior will of man are of his love. But the reason why, in common discourse, it is called the love of man, and not his will, is, because the loves are manifold, and there are several in one man, and all are together in the will, which is perceived only as one by man, because he distinguishes between the will and the understanding: the will therefore is the very spiritual principle itself of man, because love is spiritual. The reason why works are mentioned in the Word, and not the will or love, as in this place, and in what follows, to the angels of the churches, “*I know thy works,*” and not, *I know thy will or thy love,* is, because all things in the literal sense of the Word are natural, and contain within them things spiritual; wherefore, that the spiritual sense of the Word may be manifest, the spiritual thing is to be explored which is in the natural, or from which the natural proceeds.

117. *And tribulation.*—That hereby is signified anxiety, from the desire of knowing truths, appears from the signification of tribulation, as denoting such anxiety; for they are here treated of, who are willing to understand the Word, and do not yet well understand,^s and these are in anxiety as to the spirit, when they do not understand: that they have such anxiety when they do not understand, none can know but they who are in the affection of truth for the sake of truth, thus, who are in spiritual affection.^t The reason is, because they are conjoined to the angels of heaven, who continually desire truths, because they desire intelligence and wisdom: they desire these as the hungry desire

^r That this is the case may be seen in the work concerning *Heaven and Hell*, n. 126—140, 265—275, 346—356; these are they with whom the Lord is alive.

^s As may be seen above, n. 112.

^t Who these are, may be seen above, n. 115.

food, wherefore, also intelligence and wisdom are called spiritual food. This desire man has from his infancy, because when he is an infant, and afterwards when he is a boy, he is conjoined to heaven, and this desire is from heaven, but it perishes with those who turn themselves to the world. From these considerations it may be known, what this anxiety of mind or spiritual anxiety is, which is here signified by tribulation. The reason why they have such anxiety when they read the Word, and do not well understand it, is, because all the truths of heaven and the church are from the Word, and lie concealed within its spiritual sense, but are not opened to any except to those who are conjoined with heaven, inasmuch as that sense of the Word is in heaven. But the spiritual sense itself of the Word does not flow into man immediately from heaven, but it flows into his affection, and thereby into the knowledges which pertain to him, and thus enkindles his desire, and then, so far as he can see from the literal sense of the Word, so far he receives the genuine truths of the church. Every one who is in the spiritual affection of truth perceives that there are few things which he knows, and infinitely numerous things which he does not know: he knows also that to know and acknowledge this, is the first step to wisdom; and that they have not arrived at the first step to wisdom who pride themselves on their science, and thence believe themselves to be most intelligent. Such persons also are accustomed to glory from falsities more than from truths, for they have respect to their own fame, and are affected by that alone, and not by the truth itself; such are they who are only in a natural affection, and desire thence derived.^u

118. *And poverty, but thou art rich.*—That hereby is signified acknowledgment that they know nothing from themselves, appears from the signification of poverty, as denoting acknowledgment of the heart, that they know nothing from themselves, concerning which we shall speak presently. That by poverty is here understood spiritual poverty, and that by “thou art rich” is understood to be spiritually rich, is evident, inasmuch as these things are said to the church. To be spiritually poor, and nevertheless to be rich, is to acknowledge in heart, that man of himself knows nothing, that he has neither understanding, nor wisdom, but that all knowledge, understanding, and wisdom are from the Lord. In such acknowledgment are all the angels of heaven, wherefore also they are intelligent and wise, and this in a degree corresponding to their acknowledgment and perception of this being the case: for they know and perceive that nothing of truth which is called the truth of faith, and nothing of good which is called good of love, is from themselves, but from the Lord; they know also that all things which they understand, and in which they are wise, have reference to the

^u Concerning which also see above, n. 115.

truth of faith and to the good of love. Hence they also acknowledge that all their intelligencce and wisdom are from the Lord, and because they know and acknowledge this, and also because they will and love it to be so, therefore Divine Truth continually flows into them from the Lord, whence they derive all intelligence and wisdom, and which they receive in proportion as they are affected by it, that is, in proportion as they love it. But on the other hand infernal spirits believe that all things which they think, will and thence speak and do, are from themselves, and not from God, for they do not believe in the Divine Being; hence, also, instead of intelligencce and wisdom, they have insanity and folly, for they think against truth, and will against good, which is to be insane and foolish. In the same manner every man acts who is in the love of self; inasmuch as he looks only to himself, he cannot do otherwise than attribute all things to himself, and this he does because he is not in any acknowledgment that all intelligence and wisdom are from the Lord. Hence also it is, that when such persons think with themselves, they think against the goods and truths of the church and of heaven, although when they speak with men they say otherwise, from a dread of losing their reputation. From these considerations it may be known what is understood by poverty in the spiritual sense. The reason why he who is spiritually poor, is, nevertheless, rich, is, because he is in the spiritual affection of truth; for intelligence and wisdom flow from the Lord into this affection; for the affection of everyone receives and imbibes things congenial with itself, as a sponge absorbs water: thus the spiritual affection of truth receives and imbibes spiritual truths, which are the truths of the church derived from the Word. The reason why the spiritual affection of truth is from the Lord alone, is, because the Lord is Divine Truth in heaven and in the church, for it proceeds from him; and inasmuch as the Lord loves to lead everyone to himself, and to save him, and this can only be effected by the knowledges of good and truth from the Word, therefore he loves to implant these in man, and to make them principles of his life, for in this and in no other way can he lead man to himself and save him. Hence it is evident that all spiritual affection of truth is from the Lord, and that no one can be in that affection unless he acknowledges the Divinity of the Lord in his Humanity, for by this acknowledgment there is conjunction, and according to conjunction there is reception.^v Throughout the Word frequent mention is made of the poor and needy, and also of the hungry and thirsty.

^v On this subject more may be seen in the work concerning *Heaven and Hell*, where it treats concerning the wisdom of the angels of heaven, n. 265—275; and concerning the wise and the simple in heaven, n. 346—356, and in the same work, n. 13, 19, 25, 26, 133, 139, 140, 205, 297, 422, 523, 603, and in the *Doctrine of the New Jerusalem*, n. 11—27; and above, n. 6, 59, 112, 115, 117.

By the poor and needy are signified those who believe that they know nothing from themselves, and also they who do not know, because they have not the Word; and by the hungry and thirsty are signified those who continually desire to possess truths, and to be perfected by them: both the former and the latter are understood by the poor, the needy, the hungry and thirsty, in the following passages: "Blessed are the *poor* in spirit; for theirs is the kingdom of heaven. Blessed are they which do *hunger* and *thirst* after righteousness; for they shall be filled." (Matt. v. 3, 6.) "Blessed be ye *poor*; for yours is the kingdom of God. Blessed are ye that *hunger* now: for ye shall be filled." (Luke vi. 20, 21.) "To the *poor* the Gospel is preached," and "the *poor* have the Gospel preached to them" (Luke vii. 22; Matt. xi. 5.) "The master of the house said to his servants, Go out into the streets and lanes of the city, and bring in hither the *poor*." (Luke xiv. 21.) "And the first-born of the *poor* shall feed, and the *needy* shall lie down in safety." (Isaiah xiv. 30.) "I was an *hungered*, and ye gave me meat: I was *thirsty*, and ye gave me drink." (Matt. xxv. 35.) "When the *poor* and *needy* seek water, and there is none; their tongue faileth for *thirst*, I, Jehovah, will hear them. I will open rivers in high places, and fountains in the midst of the valleys." (Isaiah xli. 17, 18.) From this last passage it is evident, that by the poor and needy are meant they who desire the knowledges of good and truth, for the water which they seek is truth.^w Their desire is here described by their tongue fainting for thirst, and the abundance which they should have, by rivers being opened in high places, and fountains in the midst of the valleys. They who do not know, that by the rich are signified those who have the Word, and who can thence be in the knowledges of truth and good, and that by the poor are signified those who have not the Word, and yet desire truths, cannot know otherwise, than that by the rich man in Luke (xvi. 19 and following verses), who was clothed in purple and fine linen, are understood the rich in this world, and that by the poor man who lay at his gate, and desired to be fed with the crumbs which fell from the rich man's table, are understood the poor in this world. But here, by the rich man is understood the Jewish nation, who were in possession of the Word, and could thence be in the knowledges of truth and good; and by the poor man, are understood the Gentiles, who had not the Word, and yet desired the knowledges of truth and good; the reason why the rich man is described as being clothed with purple and fine linen, is, because purple signifies genuine good,^x and fine linen signifies genuine truth,^y both from the Word. The reason also why the

^w That water denotes the truth of faith, may be seen above, n. 71.

^x See *A. C.*, n. 9467.

^y See *A. C.*, n. 5319, 9469, 9596, 9744.

poor man is described as being laid at the rich man's gate, and desiring to be fed with the crumbs which fell from his table, is, because to be laid at the gate denotes to be rejected, and to be deprived of the reading and understanding of the Word; and to wish to be fed with the crumbs which fell from the rich man's table denotes to desire some truths thence, for food signifies those things which are of science, intelligence, and wisdom, and in general, good and truth;^a and a table signifies the receptacle of such things.^a Inasmuch as the poor man was in that desire, which is the same thing as being in the spiritual affection of truth, therefore it is said of him, that he was carried by the angels into Abraham's bosom, by which is signified that he was elevated into an angelic state, as to intelligence and wisdom; the bosom of Abraham denoting the Divine Truth which is in heaven, for they who are therein are with the Lord.^b What is here signified by the rich man who fared sumptuously, and by the poor man who hungered, is also signified by the rich and the hungry in Luke: "He hath filled the *hungry* with good things, and the *rich* he hath sent empty away." (i. 53.)^c That riches in the Word signify the knowledges of truth and good, and thence intelligence and wisdom, is from correspondence; for, with the angels in heaven all things appear as it were shining from gold, silver, and precious stones; and this according as they are in the intelligence of truth, and in the wisdom of good: with the spirits also who are below the heavens, there are riches in appearance according to their reception of truth and good from the Lord.

119. *And the blasphemy of those who say they are Jews, and are not.*—That hereby is signified invective from those who think that they are in the knowledges of good and truth, because they have the Word, and nevertheless are not, appears from the signification of blasphemy, as denoting scandalous reproach and invective; and from the signification of Jews, as denoting those who are in the knowledges of good and truth from the Word; for Judah, in the supreme sense of the Word, signifies the Lord as to celestial love, in the internal sense the celestial kingdom of the Lord and the Word, and in the external sense doctrine from the Word, which is of the celestial church.^d Hence it appears that by the blasphemy of those who say they are Jews

^a See *A. C.*, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5656, 8562, 9003.

^b See *A. C.*, n. 9527.

^c That Abraham in the Word signifies the Lord, may be seen, *A. C.*, n. 2011, 2833, 2836, 3245, 3251, 3305, 3439, 3703, 6098, 6185, 6276, 6804, 6847.

^d That by riches in the Word, are signified spiritual riches, which are the knowledges of truth and good from the Word, may be seen, n. 1694, 4508, 10,227; and in the work concerning *Heaven and Hell*, n. 365; and in an opposite sense, the knowledges of what is false and evil, which they confirm from the sense of the letter of the Word, in the *Arcana Cœlestia*, n. 1694.

^e As may be seen *A. C.*, n. 3881, 6363.

and are not, is signified scandalous reproach and inveective from those who say that they acknowledge the Lord, and are in his kingdom, and in true doctrine, because they have the Word, and yet are not; and in general, those who say they are in the knowledges of good and truth from the Word, and nevertheless are in falsities and evils. They who are ignorant of the internal sense of the Word, cannot know otherwise than that, in the Prophetical parts of the Word, by Judah and by Jews are understood Judah and the Jews; but these are not there understood by these names, but all who are in the true doctrine of the church, thus who are in the knowledges of good and truth from the Word; and, in an opposite sense, they who are in false doctrine, thus who adulterate the truths and goods of the Word. That Judah and the Jews are not understood, may appear from this consideration alone, that there is an internal sense in all the particulars of the Word, and also in the names of persons and places; and this sense treats solely concerning the things of heaven and the church, whence such things are also signified by the names of Judah and Israel. And whereas the church was instituted with them, in which all things were representative and significative of celestial things, therefore by their names was signified that which essentially constitutes the church, namely, in the supreme sense, the Lord himself; in the internal sense, his Word; and, in the external sense, doctrine from the Word, as was said above. Hence it is evident, how much they are mistaken, who believe according to the letter, that the Jews are to be brought back into the land of Canaan, and that they are elected, and destined for heaven in preference to others; whereas few from that nation are saved, inasmuch as none are saved but they who believe in the Lord; and he who believes in the Lord in the world, believes in Him after his departure out of the world; but that nation altogether rejects Him from its faith. That by Judah is understood the Lord as to his kingdom, and as to the Word, may be seen from the prophecy of Israel concerning his sons, which, when it is unfolded by the internal sense, shews what each tribe represented in the church. That the tribe of Judah represented the kingdom of the Lord, or the church where the Word is, manifestly appears from what is said concerning Judah: "Judah is a lion's whelp; from the prey, my son, thou art gone up. The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. "Who shall bind to the vine the foal of his ass, and to the noble vine the son of his she-ass; whilst he washeth his garment in wine, and his covering in the blood of grapes." (Gen. xlix. 9, 10, 11.)^e He who knows that by Judah, in the

^e That the particular things here mentioned signify the kingdom of the Lord or the church, may be seen in the *Arcana Cœlestia* where they are explained.

supreme sense, is understood the Lord, and, in the internal sense, his kingdom and Word, and in the external sense, doctrine from the Word, also, in an opposite sense, they who deny the Lord, and adulterate the Word, may know what is signified by Judah in many other places of the Word; as in these following: "Hear ye, O house of Jacob, called by the name of Israel, and they have gone forth from the waters of Judah." (Isa. xlviii. 1.) The house of Jacob and Israel is the church; to go forth from the waters of Judah signifies from doctrine out of the Word, for the church is thence.^f "The sons of Judah and the sons of Jerusalem have ye sold unto the sons of the Grecians, that ye might remove them far from their borders. It shall come to pass in that day, that all the rivers of Judah shall flow with waters, and a fountain shall go forth out of the house of Jehovah, and Judah shall sit to eternity." (Joel iii. 6, 18, 20.) To sell the sons of Judah and the sons of Jerusalem to the sons of the Grecians, is to falsify the goods and truths of the church; in that day, denotes when that church is at its end and a new one established among the Gentiles; all the rivers of Judah shall flow with waters, signifies abundance of truths and goods from the Word, to those who are in the new church; that these are from the Word is signified by the fountain going forth out of the house of Jehovah; hence it is manifest, that by Judah, who shall sit to eternity, is not understood Judah or the Jewish nation, but all they who are in good by truths from the Word. Similar things are understood by Judah in the following passages: "I will have mercy upon the house of Judah, and will save them. Then shall the sons of Judah and the sons of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great is the day of Jehovah." (Hosea i. 7, 11.) "Then many nations shall adhere to Jehovah in that day; they shall be to me for a people, for I will dwell in thee; then Jehovah shall make Judah an heritage to himself, his portion upon the land of holiness, and shall again choose Jerusalem." (Zech. ii. 11, 12.) "Jehovah Zebaoth shall visit his flock, the house of Judah, and shall make them a horse of glory in the war: I will render the house of Judah powerful." (Zech. x. 3, 6.) "God will save Zion, and will build the cities of Judah; and they shall dwell there, and inherit it. The seed also of his servants shall inherit it: and they who love the name of Jehovah shall dwell therein." (Psalm lxi. 35, 36.) "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, that mine elect may possess it" (Isa. lkv. 9); besides many other places.^g From these considerations it

^f That waters denote truths of doctrine from the Word, may be seen above, n. 71.

^g That the Jewish nation is not understood in the Word in these and other places, where they are called elect and heirs, may be seen from what is adduced concerning that nation from the *Arcana Cælestia*, in the *Doctrine of the New Jerusalem*, n. 248.

is now evident, what is signified by the blasphemy of those who say they are Jews, and are not.

120. *But are the synagogue of Satan.*—That hereby is signified the doctrine of all falsities pertaining to them, appears from the signification of synagogue, as denoting doctrine, concerning which we shall speak presently; and from the signification of Satan, as denoting the hell whence all falsities proceed. There are two kinds of hells, one in which they are, who are in evils, and the other in which they are, who are in the falsities of evil. The hell in which the former are, is by one expression called the Devil, and that in which the latter are, is called by one expression Satan. That the hells are thus named, is totally unknown to those who are unacquainted with the particulars concerning them, and who have conceived an opinion concerning the devil, that he was created an angel of light, and that, because he rebelled, he was cast down with his crew, and thus hell was made.^b It is moreover to be noted, that as all goods and truths proceed out of the heavens from the Lord, so all evils and falsities are from the hells; and he who believes that they proceed from other sources is much deceived. Man is only a receptacle of these, and to whichever of them he turns himself, thence he receives; if he turns himself to heaven, which is done by the goods of love and the truths of faith, he then receives goods and truths from the Lord; but if he turns himself to hell, which is done by the evils of love and the falsities of faith, he then receives evils and falsities from hell. Now, inasmuch as all evils and falsities are from the hells, and as the hells are called by one expression, either the Devil or Satan, it follows, that by the Devil are also signified all evils, and by Satan all falsities; hence therefore it is, that by the synagogue of Satan are signified all kinds of false doctrine. The reason why by synagogue is signified doctrine, is, because doctrine was taught in the synagogues, and also, because differences in doctrinal subjects were there decided. That doctrine was taught in the synagogues, is evident from Matt. iv. 23; ix. 35; xiii. 54; Mark i. 21, 22, 29, 39; vi. 2; Luke iv. 15, 16, 44; xiii. 10, 14; John xviii. 20. That differences in doctrinals were decided in the synagogues, may be concluded from what is said in Matthew x. 17; Mark xiii. 9; Luke xii. 11; xxi. 12; John ix. 22; xii. 42; xvi. 2. That every kind of false doctrine prevailed among the Jewish nation, may appear from many things which are known concerning that nation, namely, that they deny the Lord, that they expect a Messiah who shall establish an earthly kingdom, and who shall exalt them above all the other nations of the

^b That the hells are called by the names Devil and Satan, may be seen in the work concerning *Heaven and Hell*, n. 311, 544, 553; and in the small work concerning the *Last Judgment*, in the article where it is shewn, that heaven and hell are from mankind, n. 14—22.

world; that they place all worship in externals, and reject the internals thereof which have respect to faith and love to the Lord; that they apply all things in the Word to themselves, and falsify it by traditions of their own invention, as may be seen, Matt. xv. 6—9; Mark vii. 1—13. Moreover, what the quality of that nation has been from the beginning, as to their interiors, is evident from the song of Moses in Deut. xxxii., and from many other places.ⁱ

121. *Fear none of those things which thou shalt suffer.*—That hereby is signified that they should not grieve on account of such persecution, appears from the signification of “fear” when predicated of those who are about to suffer persecutions, as denoting that they should not grieve in mind, for such fear is also grief; and from the signification of “those things which thou shalt suffer,” namely, from those who are in all kinds of false doctrine, as denoting that such are about to persecute. The persecution of those who are in the spiritual affection of truth, by those who are immersed in false doctrines, is now treated of. This may especially appear from those who are such in the world of spirits,^j for there the quality of every one is manifested as to the interiors of his thought and intention, inasmuch as every one there is in himself, or in his own proper character; because he is a spirit, and it is the spirit which thinks and intends. All spirits there are conjoined either to the hells or to the heavens. They who are conjoined to the hells, as soon as they perceive any one who is in the spiritual affection of truth, begin to burn with hatred, and endeavor to destroy him; they cannot even endure the sight of him. The greater part of these spirits, when they perceive but in the smallest degree the delight of the spiritual affection of truth, which is the essential delight of heaven, become, as it were, insane, and nothing is then more delightful to them than to endeavor to extinguish it; hence it is evident, that all in the hells are opposed to the spiritual affection of truth, and all in the heavens are in that affection. The case would be similar in the earths among men, if they were in the perception in which spirits are; but because they are not in such perception, and hence cannot distinguish those who are in spiritual affection, they remain quiet, and act amicably amongst themselves, according to the delights of the world. This disposition, however, manifests itself in the churches, among those who study religious dogmas; and it also manifests itself among those who are in that spiritual affection, by this circumstance, that falsities break forth in their thoughts, endeavoring to extinguish their desire, and the delight thence derived. Such falsities

ⁱ See also the quotations from the *Arcana Coelestia*, in the *Doctrine of the New Jerusalem*, n. 248.

^j Concerning which world see what is said in the work concerning *Heaven and Hell*, n. 421—535.

are from hell ; for all things which a man thinks are either from hell or from heaven.^k

122. *Behold it shall come to pass, that the devil shall cast some of you into prison.*—That hereby is signified, that they who are in falsities from evil will assault, in order to deprive them of all truths from the Word, appears from the signification of casting into prison, when predicated concerning those who are in the spiritual affection of truth, as denoting to assault, and endeavor to deprive them of truths from the Word, concerning which we shall speak presently ; and from the signification of “the devil,” as denoting the hells, which are in evil, and thence in falsities.^l The reason why to cast into prison, when predicated concerning those who are in the spiritual affection of truth, denotes to assault, and to endeavor to deprive them of truths from the Word, is, because truths are, as it were, in prison, when falsities break in ; and so long as these latter are under the mind’s view, truths cannot appear, still less can they be set at liberty. They who are in the spiritual affection of truth, that is, they who love truths because they are truths, are detained in such a prison, so often as they do not understand the Word, and yet wish to understand it ; the falsities which captivate, rise up out of hell into the natural man, when the delights of the love of self and of the world have rule therein, for these delights are the origins of all evils and falsities thence derived.^m This is what is understood in the spiritual sense by being cast by the devil into prison ; for by the devil is meant hell, and from hell proceeds all evil, and its influx is into the natural man, and not into the spiritual : he, therefore, thus affects all those who are in the delights of those loves, and subjects them to himself, and makes them his crew ; for all who are in the hells are in evils, and thence in falsities, from the loves of self and of the world ;ⁿ but the delights of those loves are changed into correspondences.^o This casting into prison by the devil is described in the Word, where it is said, that the Jews and the wicked world persecute the disciples of the Lord, evil entreat, and kill them ; for by the disciples of the Lord are understood all who are in truths from good, thus who are in truths from the Lord ; and when they are understood by the disciples of the Lord, in a sense abstracted from persons (which sense is the essential spiritual sense itself of the Word,) truths and goods themselves, which are from the Lord by his Word, are also understood.^p He who knows, that

^k As was said above, n. 120.

^l Concerning which see above, n. 119.

^m See the *Doctrine of the New Jerusalem*, n. 65—83.

ⁿ See the work concerning *Heaven and Hell*, n. 551—565

^o The nature of which may be seen also in the same work, n. 485—490.

^p That by the twelve disciples of the Lord are understood all things of faith and love in the aggregate, thus all the truths and goods of the church, may be seen, n.

by the disciples of the Lord are understood all who are in truths from good derived from the Lord, and in an abstract sense the truths themselves from good, and that by their being cast into prison by the devil is understood the endeavor of those who are in falsities from evil to deprive them of truths, and in the abstract a detention or imprisonment of truths by falsities, as was said above, may understand what is signified in each of these senses in the following passages: "They shall lay their hands on you, and persecute you, delivering you up to the synagogues and into prisons, for my name's sake" (Luke xxi. 12.)^q "Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake" (Matt. xxiv. 9, 11.) "They will deliver you up to the councils, and they will scourge you in the synagogues, for my sake" (Matt. x. 17, 18; Mark xii. 9.) "Behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city" (Matt. xxiii. 34.) "There was a certain householder, which planted a vineyard, and let it out to husbandmen. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, and they did unto them likewise: Last of all, he sent unto them his son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him" (Matt. xxi. 33—44.) "Therefore also, said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute" (Luke xi. 49.)^r "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake: Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. v. 10—12.) "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast out your name as evil, for the Son of Man's sake; for in the like manner did their fathers unto the prophets" (Luke vi. 22, 23.) Similar to this is the signification of the words of the Lord to his disciples, in which he exhorts them to take up their cross and follow him; as in the following passages:

2129, 3354, 3488, 3858, 6397; that the Word in heaven is understood abstractedly from persons, may be seen above, n. 99, 100.

^q That this signifies on account of the goods of love and the truths of faith, which are from the Lord, may be seen above, n. 102.

^r That by prophets in the Word are understood those who teach truths, and in an abstract sense, the doctrine of truth, may be seen, *A. C.*, n. 2534, 7269; and that the apostles have a similar signification, see above, n. 100.

“Then said Jesus unto his disciples, If any one will come after me, let him deny himself, and take up his cross, and follow me” (Matt. xvi. 24; Mark viii. 34); to deny oneself, is to reject the evils which are from the proprium. “Whosoever doth not bear his cross, and come after me, cannot be my disciple.” (Luke xiv. 27.) In like manner, Jesus said to the young man who was rich; “One thing thou lackest; go thy way, sell whatsoever thou hast, and come, take up the cross, and follow me.” (Mark x. 21.) By this is to be understood, in the spiritual sense, that he should reject the falsities of the Jewish doctrine, should receive the doctrine of truth from the Lord, and should undergo assaults and temptations from falsities; wherefore they are deceived who believe that they who desire to follow the Lord should sell their goods, and suffer the cross. Inasmuch as the Lord is Divine Truth itself, which in John i. 1, 2, 3, 14, is called the Word, therefore by the Lord’s suffering himself to be scourged and crucified, is signified, that Divine Truth which is in the Word was so treated by the Jews.^s Wherefore the Lord says, “Remember the word that I said unto you: If they have persecuted me, they will also persecute you.” (John xv. 20.) That the Jews in particular are understood by the devil who should cast the disciples of the Lord into custody, and that in general are understood all who call themselves Jews, and are not, but are the synagogne of Satan, according to what was adduced above, n. 119, 120, is evident from the words of the Lord in John, “Why do ye not understand my speech? even because ye cannot hear my Word. Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.” (viii. 43, 44.) By their father being a murderer from the beginning, and by the truth not being in him, but a lie, is signified that, from the beginning, they had been against truths, and in falsities from evil; for by a murderer is meant a destroyer of the truth of the church, and a father denotes those that were before.^t The reason why the Jews were of such a character was, because they were influenced by the love of self and of the world more than any other nation, and they who are such, when they read the Word, apply all things to their own loves; and especially the Jews, because they are so often named. The case is similar with others who are in

^s That all things which are related concerning the passion of the Lord in the Evangelists, involve and signify that the Jews so treated Divine Truth, may be seen above, n. 83.

^t Concerning the quality of the Jewish nation, what it was formerly, and also what it is at this day, see the *Doctrine of the New Jerusalem*, n. 248: that by the bound in prison are signified those who are in falsities from evil, see the *Arcana Cœlestia*, n. 4988, 5096: that to be bound in prison signifies to be detained and separated from truths, n. 5037, 5083, 5086, 5096; and also to be tempted, n. 5037, 5038.

those loves, for the love which bears rule turns the mind of him who reads to those things only which favor it; for the love is as it were a fire, which gives light to such things, whilst all other things are either passed by as if they were not seen, or are drawn into view by a sinister explication, and thus are falsified. Both the latter and the former infest those who are in the spiritual affection of truth, and are what is understood by the devil, who casts into prison those who are of the church of the Lord; for from such all falsities from the spiritual world flow into those who desire truths, and hold them as if they were bound in prison. The same are also understood by those concerning whom the Lord says, "I was in prison, and ye visited me not." (Matt. xxv. 43.)

123. *That ye may be tried.*—That hereby is signified a consequent increase of the desire of truth, appears from the signification of being tempted, as denoting to be infested by falsities.^u Here, however, because it is said, the devil shall cast some of you into prison, by which that infestation is understood, therefore by being tempted is signified increase of desire, and thence of truth, inasmuch as this is effected by temptations.^v

124. *And ye shall have tribulation ten days.*—That hereby is signified that infestation, and thence temptation, should continue some time, appears from the signification of affliction, as denoting the infestation and temptation of those who are in the spiritual affection of truth from those who are in falsities. That this is understood by tribulation is manifest, inasmuch as it is spoken of those who are in such affection; and from the signification of "ten days," as denoting duration for some time; the ground and reason why by ten days is signified duration for some time, is, because by "forty days" is signified an entire duration of infestation and temptation,^y and because ten denotes some part thereof; for all numbers in the Word signify things or states, with variety according to their respect to other numbers: the number ten, without respect to other numbers, signifies what is full, or much;^z but with respect to a greater number, it signifies as much as is conducive to uses;^a here therefore it signifies duration for some time, thus as use requires.^b He who considers the subject may see, that by the tribulation of ten days here mentioned, which they should have who are cast into prison by the

^u Concerning which see the *Doctrine of the New Jerusalem*, n. 197, 198.

^v That by temptations, in which man conquers, there is effected illustration and perception of truth and good, may be seen in the *Arcana Cœlestia*, n. 8367, 8370: that hence is intelligence and wisdom, n. 8966, 8967: that truths increase in an immense degree after temptations, n. 6663, with many other particulars, which may be seen in the *Doctrine of the New Jerusalem*, n. 187—201.

^y See *A. C.*, n. 2959, 7985, 7986.

^z See n. 3107, 4638.

^a n. 9757.

^b That all numbers in the Word signify things or states, see n. 482, 487, 647, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4674, 5265, 6175, 9488, 9659, 10,217, 10,253.

devil, is signified something more than what appears in the letter.

125. *Be thou faithful unto death.*—That hereby is signified permanence in truths to the end, appears without explication. It is said, unto death, because such as man is when he dies, such he remains to eternity; the life which he before lived, is only the life of the formation of his spirit.^c

126. *And I will give thee a crown of life.*—That hereby is signified wisdom, and thence eternal felicity, appears from the signification of a crown, when predicated concerning those who are in the spiritual affection of the knowledges of truth and good, as denoting wisdom, concerning which more will be said in what follows; and from the signification of life, as denoting eternal felicity, which is also called life eternal. The reason why they who are in the spiritual affection of truth and good, and who are here treated of have eternal felicity, is, because heaven is implanted in man by the knowledges of truth and good from the Word. He who believes that heaven is implanted by man by any other means, is much deceived; for man is born only natural, with the faculty of becoming spiritual, but he becomes spiritual by truths from the Word, and by a life according to them. How can any one ever become spiritual, unless he be instructed concerning the Lord, concerning heaven, a life after death, faith, and love, and other things which are the means of salvation? If man is ignorant of those things, he must remain natural, and a merely natural man cannot have anything in common with the angels of heaven, who are spiritual. Man has two minds pertaining to him, one exterior, and the other interior; the exterior mind is called the natural mind, but the interior is called the spiritual mind; the former is opened by the knowledges of things which are in the world, but the latter by the knowledges of things which are in heaven, which the Word teaches, and the church from the Word; by these man becomes spiritual when he knows them, and lives according to them. This is understood by the words of the Lord in John: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (iii. 5): by water, are signified the truths of faith, and by spirit, a life according to them.^d It is generally believed at this day, that mankind will enter into heaven solely by sacred worship performed in temples, and by adorations and prayers; but such of them as are unconcerned about the knowledges of truth and good from the Word, and who neglect to imbue not only the memory, but also the life therewith, remain natural as before, nor do they become spiritual, inasmuch as

^c Concerning which circumstance many things may be seen in the work concerning *Heaven and Hell*, n. 470—484.

^d As may be seen above, n. 71; and in the *Doctrine of the New Jerusalem*, n. 202—209.

their sacred worship, adorations, and prayers, do not proceed from a spiritual origin; for their spiritual mind is not opened by the knowledge of spiritual things, and by a life according to them, but is void, and worship proceeding from what is void is only a natural gesture, within which there is nothing spiritual. If such persons as to moral and civil life are insincere and unjust, then their sacred worship, adorations and prayers, are inwardly of such a quality as repels heaven from them, instead of which they believe that they thereby receive heaven, for such worship resembles a vessel containing things putrid or filthy, which transpire; it is also like a splendid garment investing a body covered with ulcers; I have seen many thousands of such cast into hell. But it is otherwise with the holy worship, the adorations, and prayers, of those who are in the knowledges of truth and good, and whose life is in accordance with them; with such those things are pleasing to the Lord, for they are the effects of their spirit in the body, or the effect of their faith and love, and thus are not only natural gestures, but spiritual acts. From these considerations it appears, that the knowledges of truth and good derived from the Word, and a life according to them, are what alone make man spiritual: and that he who is thus made spiritual, can be endued with angelic wisdom from the Lord, together with eternal felicity, nor do the angels derive felicity from any other source than from wisdom. The reason why a crown signifies wisdom, is, because all things which invest man, and the insignia with which he is adorned or distinguished, derive their signification from that part of the man which they invest or adorn,^e and a crown signifies wisdom, because it adorns the head, by which in the Word is signified wisdom, for there wisdom resides. Accordingly it is written in Ezekiel: "I have adorned thee with ornament, I have given bracelets upon thy hands; and a chain upon thy neck. Moreover, I have put a jewel upon thy nose, and earrings upon thy ears, and a crown of ornament upon thy head." (xvi. 11, 12.) Jerusalem is here treated of, whereby is signified the church, and what its quality was, as established by the Lord; by the particular insignia here mentioned, are understood, in the spiritual sense, such things as belong to the church, and they derive their respective significations from the part to which they are applied, and by a crown is here understood wisdom.^f The wisdom which is from the knowledges of truth and good from the Word, and from a life according to them, is likewise signified by a crown in many other passages in the Word, as in Isaiah xxviii. 5; Jerem. xiii. 18; Lam. v. 16; Ezek. xxi. 26; xxiii. 42; Zech. vi. 11, 14;

^e See *Arcana Cœlestia*, n. 9827.

^f But what is understood in particular by ornament, may be seen *A. C.*, n. 10,536, 10,540; what by bracelets, n. 3103, 3105; what by a chain, n. 5320; what by a jewel, n. 4551; and what by earrings, n. 4551, 10,402.

Psalm lxxxix. 39; Psalm cxxxii. 18; Job xix. 9; Rev. iii. 11; iv. 4. The custom of crowning kings is derived from the ancient times, when men were acquainted with representatives and significatives, for they knew that kings represented the Lord as to divine truth, and that a crown was used to signify wisdom.^g And because they who are in the knowledges of truth are called kings in the Word, and kings have crowns, therefore in this place, where they are treated of, it is said that they should receive a crown of life.

127. *He that hath an ear, let him hear what the Spirit saith unto the churches.*—That hereby is signified that he who understands, should hearken to what divine truth proceeding from the Lord teaches and says to those who are of his church, may be seen above, n. 108, where similar expressions occur.

128. *He that overcometh shall not be hurt of the second death.*—That hereby is signified that he who is permanent in the genuine affection of truth to the end of his life in the world, shall come into the new heaven, appears from the signification of overcoming, when predicated of those who desire the knowledges of truth and good from the Word, as denoting to be permanent in the genuine affection of truth, even to the end of life in the world. It is said “he that overcometh,” because the expression denotes those who undergo spiritual temptation, which is from evils and falsities, and combat against them; and to resist evils and falsities, to tame and subdue them as enemies, is to overcome. But no one overcomes, unless he is permanent in the spiritual affection of truth, even to the end of his life in the world; the work is then finished, for man remains to eternity such as he then is, namely, such as his life has been to that period; death is its completion. But no one can overcome, except the Lord alone; the man who believes that he overcomes of himself, without the Lord, does not overcome, but falls; for it is spiritual faith which overcomes, and nothing of spiritual faith is from man, but the whole is from the Lord.^h That “shall not be hurt by the second death,” denotes to come into the new heaven, cannot be understood, unless it be known what is meant by the former heaven, and what by the new heaven, which are treated of in chapter xxi. of the Revelation.ⁱ But what is to be understood by the first death and by the second death, as likewise by the first and second resurrection, is shewn in the

^g That kings represented the Lord as to divine truth, may be seen *A. C.*, n. 1672, 2015, 2069, 3009, 4581, 4966, 5068, 6148; that they who are in truth are called kings and kings' sons, see above, n. 31.

^h What spiritual faith is may be seen in the small work concerning the *Last Judgment*, n. 33—39; and in the *Doctrine of the New Jerusalem*, n. 108—120; and what spiritual temptation is, n. 187—201 in the same.

ⁱ What is to be understood by the former heaven, is shewn in the small work concerning the *Last Judgment*, n. 65—72; and what by the new heaven, in the *Doctrine of the New Jerusalem*, n. 1—7.

explication at chap. xx. and xxi., where it is said: "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ" (xx. 5, 6); "Their part shall be in the lake which burneth with fire and brimstone, which is the second death." (xxi. 8.) Hence it is evident, that the second death is damnation; to be hurt by it, therefore, is to be damned, and, on the contrary, not to be hurt by it is to be saved; and inasmuch as all who are saved come into the new heaven; therefore, to come into the new heaven is what is signified by not being hurt of the second death.^j

129. Verses 12—17. *And to the angel of the church in Pergamos write; These things saith he that hath the sharp sword with two edges. I know thy works, and where thou dwellest, even where Satan's throne is; and thou holdest fast my name, and hast not denied my faith, even in the days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also those who hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna; and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth.*—"And to the angel of the church in Pergamos write," signifies, for remembrance to those within the church who are in temptations. "These things saith he that hath the sharp sword with two edges," signifies, the Lord, who alone fights in temptations. "I know thy works," signifies, love and faith; "and where thou dwellest," signifies, amongst whom he now lives; "even where Satan's throne is," signifies, where all falsities reign; "and thou holdest fast my name," signifies, the acknowledgment of the Divine Principle in the Human; "and hast not denied my faith," signifies, constancy in truths; "even in the days wherein Antipas was my faithful martyr, who was slain among you," signifies, in that time and state when all were held in hatred who professed the Divine Humanity of the Lord; "where Satan dwelleth," signifies, by those who are in the doctrine of all falsities. "But I have a few things against thee," signifies, that they should take heed; "because thou hast there those who hold the doctrine of Balaam, who taught Balak to east a stumbling block before the

^j Concerning which heaven, and those who are admitted therein, see the small work concerning the *New Jerusalem and its Doctrine*, n. 2—6.

children of Israel," signifies, those who are enlightened as to the understanding, and teach truths, but still love to destroy by stratagem those who are of the church; "to eat things sacrificed unto idols, and to commit fornication," signifies, that they may imbibe evils, and thence falsities. "So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate," signifies, those who separate good from truth, or charity from faith, which is against the divine order. "Repent," signifies, dissociation from them; "or else I will come unto thee quickly, and will fight against them with the sword of my mouth," signifies, if not, when visitation comes, that they will be dispersed. "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies, that he who understands should hearken to what divine truth proceeding from the Lord teaches and says to those who are of his church: "To him that overcometh will I give to eat of the hidden manna," signifies, to him who conquers in temptations, the delight of celestial love from the Divine Human Principle of the Lord: "and I will give him a white stone," signifies, wisdom and intelligence; "and in the stone a new name written, which no man knoweth saving he that receiveth it," signifies, the state of the interior life, which is unknown to all except those who are in it.

130. *And to the angel of the church in Pergamos write*—That hereby is signified, for remembrance to those within the church who are in temptations, appears from the signification of writing, as denoting for remembrance;^k and from the signification of angel, as denoting a recipient of divine truth, and, in the supreme sense, the Divine Truth itself proceeding from the Lord, concerning which more will be said in what follows; and from the signification of the church in Pergamos, as denoting those within the church who are in temptations. That such are understood by the church in Pergamos, is evident from the things written to that church which follow, for from no other source can it be known what is signified by each of the seven churches. For as was before shewn, by the churches here mentioned are not to be understood any church in Ephesus, in Smyrna, in Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, but all who are of the church of the Lord, and by each church something which constitutes the church with man. And because the first things of the church are the knowledges of truth and good, and the affection of spiritual truth, therefore the subject first treated of is concerning those things, namely, in what is written to the angel of the church of Ephesus and Smyrna; concerning the knowledges of truth and good to the angel of the church of Ephesus, and concerning the spiritual affection of truth to the angel of the church of Smyrna. And because no one can be imbued with the knowledges of truth and good as to life, and

^k Concerning which see *Arcana Coelestia*, n. 8620.

persevere in the spiritual affection of truth, unless he undergo temptations, therefore the subject now treated of is concerning those temptations, in what is written to the angel of the church in Pergamos. Hence it appears in what order the things follow, which are taught under the names of the seven churches. The reason why it is said, "To the angels of the church, write," and not to the church, is, because by angel is signified the divine truth which constitutes the church, for divine truth teaches how man is to live that he may become the church. That by angel in the Word, in the spiritual sense, is not understood any angel, but, in the supreme sense, the divine truth proceeding from the Lord, and, in a respective sense, he who receives it, may appear from this consideration, that all the angels are recipients of divine truth from the Lord, and that no angel is of himself an angel; also, that in proportion as he receives divine truth, in the same proportion he is an angel, for angels know and perceive better than men, that all the good of love and truth of faith are not from themselves, but from the Lord, and inasmuch as the good of love and truth of faith constitute their wisdom and intelligence, and these the whole angel, therefore they know and acknowledge that they are only recipients of the divine principle proceeding from the Lord, and thus that they are angels in that degree in which they receive it; hence it is, that they are desirous that the term angels should be understood spiritually, that is, abstractedly from persons, and should be interpreted as meaning divine truths. By divine truth is understood at the same time divine good, inasmuch as they proceed unitedly from the Lord.¹ Now inasmuch as divine truth proceeding from the Lord constitutes an angel, therefore, in the supreme sense in the Word, by an angel is understood the Lord himself, as in Isaiah: "The *angel* of the faces of Jehovah liberated them, on account of his love, and his indulgence, He hath redeemed them, and taken them to himself, and hath carried them all the days of eternity." (Isaiah lxiii. 9.) And in Moses: "The *angel* who hath redeemed me from all evil, bless the lads." (Gen. xlviii. 16.) Again: "Behold, I send an *angel* before thee to keep thee in the way; beware of his faces, and obey his voice, for my name is in the midst of him." (Exod. xxiii. 20—23.) Inasmuch as the Lord as to divine truth is called an angel, therefore also

* divine truths are understood in the spiritual sense by angels, as in the following passages: "The Son of Man shall send forth his *angels*, and they shall gather out of his kingdom all things that offend. In the consummation of the age the angels shall come forth, and sever the wicked from among the just." (Matt. xiii. 41, 49.) "And he shall send his *angels* with a great sound of a trumpet, and shall gather together his elect from the four winds." (Matt. xxiv. 31.) "When the Son of Man shall come

¹ As may be seen in the work concerning *Heaven and Hell*, n. 13—140.

in his glory, and all the *holy angels* with him, then shall He sit upon the throne of his glory." (Matt. xxv. 31.) "Hereafter ye shall see heaven open, and the *angels of God* ascending and descending upon the Son of Man." (John i. 51.) In these passages, in the spiritual sense, by angels are understood divine truths, and not angels; as in the foregoing passages, where it is said that in the consummation of the age the angels shall gather out all things that offend, shall sever the wicked from the just, that they shall gather together the elect with a great sound of a trumpet from the four winds, and that the Son of Man with his angels shall sit upon a throne of glory, it is not understood that the angels will do these things together with the Lord, but the Lord alone by his divine truths, inasmuch as an angel has no power of himself, but all power is from the Lord by his divine truth.^m The same is understood by the angels of God being seen ascending and descending upon the Son of Man, namely, that divine truths were in Him and from Him. By angels also in other places are understood divine truths proceeding from the Lord, consequently the Lord as to divine truth, as where it is said, that "to the seven *angels* were given seven trumpets, and that the *angels* sounded the trumpets" (Rev. viii. 2, 6—8, 10, 12, 13; ix. 1, 13); it is said, that to the angels were given trumpets, and that they sounded them, because trumpets and the sound thereof signify divine truth to be revealed.ⁿ Similar things are also understood by "the *angel* fighting against the dragon" (Rev. xii. 7, 9); by "the *angel* flying in the midst of heaven, having the everlasting Gospel" (Rev. xiv. 6); by "the seven *angels* pouring out the seven vials" (Rev. xvi. 1—4, 8, 10, 12); by "the twelve *angels* at the twelve gates of the New Jerusalem." (Rev. xxi. 12.) That this is the case will also be seen in what follows. That by angels are understood divine truths which are from the Lord, appears manifest in David: "Jehovah maketh his *angels* winds, and his ministers a flaming fire" (Psalm civ. 4); by which words are signified divine truth and divine good; for the wind of Jehovah in the Word signifies divine truth, and his fire divine good.^o That angel signifies divine truth proceeding from the Lord, appears manifest from

^m See the work concerning *Heaven and Hell*, n. 230—233.

ⁿ See above, n. 55.

^o As may appear from what is shewn in the *Arcana Cœlestia*, as that the wind of the nostrils of Jehovah denotes divine truth, n. 8286; that the four winds denote all things of truth and good, n. 3708, 9642, 9668; that hence to respire in the Word signifies the state of the life of faith, n. 9281; from which it is evident what is signified by Jehovah breathing into the nostrils of Adam (Gen ii. 7); by the Lord breathing upon his disciples (John xx. 22); and by these words of the Lord, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh" (John iii. 8); concerning which see n. 96, 97, 9229, 9281; and moreover, n. 1119, 3886, 3887, 3889, 3892, 3893; that flaming fire denotes divine love, and thence divine good, see in the work concerning *Heaven and Hell*, n. 133—140, 565, 567, 568; and above, n. 68.

these words in the Revelations: "He measured the wall thereof an hundred and forty four cubits, according to the measure of a man, that is, of the *angel*." (xxi. 17.) That the wall of the New Jerusalem is not the measure of an angel, anyone may see, but that the term signifies all truths for defence, which are there understood by an angel, is evident from the signification of the wall of Jerusalem, and of the signification of the number one hundred and forty-four.^p Because by angels in the Word are understood divine truths, therefore men, through whom divine truths are made known, are sometimes called angels, as in Malachi: "The priest's lips should keep knowledge, and they should seek the law at his mouth, because he is the *angel* of Jehovah of hosts." (ii. 7.) He is said to be the angel of Jehovah, on account of his teaching divine truth; not that he is the angel of Jehovah, but the Divine Truth which teaches. It is also known in the church, that no one has divine truth from himself. Lips, in the above passage, also signify doctrine of truth;^q and the law is the Divine Truth itself.^r Hence also it is, that John the Baptist is called an angel: "This is he of whom it is written, Behold, I send my *angel* before thy face, who shall prepare thy way before thee." (Luke vii. 27.) The reason why John is called an angel, is, because by him, in the spiritual sense, is signified the Word, which is Divine Truth, in like manner, as by Elias;^s and that what is signified, the same is understood by a person in the Word.^t It is said, that by angels in the Word, in the spiritual sense, are understood divine truths proceeding from the Lord, inasmuch as these constitute angels, and whilst angels utter them, they do not speak from themselves, but from the Lord. That this is the case, the angels not only know, but also perceive. Man who believes that nothing of faith is from himself, but from God, also knows this, but he does not perceive it. That nothing of faith is from man, but all from God, is the same thing as if it were said, that nothing of truth which has life is from man, but from God, for truth has relation to faith, and faith to truth.

131. *These things saith he that hath the sharp sword with two edges.*—That hereby is signified the Lord, who alone combats in temptations, appears from the signification of a sword, as denoting truth combating against what is false, and, in an opposite sense, what is false combating against the truth. It is called

^p That the wall signifies all truths for defence, may be seen, *A. C.*, n. 6419; that the number one hundred and forty-four signifies all things of truth in the aggregate, n. 7973; that measure signifies the quality of a thing as to truth and good, n. 3104, 9603, 10,262; these things may also be seen explained as to the internal sense in the small work concerning the *New Jerusalem and its Doctrine*, n. 1.

^q As may be seen *Arcana Cælestia*, n. 1286, 1288.

^r See n. 3382, 7462.

^s See *A. C.*, 9642, 9372.

^t See n. 665, 1087, 1361, 3147, 3670, 3881, 4208, 4281, 4292, 4307, 6304, 7048, 7439, 8588, 8788, 8806, 9229.

sharp, and said to have two edges, because it penetrates on both sides; inasmuch as this is signified by sword, therefore it also signifies dispersion of falsities, and likewise temptation.^u That it signifies temptation, is, because in what is written to the angels of this church, temptations are treated of, and also, because temptation is a combat of the truth against what is false, and of what is false against the truth.^v The reason why by "*these things saith he that hath the sharp sword with two edges,*" is understood the Lord, as alone fighting in temptations, is, because in the preceding chapter, ver. 16, it is said, that out of the mouth of the Son of Man was seen going forth a sharp two-edged sword, and by the Son of Man is understood the Lord as to divine truth, as may be seen above, n. 63.^w The reason why by a sword is signified the combat of truth against falsity, and of falsity against truth, is, because by wars, in the Word, are signified spiritual wars, and spiritual wars are those that take place between truths and falsities; and because wars in the Word have such a signification, therefore, also, all the arms of war, as a sword, a spear, a bow, an arrow, a shield, and many others, signify specifically something pertaining to spiritual combat, especially the sword, because in wars they formerly fought with swords.^x That sword in the Word signifies truth combating against what is false, and what is false against truth, and hence the dispersion of falsities, and also spiritual temptation, may appear from many passages of Scripture, of which we shall adduce only a few by way of confirmation. Thus in Matthew: "*Jesus said, that he was not come to send peace upon earth, but a sword.*" (x. 34.) Where by sword is understood the combat of temptation; the reason was, because men at that time were immersed in falsities, and the Lord manifested interior truths, and falsities cannot be ejected unless by combats from those truths. Again, in Luke: Jesus said to his disciples, "*He that hath a purse, let him take it, and likewise a scrip; and he that hath no sword, let him sell his garment, and buy one.*" (xxii. 35—38.) By a purse and scrip are signified spiritual knowledges, thus truths; by garments are signified things proper to themselves; and by a sword is signified combat. Again, in Jeremiah: "*A sword against the Chaldeans, saith the Lord, and against the inhabitants of Babylon, and against her princes, and against her wise men. A sword against her liars that they may become foolish; a sword against her mighty men that they may be*

^u That it signifies dispersion of falsities, may be seen above, n. 78.

^v That spiritual temptation is such combat, may be seen in the *Doctrine of the New Jerusalem*, n. 187—201.

^w That the Lord alone fights in temptations, and not man at all, may be seen in the *Doctrine of the New Jerusalem*, n. 195—200.

^x That wars signify spiritual combats may be seen in the *Arcana Coelestia*, n. 1659, 1664, 8295, 10,455; and that hence, particular arms of war signify what belongs to spiritual combat, may be seen, n. 1788, 2686.

dismayed; a sword against her horses and against her chariots; a sword against her treasures that they may be spoiled; a drought upon her waters, that they may be dried up." (l. 35—38.) By a sword is here signified the dispersion and vastation of truth; by each people, against whom it is denounced, as by the Chaldeans, the inhabitants of Babylon, the princes and wise men thereof, liars, mighty men, horses, chariots, and treasures, are signified such persons or things as will be vastated; as by horses are signified intellectuals; by chariots, doctrinals; and by treasures, knowledges; hence it is said a drought is upon her waters, and they shall be dried up, for waters signify the truths of the church, and a drought by which they are dried up, signifies vastation.^y Again, in Isaiah: "*Jehovah shall contend, and by his sword with all flesh, and the slain of Jehovah shall be multiplied.*" (lxvi. 16.) Again in Jeremiah: "*Upon all the hills in the desert the spoilers have come, because the sword of Jehovah devoureth from the end of the earth even to the end of the earth.*" (xii. 12.) Again, in Ezekiel: "*Thou, therefore, son of man, prophesy, and say, a sword well sharpened, and also well polished, it is sharpened to slay a slaughter, it is polished to glitter; the sword shall be repeated the third time; the sword of the slain, the sword of great slaughter penetrating into the secret chamber, that the heart may faint, and offences may be multiplied; against all their gates will I set the point of the sword; ah! it is brightened into lightning.*" (xxi. 14—22, 32.) Again, in Isaiah: "*Bring waters to meet him that is thirsty, with bread prevent him that wandereth; for before the sword shall they wander, before the drawn sword, and before the bended bow, and for the grievousness of war.*" (xxi. 14, 15.) Again, in Ezekiel: "*They shall quake with fear when I shall make my sword to fly beside their faces that they may tremble every moment, a man for his own soul; by the swords of the mighty casting down the multitude of them.*" (xxxii. 10—12.) Again, in David: "*Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand.*" (Psalm cxlix. 5, 6.) Again: "*Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, on the Word of truth, of meekness, and of justice, and thy right hand shall teach thee wonderful things. Thine arrows are sharp.*" (Psalm xlv. 3—5.) And in the Revelation: "*And there was given him a great sword.*" (vi. 4.) And in another place: "*And out of his mouth goeth a sharp sword, that with it he should smite the nations. And the remnant were slain with*

^y That drought and drying up denote where there is no truth, may be seen, n. 8185; that waters denote the truths of the church, may be seen above, n. 71; that treasures denote knowledges, *Arcana Cœlestia*, n. 1694, 4508, 10,227; that horses denote intellectual principles, and chariots doctrines, may be seen in the small work concerning the *White Horse*, n. 2—5.

the sword of him that sat upon the horse." (xix. 15, 21.) By a sword in the above passages is signified truth combating and destroying; this destruction appears especially in the spiritual world, where they who are in falsities cannot sustain the truth, but are in a state of anguish, as if they struggled with death, when they come into the sphere of light, that is, into the sphere of divine truth, and thus also they are deprived of truths, and are vastated. As most expressions in the Word have also an opposite sense, so likewise has the term the sword, and in that sense it signifies what is false combating against truth, and destroying it. The vastations of the church, which take place when truth no longer exists, but only what is false, are described in the Word by a sword, as in the following passages: "*They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the nations, until the times of the nations shall be fulfilled.*" (Luke xxi. 24.) The consummation of the age which is here treated of, is the last time of the church, when falsities shall prevail. To fall by the edge of the sword, denotes that truth would be destroyed by falsity; nations denote evils; and by Jerusalem is signified the church. Again, in Isaiah: "*I will make a man more precious than fine gold. Every one that is found shall be thrust through; and every one that is gathered together shall fall by the sword.*" (xiii. 12, 15.) By a man being more precious than fine gold, is denoted those who are in truths; to be thrust through, and to fall by the sword, denotes to be consumed by falsities. Again: "*In that day they shall reject every man the idols of his silver, and the idols of his gold, which your own hands have made unto you. Then shall Ashur fall by the sword, not of a man (viri); and the sword, not of a man (hominis), shall devour him; but he who fleeth for himself before the sword, his young men shall be for tribute.*" (xxxii. 7, 8.) The idols which their hands have made, denote falsities from self-derived intelligence; by Ashur is denoted the rational principle whereby this is effected. To fall by the sword, not of a man (*viri*), and to be devoured, not by the sword of a man (*hominis*), denotes not to be destroyed by any combat of truth against what is false. By the expression, "*who fleeth for himself before the sword, his young men shall be for tribute,*" is denoted, that the truth which is not destroyed, shall be made subservient to falsities. That this is the meaning of those words does not appear in the sense of the letter, hence it is evident how far distant the spiritual sense is from the sense of the letter. Again, in Jeremiah: "*I have smitten your sons for good; they received not correction; your own sword hath devoured your prophets.*" (ii. 30.) Again: "*Behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine. By sword and famine shall those prophets be consumed. If I go*

forth into the field, then behold the slain with the sword; and if I enter into the city, then behold the sicknesses of famine.” (xiv. 13—18.)

Both these passages treat concerning the vastation of the church as to truth: by prophets are meant those who teach truths; and by the sword which consumes them, falsity combating and destroying. By field is signified the church; by city doctrine; the slain with the sword in the field, denote those in the church with whom truths are destroyed; by the sicknesses of famine in the city, is signified a defect of all truth in doctrine.

Again: *“They have denied Jehovah, and said, It is not he; neither shall evil come upon us: neither shall we see sword and famine.”* (v. 12.) Again: *“The young men shall die by the sword; their sons and their daughters shall die by famine.”*

(xi. 22.) By young men are signified those who are in truths, and, in the abstract, truths themselves; to die by the sword is to be destroyed by falsities; sons and daughters signify the knowledges of truth and good; by famine is meant a defect of them. Again, in the Lamentations: *“We gat our bread with the peril of our souls, because of the sword of the wilderness.”*

(v. 9.) By the wilderness is meant where there is no good, because no truth; by the sword thereof, the destruction of truth; bread denotes good, which is obtained with the peril of the soul, because all good is implanted in man by truth. Again, in Ezekiel: *“The sword without, and the pestilence and famine within; he that is in the field shall die with the sword, and he that is in the city, famine and pestilence shall devour him.”*

(vii. 15.) By sword is here meant the destruction of truth; by pestilence consumption thence; and famine signifies a plenary defect. The signification is similar in other places; as in Jeremiah, (xxi. 7; xxix. 17, 18; xxxiv. 17). So also in Zechariah:

“Wo to the shepherd of nought deserting the flock, a sword upon his arm, and upon his right eye; his arm in drying up shall wither, and his right eye in darkening shall be darkened.” (xi. 17.)

A sword upon the arm denotes the destruction of the voluntary principle as to good; by a sword upon the right eye is signified the destruction of the intellectual principle as to truth; that all good and all truth would perish, is signified by its being said, that the arm in drying up should wither; and the right eye in darkening should darken. And in Isaiah: *“Thus shall ye say unto your master, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Ashur have blasphemed Jehovah. Behold, I will cause him to fall by the sword in his own land. And Senacherib the king of Ashur returned; and it came to pass, when he bowed himself in the house of Nisroch his god, his two sons smote him with the sword.”*

(xxxvii. 6, 7, 37, 38.) Inasmuch as it is the rational principle which acknowledges and which denies what is divine, and when it denies, it seizes eagerly on everything false instead of truth,

and thus perishes; therefore this representative existed, namely, that the king of Assyria, because he blasphemed Jehovah, was smitten with the sword by his sons, in the house of Nisroch his god. Ashur, or Assyria, signifies the rational principle in both senses; the sons of that king signify falsities, and the sword signifies destruction by them. So also, in Moses, it was commanded that the city which worshipped other gods, should be smitten with the sword, and burned with fire. (Deut. xiii. 13, 16.) This statute was made, because at that time all things were representative; to worship other gods is to worship from falsities; to be smitten with the sword, is to perish by the same; and to be burned with fire is to perish by the evil of what is false. Again: "*Whosoever toucheth one that is slain with the sword in the field he shall be unclean*" (Numb. xix. 16, 18, 19); the slain in the field with the sword, represented those within the church who destroyed the truths pertaining to them; by the field is meant the church. That sword signifies the false principles destroying truth is manifest in David: "*I dwell among sons of men, who are flames of fire; their teeth are as spears and arrows, and their tongue a sharp sword.*" (Psalm lvii. 4.) Again: "*Behold, they belch out with their mouth, swords are in their lips.*" (Psalm. lix. 7.) Again: "*Who whet their tongue like a sword; who make ready their bow; their arrows are bitter words.*" (Psalm lxiv. 3.) From these considerations it is manifest what is signified by the words of the Lord to Peter: "*All they who take the sword shall perish by the sword*" (Matt. xxvi. 51, 52); namely, that they who believe falsities will perish by them. From these things it is now evident what is signified in the Word by a sword in both senses. The reason why such things are thereby signified, is also from appearances in the spiritual world; when spiritual combats take place there, which are combats of the truth against what is false, and of what is false against the truth, there appear various weapons of war, as swords, spears, shields, and the like; not that these combats are maintained by such things, for they are appearances only, representative of spiritual combats; when falsities fight eagerly against truths, there sometimes appears from heaven the splendor or lightning of a sword vibrating itself on both sides, and striking with great terror, whereby they are dissipated who combat from falsities. From this consideration it is manifest what is understood by these words in Ezekiel: "*They shall be horribly afraid, when I shall make my sword to fly beside their faces, that they may tremble at every moment, for their own soul.*" (xxxii. 10, 11, 12.) And again: "*Prophecy, and say, the sword is well sharpened, and also well polished, that it may shine, that the heart may melt, ah! it is brightened into lightning.*" (xxi. 14—28.) The reason why the sword causes so great terror, is,

z See A. C., n. 119, 1186.

because iron, of which it is made, signifies truth in the ultimates, and splendor and lightning denote that they are from the light of heaven, and its vibration upon it; the light of heaven is divine truth proceeding from the Lord; divine truth thus falling into those who are imbued with false principles, strikes terror. Hence it may also appear what is signified in Genesis, by cherubim being placed at the east of Eden, and the flame of a sword, turning every way, and vibrating itself to guard the way to the tree of life. (iii. 24.) By the tree of life is signified celestial love, which is love to the Lord; by cherubim guard; by the flame of a sword turning itself every way, the terrific repulsion and rejection of all who are in falsities: the east of Eden, denotes where the presence of the Lord is in that celestial love; by those words therefore is signified, that all approach to the acknowledgment of the Lord alone, is closed to those who do not live a life of love. That by sword is signified what is false, manifestly appears in Ezekiel, where it is thus said of the prince of Tyre, "*They shall unsheath swords upon the beauty of thy wisdom.*" (xxviii. 7.) By the prince of Tyre is here signified the intelligence which is derived from the knowledges of truth; and because that is extinguished by falsities, it is therefore said, that they should unsheath their swords upon wisdom, which could not have been said, unless by swords were understood falsities.

132. *I know thy works.*—That hereby is signified love and faith, appears from what was shewn above, n. 98 and 116.

133. *Where thou dwellest.*—That hereby is signified, amongst whom he now lives, appears from the signification of dwelling, as denoting to live; the reason why to dwell, in the spiritual sense, denotes to live, is, because habitations, in the spiritual world, are all distinct according to the life, and the differences of life.^a

134. *Where Satan's throne is.*—That hereby is signified where all falsities reign, appears from the signification of where a throne is, as denoting where there is rule, for by a throne is signified a kingdom: and from the signification of Satan, as denoting the hells, where, and whence, are all falsities.^b Thrones are mentioned in many passages in the Word, and by them, in

^a This may appear from what is shewn in the work concerning *Heaven and Hell*, concerning the societies in heaven, n. 41—50, and n. 205; hence it is, that in the Word by dwelling is signified to live. That to dwell denotes to live, may be seen in the *A. C.*, n. 1293, 3384, 3613, 4451, 6051. That cohabitation denotes agreement of life, n. 6792. That habitations in the Word, signify things pertaining to the mind, thus, which are of intelligence and wisdom, from which man has life, n. 2719, 7910. That cities are predicated of truths of doctrine, and dwellers of the good of life, n. 2268, 2451, 2712. That to dwell in the midst of them, when predicated of the Lord, denotes his presence and influx into the life of love and faith, n. 10, 153. That the dwelling-place of the Lord is heaven, n. 8269, 8309. That the habitation of the tent with the children of Israel represented and signified heaven, n. 9481, 9594, 9632.

^b Concerning which, see above, n. 120.

the spiritual sense, is signified judgment from divine truths, and, in the supreme sense, the spiritual kingdom of the Lord, where the divine truth of the Lord is received more than his divine good.^c But as throne is here mentioned in an opposite sense, the consideration of those passages from the Word in confirmation thereof, is here omitted; it shall be shewn in the following pages.

135. *And thou holdest fast my name.*—That hereby is signified acknowledgment of the Divine in the Human Principle of the Lord, and of all things of love and faith towards Him, appears from what has been shewn above, concerning the signification of the name Jehovah, Lord, and Jesus Christ, n. 102. The reason why by the name of the Lord in the Word is primarily understood the acknowledgment of the Divine in his Human Principle, is, because all things of love and faith are thence derived; for the divine goods which are of love, and the divine truths which are of faith, proceed from no other source than from the Lord alone; and those things cannot flow into man, unless he thinks of the Divine Principle of the Lord at the same time that he thinks of his Human; nor is his Divine Principle separate from the Human, but is in the Human.^d I can assert, from all my experience concerning the spiritual world, that no one is principled in the goods of love, and the truths of faith, but he who thinks of the Divine Principle of the Lord in union with his Human, as also that no one is spiritual, or an angel, but he who had been grounded in that thought and acknowledgment while in the world. Man ought to be conjoined to the Divine Principle in his faith and love, in order that he may be saved, and all conjunction is with the Lord; and to be conjoined only to his Human Principle, and not, at the same time, to his Divine, is not conjunction, for the Divine Principle saves, but not the Human without the Divine.^e

136. *And hast not denied my faith.*—That hereby is signified constancy in truth, appears from the signification of not denying, when predicated of faith, as denoting to be constant, for he who is constant does not deny; and from the signification of faith, as denoting truths, inasmuch as truth has reference to faith, and faith to truth. There are two things which constitute the spiritual life of man, love and faith. All good has reference to love, and all truth to faith; but the faith of man has only so much of truth as it derives from the good of love; inasmuch as all truth is from good, for it is the form thereof, and all good is the esse of truth; for good when it is formed, so as to appear to

^c See *A. C.*, n. 2129, 5313, 5315, 6397, 8625.

^d As may be seen above, n. 10, 26, 49, 52, 77, 97, 113, 114.

^e That the Human Principle of the Lord is Divine, may be seen in the *Doctrine of the New Jerusalem*, n. 280—310.

the mind and through the mind in speech, is called truth; hence it is said, that good is the esse of truth.^f

137. *Even in the days wherein Antipas was my faithful martyr, who was slain among you.*—That hereby is signified in that time and state, wherein all are hated who acknowledge the divine Humanity of the Lord, appears from the signification of day, as denoting time and state;^g hence, in the days in which, signifies, in that time and state. And the same appears from the signification of “*Antipas, my faithful martyr,*” as denoting those who acknowledge the Divine Humanity of the Lord, concerning which more will be said in what follows. And also from the signification of being slain, as denoting to be hated. The reason why this is denoted by being slain, is, because he who bears hatred is perpetually endeavouring to kill, for he bears his hatred in mind, and desires nothing short of murder, and also would commit the act if the laws did not withhold him. This disposition lies concealed in hatred; wherefore, they who bear hatred towards their neighbour, in the other life, when external bonds are removed from them, continually breathe murder; this has been testified to me from much experience. The reason why “*Antipas, my faithful martyr,*” signifies those who are hated on account of the acknowledgment of the Divine Humanity of the Lord, is, because, at that time one Antipas was on this account slain, wherefore by him are understood all who are hated on that account: just as by Lazarus, who lay at the rich man’s gate, and desired to be fed with the crumbs which fell from his table, are understood all whom the Lord loveth, because they desire truths from spiritual affection.^h That the Lord loved a certain person called Lazarus, whom also he raised from the dead, is evident in John (chap. xi. 3, 5, 36), and that he sat with the Lord at table (chap. xii.), wherefore he is called Lazarus by the Lord, who desired to be fed with the crumbs which fell from the rich man’s table, whereby is signified a desire for truths from spiritual affection. As Lazarus was thus named on that account, so Antipas is here mentioned, because he became a martyr for the name of the Lord, that is for the acknowledgment of his Divine Humanity. That such are hated by all those who do not think of the Divine Principle of the Lord in union with his Human, cannot be known from their conduct while they are in the world, but they make it manifest in the other life, where they burn with so much hatred against those who approach the Lord alone, as cannot be described in words, for there is nothing which they more eagerly desire than to murder them. The reason is, because all who are in the

^f But concerning this subject more may be seen in the *Doctrine of the New Jerusalem*, n. 11—27; likewise 28—35; 54—64; 108—122.

^g Concerning which see n. 23, 488, 493, 893, 2788, 3462, 3785, 4850, 10,656.

^h As may be seen above, n. 118.

hells are against the Lord, and all who are in the heavens are with the Lord, and they who are of the church, and do not acknowledge the Divine Principle of the Lord in his Human, act as one with the hells, whence it is that they entertain so great hatred. It has been often told them, that they do evil, because they know from the Word, "*that the Lord hath all power in the heavens and in the earths*" (Matt. xxviii. 18); thus that he is the God of heaven and earth: likewise, "*that he is the way, the truth, and the life, and that no one cometh to the Father but by Him*" (John xiv. 6; as also that "*he who seeth the Lord seeth the Father, because He is in the Father, and the Father in Him*" (John xiv. 7—11;) and "*that no one hath seen the Father's shape, nor heard his voice, but the Lord alone, who is in his bosom, and is one with him*" (John i. 18; v. 37); besides many other places. When they hear these truths they avert themselves, for they cannot deny them, but are offended, and even breathe the murder of all who acknowledge them, because hatred is implanted in their life.ⁱ That such persons would bear hatred against all who thus acknowledge the Lord, was predicted by the Lord himself in several passages; as in Matthew: "*Then shalt they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.*" (xxiv. 9, 10.) And in John: "*If the world hate you, ye know that it hated Me before it hated you. If they have persecuted me, they will also persecute you. All these things will they do unto you for my name's sake*" (xv. 18—25).^k These things are said, that it may be known what is understood by "*Antipas, my faithful martyr, who was slain among you,*" namely, they who are hated, because they acknowledge the Divine Human Principle of the Lord.

138. *Where Satan dwelleth.*—That hereby is signified those who are principled in the doctrine of all kinds of falsity, appears from what was adduced and shewn above, n. 120 and 134. In these passages is described among whom they are who are in temptations, namely, that they are amongst those who are in all kinds of falsities; for man, as to his body, is associated with men in the natural world, but as to thoughts and intentions he is conjoined with spirits in the spiritual world; when he comes into spiritual temptation, he is then amongst those spirits who are in falsities, who bind his thoughts, and hold them as it were shut up in prison, and continually infuse into his mind scandals against the truths of faith, and call forth the evils of his life. Nevertheless the Lord continually defends man by influx from an interior principle, and thus holds him in a constancy of resisting; such are spiritual temptations. That the man, who is in temptations, is among spirits who are in falsities, is under-

ⁱ As may be seen above, n. 114.^k See the passages adduced above, n. 122.

stood by these words in this verse, "*I know where thou dwellest, where Satan's throne is;*" and also by these words, "*Even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth;*" and the constancy of resisting is understood by these words, "*Thou holdest fast my name, and hast not denied my faith.*" But none are let into spiritual temptations except they who acknowledge the Divine Principle of the Lord in his Human, and are in the spiritual affection of truth; all others are natural men, and consequently cannot be tempted.¹

139. *But I have a few things against thee.*—That hereby is signified that they should take heed, appears from what follows; for it is there explained of whom they should take heed.

140. *Because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel.*—That hereby are signified those who, as to the understanding, are enlightened and teach truths, but who nevertheless love to destroy by stratagem those who are of the church, appears from the historical parts of the Word which treat of Balaam and Balak, understood according to the spiritual sense, which shall therefore here be first treated of. Balaam was a soothsayer from Pethor of Mesopotamia, and was therefore called by Balak, king of Moab, that he might curse the people of Israel, but Jehovah prevented this, and gave him to speak prophetically; notwithstanding he afterwards consulted with Balak, how he might destroy that people by stratagem, by withdrawing them from the worship of Jehovah to the worship of Baalpeor: hence, therefore, by Balaam they are understood who, as to the understanding, are enlightened and teach truths, but who nevertheless love to destroy by stratagem those who are of the church. That Balaam was a soothsayer, appears from these words in Moses: "*The elders of Moab and the elders of Midian departed with the rewards of divination in their hand, and they came unto Balaam.*" (Numb. xxii. 7.) Again: "*When Balaam saw that it was good in the eyes of Jehovah to bless Israel, he went not as at other times to seek for divinations.*" (Numb. xxiv. 1.) And in Joshua: "*Balaam also, the son of Beor, the soothsayer, did the children of Israel slay with the sword upon their slain.*" (xiii. 22.) That he was called by Balak, king of Moab, to curse the people of Israel, may be seen, Numb. xxii. 5, 6, 16, 17; Deut. xxiii. 4, 5; but that Jehovah prevented this, and gave him to speak prophetically, Numb. xxii. 9, 10, 12, 20; xxiii. 5, 16; the prophecies which he uttered may be seen, Numb. xxiii. 7—14, 18—25; xxiv. 5—10, 16—20, 20—25; all which things are truths, because it is said, that, "*Jehovah put a word into his mouth.*" (Numb. xxiii. 5, 12, 16.) That afterwards he consulted with

¹ But concerning temptations, see what is shewn in the *Doctrine of the New Jerusalem*, n. 187—201.

Balak how he might destroy the people of Israel by stratagem, by withdrawing them from the worship of Jehovah to the worship of Baalpeor, appears from these words in Moses: "*In Shittim the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods; and the people did eat and bowed down to their gods. And Israel joined himself unto Baalpeor. And those that died of the plague were twenty and four thousand.*" (Numb. xxv. 1—3, 9.)

Again, it is said that they "*slew Balaam amongst the Midianites: and the sons of Israel led captive all the women of the Midianites, which thing was agreeable to the counsel of Balaam to deliver them to prevarication against Jehovah, in the matter of Peor.*" (Numb. xxxi. 8, 16.)

That by Balaam are understood those who are enlightened as to the understanding, and who teach truths, follows from what is said in the above passages, for he spake truth prophetically concerning Israel, and also concerning the Lord; that he spake also concerning the Lord may be seen in his prophecy. (Numb. xxiv. 17.) To speak prophetically concerning Israel, is to speak not concerning the people of Israel, but concerning the church of the Lord, which is signified by Israel.

The illumination of his understanding he also describes himself in these words: "*The saying of Balaam, the son of Beor, of the man whose eyes are opened, who heareth the words of God, falling prostrate, and having his eyes uncovered.*" (Numb. xxiv. 3, 4, 15, 16.)

To have the eyes opened, or to have them uncovered, is to be illuminated as to the understanding, for eyes in the Word signify the understanding.^m That by Balaam are also understood those who love to destroy by stratagem those who are of the church, is likewise evident from what has been shewn above; and moreover, that when he rode upon the ass, he continually meditated the use of divinations, to destroy the children of Israel, which, when he could not accomplish by curses, he consulted with Balak to destroy them, by calling them to the sacrifices of his gods, and to commit whoredom with the daughters of Moab; by the children of Israel, whom he was desirous to destroy, is signified the church, inasmuch as the church was instituted amongst them.ⁿ

The arcanum concerning the ass upon which Balaam rode, which turned three times out of the way, on seeing an angel with a sword drawn, and the circumstance of its speaking to Balaam, shall be here briefly explained. Balaam, when he rode upon the ass, continually meditated soothsayings against the children of Israel; the gain with which he should be honoured was in his mind, as is evident from these words concerning him, "*He went not as at other times to seek for divinations.*" (Numb. xxiv. 1.) He was also a soothsayer in heart, wherefore he thought of nothing else, when he thought from

^m As may be seen *A. C.*, n. 2701, 4410, 4421, 4523—4534, 9051, 10,569.

ⁿ See *A. C.*, n. 6426, 8805, 9340.

himself. By the ass upon which he rode is signified, in the spiritual sense of the Word, an enlightened intellectual principle; wherefore to ride upon an ass or a mule was among the insignia of a chief judge and a king.^o The angel with the sword drawn signifies Divine Truth enlightening and combating against what is false;^p hence, by the ass turning three times out of the way, is signified that the understanding, when enlightened, did not agree with the thought of the soothsayer, which also is understood by what the angel said to Balaam: "*Behold, I went out to withstand thee, because thy way is evil before me.*" (Numb. xxii. 32.) By way in the spiritual sense of the Word, is signified that which a man thinks from his intention.^q That he was withheld from the thought and intention of using soothsayings, by the fear of death, is evident from what the angel said to him: "*Unless the ass had turned from me, surely now also I had slain thee.*" (Numb. xxii. 33.) It sounded in the ears of Balaam, as if the ass spoke to him, notwithstanding she did not speak, but the speech was heard as if proceeding from her. That this is the case, has been often shewn to me by lively experience; it has been given me to hear as if it were horses speaking, when, nevertheless, the speech was not from them, but as if it were from them. This was actually the case with Balaam, to the intent that this history might be described in the Word, for the sake of the internal sense which every single expression of it contains. In the internal sense is described how the Lord defends those who are principled in truths and goods, lest they should be hurt by those who speak as from illumination, and yet have the disposition and intention to seduce. He who believes that Balaam could hurt the children of Israel by soothsayings, is much deceived, for soothsayings could avail nothing against them, which Balaam also confessed when he said: "*Divination avails not against Jacob, nor soothsayings against Israel.*" (Numb. xxiii. 23.) The reason why Balaam could seduce that people by stratagem, was, because they were such in heart, that they worshiped Jehovah with the mouth only, but Baalpeor with the heart, and because they were of such a nature and quality, this was permitted. Moreover it is to be noted, that man can be enlightened as to his understanding, although he is in evil as to his will; for the intellectual faculty is separated from the voluntary faculty in the case of all who are not regenerated, but these two faculties act as one only, in all who are regenerated; for it is the office of the understanding to know, to think, and to speak truths, but that of the will, to will the things which are understood, and from the will or love to do them. The disagreement

^o As may be seen above, n. 31; and in the *A. C.*, n. 2731, 5741, 9212.

^p As may be seen above, n. 131.

^q As may be seen in the work concerning *Heaven and Hell*, n. 479, 534, 590; and in the small work concerning the *Last Judgment*, n. 43.

between these faculties appears manifestly with evil spirits; for when these are turned towards good spirits they also understand truths, and likewise acknowledge them, almost as if they were illuminated, but as soon as they turn themselves from them, they return to the love of their will, and see nothing of truth, yea, they even deny the things which they have heard.^r That the understanding can thus be enlightened is given to man for the sake of reformation; for in the will of man resides all evil, as well that into which he is born, as that into which he introduces himself, and the will cannot be amended, unless man knows, and by the understanding acknowledges, truths and goods, and also evils and falsities, otherwise he cannot turn away from the latter and love the former.^s

141. *To eat things sacrificed to idols, and to commit fornication.*—That hereby is signified, that they may imbue evils, and thence falsities, appears from the signification of “to eat,” as denoting to appropriate to themselves, and to consociate;^t thus also to imbue; and from the signification of “things sacrificed to idols,” which are things sanctified to idols, as denoting evils of every kind, concerning which more will be said in what follows; and from the signification of committing fornication, as denoting to falsify truths, concerning which also more will be said presently. That Balaam consulted with Balak, that he might invite the sons of Israel to the sacrifices of his gods, appears from what was shewn in the preceding article, and from these words of Moses: “*Israel abode in Shittim, where the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself to Baalpeor; and the anger of Jehovah was kindled against Israel. And those that died in the plague were twenty and four thousand.*” (Numb. xxv. 1—3, 9.) It was among the statutes by which sacrifices were instituted, that some part of the sacrifices, especially the eucharistic, should be burnt upon the altar, and some part should be eaten in the holy place; the sacrifices themselves signified worship grounded in love and faith, and the eating of them together, signified the appropriations of that good.^u Inasmuch as the eating together of things sanctified to Jehovah, signified the appropriation of good, hence the eating together of the sacrifices, which were for the gods of the Gentiles, and which were called things sacrificed to idols, signified the appropriation of evil. That to commit whoredom, in the spiritual sense, sig-

^r As may be seen in the work concerning *Heaven and Hell*, n. 153, 424, 455.

^s More may be seen concerning the will and the understanding in the *Doctrine of the New Jerusalem*, n. 29—36.

^t Concerning which see n. 2187, 2343, 3168, 3513, 5643, 8001.

^u That sacrifices signified all things of worship from the good of love and faith, may be seen, n. 923, 6905, 8680, 8936, 10,042; and that the eating together signified the appropriation of goods, n. 10,109.

nifies to imbue falsities as also to falsify truths, appears from several passages in the Word; the same was signified by the whoredoms of the children of Israel with the daughters of Moab; for all the historical parts of the Word involve and signify spiritual things.^v And inasmuch as the sons of Israel eating of things sacrificed to idols, and their whoredoms with the daughters of Moab, involved also such things (for what they signify they also involve), therefore it was commanded that the heads of the people should be hung up to Jehovah before the sun, and therefore also Phinehas the son of Eleazar thrust through a man of Israel and a Midianitish woman in a tent, on account of which he was also blessed; and for the same reason there were slain of Israel twenty and four thousand, as may be seen, Numb. xxv. 1 to the end. Such punishments and such plagues could by no means have been commanded solely on account of their eating of the idolatrous sacrifices, and committing whoredom with the women of another nation, unless they involved wicked outrages against heaven and the church, which do not appear in the literal sense of the Word, but in the spiritual sense alone. The wicked outrages which were involved, were, the profanation at the same time of the goods and truths of the church, which, as it has been said above, was the appropriation of evil and of what is false. That adulteries and whoredoms involve such things, appears from numerous passages in the Word, where they are related; from which it is manifest, that by them are signified the adulterations of good, and the falsifications of truth, as in Ezekiel: "*Jerusalem, thou hast trusted in thy beauty, and hast played the harlot because of thy renown, so that thou hast poured out thy fornications on every one that passed by. Thou hast committed fornication with the sons of Egypt thy neighbours, great of flesh, and hast multiplied thy whoredoms. Thou hast played the whore with the sons of Ashur, when there was no satiety to thee, with whom thou committedst whoredom. Thou hast moreover multiplied thy fornication even to Chaldea, the land of merchandise: an adulterous woman hath received strangers under her own husband. All others give reward to their harlots, but thou hast given reward to all thy lovers, and hast rewarded them that they may come unto thee on every side in thy whoredoms. Wherefore, O harlot! hear the word of Jehovah.*" (xvi. 15, 26, 28, 29, 32, 33, 35, and following verses.) Who cannot see, that by the whoredoms here mentioned are not understood whoredoms in a common natural sense? for the church is here treated of, in which all the truths of the Word are falsified; these things are what are understood by whoredoms, for whoredoms in the spiritual sense, or spiritual whoredoms, are no other than falsifications of truth. Jerusalem, to whom the above passages are

^v As may appear from the explication of Genesis and Exodus, which are called *Arcana Cælestia*.

addressed, is the church; the sons of Egypt, with whom she committed whoredom, are scientifics and knowledges of every kind, applied in a sinister manner to confirm falsities; the sons of Ashur, are fallacious reasonings thence derived; Chaldea, the land of merchandize, signifies the profanation of truth; the rewards which she gave to her lovers, signify the vending of falsities; and from the adulteration of good by the falsification of truth, that church is called a woman adulterous under her own husband. Again: "*Two women, the daughters of one mother, have committed whoredoms in Egypt; they committed whoredoms in their youth. One committed whoredom under me, and chose for lovers the Assyrians her neighbours: she gave her whoredoms upon them, nevertheless she hath not deserted her whoredoms in Egypt. The other hath corrupted her love more than she, and her whoredoms above the whoredoms of her sister: she added to her whoredoms, she loved the Chaldeans; the sons of Babel came to her to the connection of loves, and they defiled her with their whoredom.*" (xxiii. 2, 3, 5, 6, 7, 11, 14, 16, 17, and following verses.) That by whoredoms are here also understood spiritual whoredoms, is evident from the particular things which are mentioned. The two women, the daughters of one mother, are two churches, the Israelitish and the Jewish; their whoredoms with the Egyptians, the Assyrians, and Chaldeans, signify similar things to what were explained above; the connection of loves with the sons of Babel is the profanation of good. Again, in Jeremiah: "*Thou hast played the harlot with many companions, thou hast profaned the land with thy whoredoms, and with thy wickedness. Hast thou seen that which backsliding Israel hath done? She hath gone away upon every high mountain, and under every green tree, and there hast thou played the harlot: perfidious Judah also hath gone away and played the harlot, so that by the voice of her whoredom she hath profaned the land; she hath committed adultery with stone and with wood.*" (iii. 1, 6, 8, 9): Israel is the church which is principled in truth, Judah is the church which is principled in good, for they represented these two churches; the falsifications of truth are signified by the whoredoms of Israel, and the adulterations of good by the whoredoms of Judah. To go away upon every high mountain, and under every green tree, and commit whoredom, is to inquire into all the knowledges of good and truth, even from the Word, and to falsify them; to commit adultery with stone and wood, is to pervert and profane all truth and good; stone signifies truth, and word signifies good. Again: "*Run ye to and fro through the streets of Jerusalem, and seek in the broad ways thereof, if ye can find a man, (vir) if there be any that executeth judgment, that seeketh the truth. When I had fed them to the full, they then committed whoredom and came by troops to the house of the harlot.*" (v. 1, 7.) To run to and fro through

the streets, and to seek in the broad ways of Jerusalem, is to see and explore in the doctrinals of that church; for Jerusalem is the church, and streets and broad ways are doctrinals. If thou canst find a man, if there be any that executeth judgment, that seeketh the truth, denotes, whether there be any truth in the church. When I had fed them to the full, they committed whoredom, denotes, that when truths were revealed to them, they falsified them; such a church, as to doctrine, is the house of the harlot, into which they came by troops. Again: "*Thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the field have I seen. Woe unto thee, O Jerusalem! thou wilt not be made clean.*" (xiii. 27.) Neighings denote profanations of truth, because a horse signifies the intellectual principle where truth resides; the hills in the field signify the goods of truth in the church, which are perverted. Again: "*I have seen also in the prophets of Jerusalem an horrible obstinacy, in committing adultery and going in a lie.*" (xxiii. 14.) Again: "*They have done foolishness in Israel, and have committed adultery with the wives of their companions, and have spoken my word in my name falsely.*" (xxix. 23.) To adulterate and to commit adultery, here manifestly denote to pervert truths; the prophets signify those who teach truths from the Word; for it is said, in committing adultery, and going in a lie, and they have spoken my word lying. A lie in the Word, signifies what is false. Again, in Moses: "*Your sons were feeding in the desert forty years, and they carried about their whoredoms even till their bodies were consumed in the desert.*" (Numb. xiv. 33.) That the children of Israel were not consumed in the wilderness because they carried about their whoredoms, but because they rejected celestial truths, appears from this circumstance, that this was said to them because they were not willing to enter into the land of Canaan, but wished to return into Egypt; for by the land of Canaan is signified heaven and the church, with its truths; and by Egypt are signified those things falsified, and turned into magic. Again in Micah: "*All the graven images thereof shall be beaten to pieces, and all the rewards of whoredom shall be burned in the fire; and all the idols thereof will I lay desolate, for she hath gathered them from the hire of an harlot, and they shall return to the hire of an harlot.*" (i. 7.) Graven images and idols signify falsities, which are from man's own intelligence; the hire of a harlot, denotes the knowledges of truth and good, which they applied to falsities and evils, and thus perverted. And in Hosea: "*Jehovah said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms, for the land hath committed great whoredom in departing from Jehovah.*" (i. 2.) By this was represented what was the quality of the church, namely, that it was wholly immersed in falsities. Again: "*They*"

sinned against me, therefore will I change their glory into shame, they committed whoredom, because they have quite forsaken Jehovah. Whoredom and wine, and new wine, occupied the heart. Your daughters commit whoredom, and your daughters-in-law commit adultery." (iv. 7, 10, 11, 13.) Whoredom, wine, and new wine, are falsified truths. Whoredom is the falsification itself, wine is the interior false principle, new wine is the exterior false principle; the daughters who commit whoredom are the goods of truth perverted; the daughters-in-law who commit adultery are evils conjoined with falsities thence derived. Again, in Isaiah: "*It shall come to pass after the end of seventy years that Jehovah will visit Tyre, and she shall return to her meretricious hire; she shall commit fornication with all the kings of the earth upon the faces of the world; at length her merchandize shall be holy to Jehovah.*" (xxiii. 17, 18.) Tyre, in the Word, signifies the church with respect to the knowledges of truth and good; the meretricious hire spoken of denotes the same knowledges applied to evils and falsities by perversion: her merchandize is the selling thereof. To commit fornication with all the kings of the earth, denotes with all and with each of the truths of the church. The reason why it is said that her merchandize and her meretricious hire shall be holy to Jehovah, is, because thereby are signified knowledges of truth and good applied by them to falsities and evils; and man, by the knowledges themselves, viewed in their true nature and quality, may become wise, for knowledges are the means of becoming wise, and they are also the means of becoming insane, when they are falsified by applications to evils and falsities. The same is signified where it is said that they should make to themselves friends of the mammon of unrighteousness (Luke xvi. 9); and where it is commanded that the children of Israel should borrow from the Egyptians gold, silver, and raiment, and take them away with them (Exod. iii. 22; xii. 35, 36); for by the Egyptians are signified scientifics of every kind, which they applied to falsify truths. Again, in Moses: "*I will cut off the soul which looketh back to such as have familiar spirits, and to wizards, to go a whoring after them.*" (Levit. xx. 5.) Again, in Isaiah: "*He entereth into peace, he walketh in uprightness. But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.*" (lvii. 2, 3.) Again, in Nahum: "*Woe to the city of bloods, all in a lie: the horseman ascendeth, and the splendor of the sword, and the lightning of the spear, the multitude of the slain, above the multitude of the whoredoms of the harlot, of the mistress of sorceries, selling the nations by her whoredoms.*" (iii. 1, 3, 4.) Again, in Moses: "*Lest thou make a covenant with the inhabitants of the land, and go a whoring after their gods. And thou take of their daughters to thy sons, and their daughters go a whoring after their gods.*" (Exod. xxxiv. 15,

16.) Again, "*That ye may remember all the commandments of Jehovah, and do them: and that ye seek not after your own heart and your own eyes, after which ye used to go a whoring.*" (Numb. xv. 39.) Again: "*Babylon is fallen, because she made all nations drink of the wine of the wrath of her fornication.*" (Rev. xiv. 8.) Again, the angel said, "*I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication.*" (xvii. 1, 2.) "*For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her.*" (xviii. 3.) "*He hath judged the great harlot, which did corrupt the earth with her fornication.*" (xix. 2.) That in these passages by whoredoms are understood falsifications of truth, is evident.

→ Inasmuch as such things are signified by whoredoms and adulteries, and as they have the same signification in heaven, therefore, in the Israelitish church, which was a representative church, in which all things were significative, the following commands were given, that there should not be a whore nor a whoremonger in Israel. (Deut. xxiii. 17.) That the man who committed adultery with the wife of a man, and he who committed adultery with the wife of his companion should be put to death. (Levit. xx. 10.) That the price of a whore should not be brought into the house of Jehovah for any vow. (Deut. xxiii. 19.) That the sons of Aaron should not take a harlot to wife, nor a woman put away by her husband. That the chief priest should take a virgin to wife. That the daughter of a priest, if she profaned herself by committing whoredom, should be burned with fire. (Levit. xxi. 7, 9, 13, 14, besides many other passages.) * That whoredoms and adulteries involve such things, has been testified to me from much experience in the other life; the spheres from spirits who have been of such a quality, manifest those things; from the presence of spirits, who have confirmed in themselves falsities, and applied truth from the sense of the letter of the Word to confirm them, there exhales an abominable sphere of whoredom; such spheres correspond to all the degrees prohibited, concerning which, see Levit. xx. 11—21, with differences according to the application of truths to falsities, and according to the conjunction of falsities with evils, especially with the evils flowing from the love of self.^w

142. *So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.*—That hereby are signified those who separate good from truth, or charity from faith, which is against the divine order, appears from what was said and shewn above, n. 107, where similar words occur. To which is to be added, that they who separate truth from good, or faith from charity, avert from themselves all influx of heaven into the good

^w Concerning which more may be seen in the work concerning *Heaven and Hell*, n. 384, 385, 386.

works which they do, in consequence whereof, their good works are not good, for heaven flows in, that is the Lord, by or through heaven into the good of man's love, wherefore he who rejects the good of charity from the doctrine of the church, and instead of it receives only those things which are said to be of faith, is excluded from heaven, the truths pertaining to him not having life, and the life of truth, which is good, conjoins, but not truth without life, or faith without charity.^x

143. *Repent.*—That hereby is signified dissociation from them, appears from the signification of "*repent*," when predicated of those things which are signified by the doctrine of Balaam, and by the doctrine of the Nicolaitans, as denoting to be dissociated from them. Repentance is nothing else, for no one can be said to repent, unless he actually separate himself from those things of which he has repented, and he separates himself from them when he shuns them, and holds them in aversion.^y

144. *Or else I will come unto thee quickly, and will fight against them with the sword of my mouth*—That hereby is signified, if not, when visitation comes, that they shall be dispersed, appears from the signification of, "*I will come to thee quickly*," when predicated of the Lord, as denoting visitation, concerning which more will be said in what follows, and from the signification of "*the sword of my mouth*," as denoting truth combating against what is false, and then dispersion of falsities.^z Here however it signifies the dispersion of those who hold the doctrine of Balaam, and the doctrine of the Nicolaitans, that is, of those who have the understanding enlightened and teach truths, and yet love to destroy by stratagems those who are of the church; likewise those who separate good from truth, or charity from faith.^a The reason why coming quickly denotes visitation, is, because the coming of the Lord in the Word signifies visitation.^b Visitation is the exploration of man after death as to his quality, before he is judged.

145. *He that hath an ear let him hear what the spirit saith unto the churches.*—That hereby is signified, that he who understands should hearken to what Divine Truth proceeding from the Lord teaches and says to those who are of his church, appears from what was said and shewn above,^c where similar words are explained.

146. *To him that overcometh will I give to eat of the hidden manna.*—That hereby is signified, that to those who conquer in

^x But more may be seen concerning these things in the *Doctrine of the New Jerusalem*, where it treats concerning charity, n. 84—107, and concerning faith, n. 108—123.

^y That this is repentance or penitence, may be seen in the *Doctrine of the New Jerusalem*, n. 159—172.

^z Concerning which see above, n. 78—131.

^a Concerning whom see above, n. 140 and 142.

^b As may be seen, n. 6895.

^c n. 14, and n. 108.

temptations will be given the delight of celestial love from the Divine Human Principle of the Lord, appears from the signification of "*him that overcometh*," as denoting those who conquer in temptations, for such are treated of in what is written to the angel of this church.^d Also from the signification of "*will I give to eat*," as denoting to be appropriated and conjoined by love and charity;^e and because it is said concerning the hidden manna whereby is understood the Lord as to his Divine Human Principle. By eating thereof, is here signified the delight of celestial love, for this is appropriated from the Divine Human Principle of the Lord, by those who receive him in love and faith; and from the signification of the hidden manna, as denoting the Lord as to his Divine Human Principle. That this is what is meant by the hidden manna appears from the words of the Lord himself in John: "*Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat. The bread of God is he who cometh down from heaven, and giveth life unto the world. I am the bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man eat thereof and not die. I am the living bread who came down from heaven, if any man eat of this bread he shall live for ever. The bread that I will give is my flesh.*" (vi. 31—58.) That it is the Lord himself who is understood by manna and by bread, he openly teaches, for he says, "*I am the bread of life who came down from heaven.*" That it is the Lord as to his Divine Human Principle he also teaches when he says, "*The bread which I will give is my flesh.*" The Lord taught the same when He instituted the holy supper, "*Jesus took bread, and blessed, and gave it to the disciples, and said, Take, eat, this is my body.*" (Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19.) To eat of this bread is to be conjoined to Him by love, for to eat signifies to appropriate and be conjoined, as was said above, and love is spiritual conjunction. The same thing is signified by eating in the kingdom of God, in Luke: "*Blessed is he that shall eat bread in the kingdom of God.*" (xiv. 15.) Again: "*That ye may eat and drink at my table in my kingdom*" (xxii. 30); and in Matthew: "*Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.*" (viii. 11.)^f Again, in John: "*Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you.*" (vi. 27.)^g The reason why it is called hidden manna, is, because the delight of celestial love, which they receive, who by love,

^d As may be seen above, n. 130.

^e Concerning which, see *A. C.*, n. 2187, 2343, 3168, 3513, 5643.

^f That by Abraham, Isaac, and Jacob, is understood the Lord, may be seen, n. 1893, 4615, 6098, 6185, 6276, 6804, 6847.

^g That the Son of Man is the Lord as to the Divine Human Principle, may be seen above, n. 63.

are conjoined to the Lord, is altogether unknown to those who are not in celestial love; and this delight no one can receive but he who acknowledges the Divine Humanity of the Lord; for from this principle it proceeds. Because this delight was unknown to the children of Israel in the desert, they therefore called it manna, as appears in Moses: "*Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you. And in the morning the dew lay round about the host. And when the dew that lay was gone up, behold upon the face of the wilderness there lay a small round thing; and when the children of Israel saw it, they said one to another, It is manna, (what is this?) Moses said unto them, This is the bread which Jehovah hath given you to eat. And the house of Israel called the name thereof manna.*" (Exod. xvi. 4, 13 to the end.) Again: "*Jehovah fed thee with manna which thou knewest not, neither did thy fathers know; that he might make thee know that man does not live by bread only, but by every word that proceedeth out of the mouth of Jehovah doth man live.*" (Deut. viii. 3.) The reason why this delight, which is understood by manna, was unknown to the children of Israel, was, because they were in corporeal delight more than other nations, and they who are in this delight, cannot know anything at all of celestial delight.^h It is called delight, and thereby is understood the delight of love, for all the delight of life is of love. Inasmuch as it is the delight of celestial love, which is signified by eating of the hidden manna, it is therefore called the bread of the heavens in David: "*Jehovah commanded the clouds from above, and opened the doors of heaven; and rained down manna upon them to eat, and gave them of the corn of heaven.*" (Psalm lxxviii. 23, 24.) And in another place: "*Jehovah satisfied them with the bread of heaven.*" (Psalm cv. 40.) It is called the bread of heaven, because it rained down from heaven with the dew, but in the spiritual sense it is called the bread of heaven, because it flows down from the Lord through the angelic heaven; in this sense no other heaven is understood, and no other bread, than what nourishes the soul of man. That bread is here to be understood in this sense, appears from the words of the Lord himself in John, where he says, that he is the manna or bread which came down from heaven. (vi. 31—58.) And in Moses, where it is said, that Jehovah fed them with manna, that he might make them know, that "*man doth not live by bread alone, but by every word that proceedeth out of the mouth of Jehovah.*" (Deut. viii. 3.) The word that proceeds out of the mouth of Jehovah is all that proceeds from the Lord, and this, specifically, is divine truth united with divine good.ⁱ This

^h That the children of Israel were of such a quality, may be seen in the *Doctrine of the New Jerusalem*, n. 248.

ⁱ As may be seen in the work concerning *Heaven and Hell*, n. 13, 133, 139, 140, 284—290.

delight is also described by correspondences in Moses: “*The manna was like coriander seed, white, and the taste of it was like a cake made sweet with honey.*” (Exod. xvi. 31.) And in another place: “*They made cakes of it; and the taste of it was as of the juice of oil.*” (Numb. xi. 7, 8.) The reason why the manna was such as to sight and taste, was, because the white seed of coriander signifies truth from a celestial origin, a cake the good of celestial love; honey its external delight, oil that love itself, and its juice, whence was the taste, its internal delight; and the rain with the dew, in which the manna was, the influx of divine truth in which that delight is contained.^k The reason why the delight of celestial love is signified by eating of the hidden manna, when yet by the hidden manna is signified the Lord as to his Divine Humanity, is, because it is the same thing whether we say the Divine Humanity of the Lord, or the divine love, for the Lord is divine love itself, and what proceeds from Him is divine good united to divine truth; both are of love, and are also the Lord in heaven; hence to receive meat from Him is to be conjoined to Him, and this is effected by love from Him.^l

147. *And I will give him a white stone.*—That hereby is signified wisdom and intelligence, appears from the signification of “*a white stone,*” when it is from the Lord, as denoting reception from Him and influx. And inasmuch as it denotes reception and influx from the Lord, it also denotes wisdom and intelligence from Him; for they who receive from the Lord divine influx are in wisdom and intelligence. The reason why to give a white stone, signifies these things, is, because formerly in judicial proceedings the suffrages were collected by stones; affirmative sentences were expressed by white stones, and negative sentences by black stones, hence by a white stone is signified the reception of wisdom and intelligence.

148. *And in the stone a new name written, which no man knoweth saving he that receiveth it.*—That hereby is signified the state of the interior life which is unknown to all but those who are in it, appears from the signification of name, as denoting quality of state.^m Here it denotes the quality of the state of the interior life, because it is called a new name, which no one knoweth saving he that receiveth it, for the quality of this state of the life is altogether unknown to those who are not in it.

^k That seed signifies truth from a celestial origin, may be seen, *A. C.*, n. 3038, 3373, 10,248, 10,249; that white is predicated of that truth, n. 3301, 3993, 4007, 5319; that cake signifies the good of celestial love, n. 7978, 9992, 9993; that oil signifies that love itself, n. 886, 3728, 9780, 9954, 10,261 10,269; hence its juice signifies its delight, because the taste is thence, and the taste is the delight and pleasantness, see n. 3502, 4791—4805. But more may be seen concerning these things in the explication of chap. xvi. of Exodus in the *Arcana Coelestia*.

^l But these things may be better understood from what is said and shewn in the work concerning *Heaven and Hell*, n. 13—19, 116—125, 126—140; and also in the *Doctrine of the New Jerusalem*, n. 210—222 and 307.

^m Concerning which see *A. C.*, n. 1754, 1896, 2009, 3237, 3421.

They are in the interior state of life who are principled in love to the Lord, and none are principled in love to the Lord but those who acknowledge the divine principle in his human.ⁿ Interior life is the spiritual life in which the angels of heaven are, but exterior life is the natural life, in which are all who are not in heaven: with those also who live according to the precepts of the Lord, and acknowledge his Divine Humanity, the interior mind is opened, and they then become spiritual; but they who do not thus live, nor thus acknowledge, remain natural.^o That name in the Word signifies quality of state, appears from many passages, some of which shall here be adduced by way of confirmation. Thus in Isaiah: "*Lift up your eyes on high, and behold who hath created these things, who leadeth out the host in number: He calleth them all by name.*" (xl. 26.) His calling them all by name, denotes that he knows the qualities of all, and gives to them according to their state of love and faith. And in John: "*He that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.*" (x. 2, 3.) Again, in Isaiah: "*Thus saith Jehovah thy creator, thee, O Jacob, and thy former, O Israel, Fear not; for I have redeemed thee, I have called thee by name, thou art mine.*" (xliii. 1.) Again: "*That thou mayest know, that I am Jehovah, who have called thee by thy name. For Jacob, my servant's sake, and Israel mine elect, I have called thee by thy name, though thou hast not known me.*" (xlv. 3, 4.) I have called thee by thy name, denotes that he knew the quality of the state of the church; for Jacob and Israel are the church, Jacob the external church, and Israel the internal church. Again, in the same prophet: "*O Israel, if thou hadst hearkened to my commandments, thy name should not have been cut off nor destroyed from before me.*" (xlviii. 19.) The cutting off, and destroying the name from before Jehovah, denotes the quality of the state by which conjunction is effected, which state is the spiritual state of those who are of the church, which is signified by Israel. Again, in the same prophet: "*Jehovah hath called me from the womb, from the bowels of my mother hath he remembered my name.*" (xlix. 1.) Here, remembering the name, denotes to know the quality. Again: "*For Zion's sake, I will not be silent, and for Jerusalem's sake I will not rest. And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall utter.*" (lxii. 1, 2.) Again, in the same prophet: "*He shall call his servants by another name.*" (lxv.

ⁿ That to love the Lord is to live according to his precepts, may be seen, *A. C.*, n. 10,143, 10,153, 10,578, 10,645, 10,829.

^o That the state of the interior or spiritual life is unknown to all those who are not in celestial love, may be seen in the work concerning *Heaven and Hell*, n. 395—414; and in the *Doctrine of the New Jerusalem*, n. 105, 238.

15.) To call by a new name, and by another name, denotes to give another state of life, namely, a state of spiritual life. And in Ezekiel: "*The city of bloods, polluted by name.*" (xxii. 2, 5.) The city of bloods, denotes doctrine which offers violence to the good of charity, which is said to be polluted by name, when it abounds with falsities and thence with evils, which constitute its quality. And in Moses: "*Moses said unto Jehovah, Thou hast said, I know thee by name. And Jehovah said unto Moses, This word also which thou hast spoken I will do, for thou hast found grace in my sight, and I have known thee by name.*" (Exod. xxxiii. 12, 17.) That he knew Moses by name, denotes that he knew his quality. And in the Revelation: "*Thou hast a few names even in Sardis, which have not defiled their garments. He that overcometh, the same shall be clothed in white raiment, and I will confess his name before my Father. Him that overcometh, I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, and my new name.*" (iii. 4, 5, 12.) That name here signifies quality of state as to the good of love and truth of faith, may appear evident. And in another place, "*whose names are not written in the book of life.*" (Rev. xiii. 8; xvii. 8.) The names written in the book of life, are all things of a man's love and faith, thus all things of his spiritual life as to their quality. Again: "*They shall see his face, and his name shall be in their foreheads.*" (Rev. xxii. 4.) His name being in their foreheads, denotes a state of love, for the forehead corresponds to love, and hence signifies love. The reason why name in the Word signifies the quality of the state of man, is, because in the spiritual world each one is named according to the state of life in which he is, thus variously; for spiritual speech is not like human speech; all things there are expressed according to ideas of things and of persons; and those ideas fall into words or expressions.^p

149. Verse 18—29.—*And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass. I know thy works, and charity, and ministry, and faith, and thy endurance, and thy works, and the last to be more than the first. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants to commit whoredom, and to eat things sacrificed unto idols. And I gave her time to repent of her whoredom; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her*

^p This will appear more clearly from what is shewn concerning the speech of the angels of heaven, in the work concerning *Heaven and Hell*, n. 134—245. Moreover it may be seen above, n. 102 and 135, where it is shewn what the name of Jehovah, of the Lord, and Jesus Christ in the Word signifies.

children with death; and all the churches shall know that I am he who searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and who have not known the depths of Satan, as they speak, I will put upon you none other burden. Nevertheless, that which ye have, hold fast until I come. And he who overcometh and keepeth my words unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the spirit saith unto the churches.—“And unto the angel of the church in Thyatira write;” signifies, those of the church with whom the internal and external, or the spiritual and natural man, make a one: “These things saith the Son of God,” signifies, the Lord as to the Divine Human Principle, from which that quality of the church is derived: “who hath his eyes like unto a flame of fire,” signifies, the divine providence from his divine love, also divine wisdom and intelligence communicated to those who are principled in love, and thence in faith towards him; “and his feet like fine brass,” signifies, the ultimate of divine order, which is the natural principle full of divine love. “I know thy works, and charity,” signifies, the internal of those who are of the church; “and ministry and faith,” signifies, good and truth therein; “and thy endurance,” signifies, the conjunction with the external; “and thy works, and the last to be more than the first,” signifies, the externals thence derived. “Notwithstanding, I have a few things against thee,” signifies, that they should take heed, “Because thou sufferest that woman Jezebel,” signifies, the delight of the love of self and of the world; “who calleth herself a prophetess, to teach, and to seduce my servants,” signifies, that thence is the doctrine of all falsities; “to commit whoredom and to eat things sacrificed unto idols,” signifies, the falsification of truth, and the adulteration of good. “And I gave her time to repent of her whoredom; and she repented not,” signifies, that they who are thence in false persuasions, do not convert themselves to truths by the reception of truths. “Behold, I will cast her into a bed,” signifies, that they are left to their own natural man, and to the doctrine of falsities therein; “and them that commit adultery with her into great tribulation,” signifies, grievous temptations to those who addict themselves to their falsities; “except they repent of their deeds,” signifies, unless they separate themselves from them. “And I will kill her children with death,” signifies, that thus falsities are extinguished. “And all the churches shall know that I am he who searcheth the reins and the hearts,” signifies the acknowledgment of all who are of the church, and that the Lord alone knows and explores the

exteriors and interiors, also the things which are of faith and of love; “*and I will give to every one of you according to your works,*” signifies, eternal blessing according to the state of his internal in the external. “*But unto you I say, and unto the rest in Thyatira,*” signifies, to all and each with whom the internal is conjoined to the external; “*as many as have not this doctrine,*” signifies, with whom external delight, which is the delight of the love of self and of the world, does not rule; “*and who have not known the depths of Satan, as they speak,*” signifies, disentanglement [*illaqueationem*] from them: “*I will put upon you none other burden,*” signifies, that of this alone they should take heed. “*Nevertheless that which ye have, hold fast until I come,*” signifies, permanence in a state of love and of faith, even to visitation; “*and he who overcometh, and keepeth my works even unto the end,*” signifies, after combat against those loves, and the removal of them, as far as possible, perseverance in love and faith; “*to him will I give power over the nations,*” signifies, over evils pertaining to himself, which will then be shaken off by the Lord. “*And he shall rule them with a rod of iron,*” signifies, that he will chastise evils by truths, which are in the natural man: “*as the vessels of a potter shall they be broken to shivers,*” signifies, the total dispersion of falsities; “*even as I received of my Father,*” signifies, comparatively, as the Lord did from his Divinity when he glorified his Humanity. “*And I will give him the morning star,*” signifies, intelligence and wisdom from the Divine Human Principle of the Lord. “*He that hath an ear, let him hear what the spirit saith unto the churches,*” signifies, that he who understands should hearken to what Divine Truth proceeding from the Lord teaches and says to those who are of his church.

150. *And unto the angel of the church in Thyatira write—* That hereby are signified those of the church with whom the internal and the external, or the spiritual and natural man make a one, appears from the things written to this angel understood in the internal sense, in which the subject treated of is concerning the conjunction of the internal or spiritual man, with the external or natural man, or concerning those of the church with whom they are conjoined. Every man has an internal and an external; his internal is what is called the spiritual man, and the external is called the natural man. When man is born, the external or natural man is first opened, and afterwards as he grows up, and advances towards perfection in intelligence and wisdom, the internal or spiritual man is opened. The external or natural man is opened by such things as man derives from the world, but the internal or spiritual man is opened by such things as he derives from heaven; for the external or natural man is formed for the reception of such things as are in the world, but the internal or spiritual man,

for the reception of such things as are in heaven. The things which are in the world, for the reception of which the external or natural man is formed, have reference in general to whatever pertains to evil and moral life; but the things which are in heaven, for the reception of which the internal or spiritual man is formed, have reference, in general, to all that pertains to love and faith. Inasmuch as these two, the internal and external, belong to man, and each is to be distinctly opened by its own medium, it is evident, that unless the internal is opened by its medium, man must remain natural merely, and that in this case his internal must remain closed. But they with whom the internal is closed, are not men of the church, for the church is formed in man by communication with heaven, and communication with heaven is not given to man unless his internal be opened by its own medium, which, as was said above, has reference to love and faith. It is moreover to be observed, that, with the man of the church, who is regenerated of the Lord by the truths which are called truths of faith, and by a life according to them, the internal and external, or spiritual and natural man, are conjoined, and that this is effected by correspondences.^q Now inasmuch as man does not become a member of the church before his internal or spiritual man is opened, and this man is conjoined with the external or natural man, therefore they within the church in whom this conjunction is effected, are now treated of; for as was said above,^r by the seven churches are not understood seven distinct churches, but all in general who are of the church of the Lord. Hence, in writing to the angel of each church, the subject treated of is concerning such things as constitute that church; in the present case, therefore, or in what is said to the angel of the church of Thyatira, the internal and external man are treated of, and the conjunction of both in those who are within the church.^s

151. *These things saith the Son* of God.*—That hereby is signified the Lord as to his Divine Human Principle, from which is derived that constituent of the church, appears from the signification of “*the Son* of God*,” as denoting the Lord as to his

^q What is the nature and quality of correspondences, and thence the nature and quality of the conjunction which is thereby effected, may appear from what is shewn concerning them in the *A. C.*, and from the extracts from that work in the *Doctrine of the New Jerusalem*, n. 261.

^r n. 20.

^s But inasmuch as it has been hitherto unknown, that these two principles actually pertain to man, and that they are to be opened and conjoined, in order that man may become a member of the church, and as these things cannot be described in a few words, they may be seen treated of more at large in the *Doctrine of the New Jerusalem*, n. 36—53, and 179—182.

* The Latin of Swedenborg [4to. London, 1785] reads, “*Filius hominis* ;” but this is evidently a misprint for “*Filius Dei*,” as there is no various reading in the Greek text of the New Testament to warrant the substitution of “*Filius hominis*.” Accordingly, we find this verse correctly translated from the Greek with the words

Divine Humanity, and as to Divine Truth, inasmuch as this latter proceeds from Him.^t That it also denotes from whom is derived that constituent of the church, namely, the opening of the internal or spiritual man, and the conjunction thereof with the external, is, because the all of the church pertaining to man is derived from the Divine Human Principle of the Lord; for the all of love and faith which constitutes the church, proceeds from the Divine Humanity of the Lord, and not immediately from the Divinity itself; for what immediately proceeds from the Divinity itself, does not enter into any thought or affection of man, and consequently not in faith and love, because it is far above them, as may appear from this circumstance, that man cannot think of the Divine Being without connecting with such thought the human form, unless he thinks as of nature in its most minute parts. The thought, which is not determined to some particular form, is diffused in all directions, and what is thus diffused is dissipated. This it has been given me to know, most especially from those in the other life who come from the Christian world, and who have thought only concerning the Father, and not concerning the Lord, that they make nature in its lowest principles their God, and at length fall off from all idea of God, consequently, from the idea and faith of all things which are of heaven and the church. It is otherwise with those who have thought of God in the human form; all these have their ideas determined to the Divine Being, nor do their thoughts, like those of the former, wander in every direction. And, inasmuch as the Divine Being, under a human form, is the Divine Humanity of the Lord, therefore the Lord bends and determines their thoughts and affections to himself. Inasmuch as this is the primary truth of the church, therefore it continually flows in from heaven with man, whence it is, as it were, impressed upon every one to think of the Divine Being under a human form, and thus inwardly in themselves to see their divine Being, except in the case of those who have extinguished this impression in themselves.^u Hence also may be seen the cause why all men after death, how vast soever their number, when they become spirits, are turned to their own loves, and that hence they who have worshiped the Divine Being under the human form turn to the Lord, who appears to them as a sun above the heavens; but they who have not worshiped Him under the human form, are turned to the loves of their own natural man, all which have reference to the loves of self and of the world; thus they turn backwards from the Lord, and to turn themselves backwards

"Filius Dei," in n. 125 of the *Apocalypse Revealed*, which work was superintended by Swedenborg himself through the press.—Ed.

^t Concerning which see above, n. 63.

^u As may be seen in the work concerning *Heaven and Hell*, n. 82.

from the Lord, is to turn towards hell.^v All who have lived in ancient times, and have worshiped a Divine Being, have viewed the Divine Being in their thought under a human form, and scarcely any one as an invisible Divinity; and the Divinity under the human form, even at that time, was the Divine Humanity. But inasmuch as this Divine Humanity was the Divine Principle of the Lord in the heavens, and passing through the heavens, when heaven became feeble from this circumstance, that men who constitute heaven, successively from internal, became external, and thus natural, it therefore pleased the Divine Being himself to put on the humanity, and to glorify this, or make it divine, that thus from himself He might affect all, as well those who are in the spiritual world as those who are in the natural world, and save those who acknowledge and worship his divinity in the humanity. This is manifest from many passages in the Prophets of the Old Testament, and also in the Evangelists, from which we shall only adduce the following in John: “*In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world knew him not. And the Word was made flesh, and dwelt amongst us, and we beheld his glory.*” (i. 1—14.) That the Lord as to his human principle is there understood by the Word, is clearly evident, for it is said, “*the Word was made flesh, and dwelt amongst us, and we beheld his glory;*” and that the Lord made his human principle divine, is also evident from these words, “*the Word was with God, and the Word was God,*” and this was made flesh, that is, man. And whereas all divine truth proceeds from the Divine Human Principle of the Lord, and that this is his Divinity in the heavens, therefore by the Word is also signified divine truth, and it is said, He was the true light which lighteth every man that cometh into the world. Light also is divine truth; and because men from being internal became external or natural, insomuch that they no longer acknowledged divine truth, or the Lord, therefore it is said that the darkness comprehended not the light, and that the world acknowledged Him not.^w That they who acknowledge the Lord, and worship Him from love

^v That all turn themselves to their own loves in the spiritual world, may be seen in the work concerning *Heaven and Hell*, n. 17, 123, 142—145, 151, 153, 255, 272, 510, 548, 552, 561.

^w That the Word is the Lord as to the Divine Humanity, and Divine Truth thence proceeding, may be seen in the *Doctrine of the New Jerusalem*, n. 263, and 304. That light is Divine Truth, and that darkness denotes the falsities in which they are who are not in the light, may be seen in the work concerning *Heaven and Hell*, n. 126—140, 175.

and faith, and are not influenced by the loves of self and of the world, are regenerated and saved, is also taught in these words, "*As many as received him, to them gave he power to become the sons of God, even to them that believe in his name; which were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God.*" (i. 12, 13.) They who are born of bloods, are those who destroy love and charity; the will of the flesh denotes all evil derived from the loves of self and of the world, and is the voluntary proprium of man, which in itself is nothing but evil; the will of man is the false principle derived from that voluntary proprium. That they who are not in these loves receive the Lord, are regenerated and saved, is understood by them that believe in his name becoming the sons of God, and being born of God.^z From these considerations it may now appear, that the all of the church, thus also the all of heaven pertaining to men, is from the Divine Humanity of the Lord. It is on this account that the Son of Man, who is the Divine Humanity, is described, in the first chapter of the Revelation, by various representatives, and afterwards from that description are taken the exordiums to each of the churches,^y and specifically to this church, in writing to which this chief essential of the church is treated of, namely the conjunction of the internal and external, or the regeneration of the man of the church, for it is said to the angel of this church. "*These things saith the Son of God, who hath his eyes like unto a flame of fire.*"

152. *Who hath his eyes like unto a flame of fire.*—That hereby is signified divine providence from his divine love, and divine wisdom and intelligence communicated to those who are in love and thence in faith in Him, may appear from what was said above,^z where it was shewn, that eyes like unto a flame of fire, when predicated of the Lord, signify his divine providence from his divine love. The reason why by this are also denoted

^z That to believe in the name of the Lord, is to acknowledge his Divine Human Principle, and to receive from Him love and faith, may be seen above, n. 102, 135. That blood denotes those things which destroy love and charity, see the *A. C.*, n. 4735, 5476, 9127: that flesh denotes the voluntary proprium of man, which in itself is nothing but evil, n. 210, 215, 731, 874—876, 987, 1047, 2307, 2318, 3518, 3701, 3812, 4328, 8480, 8550, 10,283—10,286, 10,731; and that the proprium of man is the love of self and the love of the world, n. 694, 731, 4317, 5660. That man [*vir*] denotes the intellectual principle, and hence the true or the false, inasmuch as the intellectual principle is from the one or the other, see n. 3134, 3309, 9007, thus the will of man [*vir*] denotes the intellectual proprium, which, when it exists from the voluntary proprium, which in itself is nothing but evil, is nothing but what is false, for where evil is in the will there is falsity in the understanding. That to be born of God is to be regenerated by the Lord, may be seen in the *Doctrine of the New Jerusalem*, n. 173—184. Moreover, that all in the universe, from influx out of heaven, and from revelation, worship the Divine in the human form, may be seen in the small work concerning the *Earths in the Universe*, n. 98, 122, 141, 154, 158, 159, 169; and likewise all the angels of the superior heavens, in the work concerning *Heaven and Hell*, n. 78—86.

^y As may be seen above, n. 113.

^z n. 68.

divine wisdom and intelligence communicated to those who are in love to and thence in faith towards Him, is, because by eyes in the Word, when predicated of man, is signified the understanding of truth, and the understanding of truth is intelligence and wisdom; hence by eyes, when predicated of the Lord, are signified divine wisdom and intelligence proceeding from Him, and what proceeds from Him, is communicated to angels and to men, who are in love to, and thence in faith towards Him. All wisdom and intelligence also, pertaining to angels and men, is not of themselves, but of the Lord with them. This is also well known in the church; for it is there known that all good which is of love, and all truth which is of faith, are from God, and nothing thereof from man; and truths interiorly seen and acknowledged, constitute intelligence, and these united with goods interiorly perceived, and thence seen, constitute wisdom. Hence then it is, that by having his eyes like unto a flame of fire, is also signified the divine wisdom and intelligence of the Lord communicated to those who are principled in the goods of love, and thence in faith towards Him. The reason why eyes signify the understanding, is, because all the sight of the eyes with men and angels is thence derived. That all the sight of the eyes is from the understanding, appears as a paradox to those who do not know the interior causes of things from which effects are presented in the body; they who are ignorant of those causes, believe no otherwise, than that the eyes see from itself, that the ear hears from itself, that the tongue tastes from itself, and that the body feels from itself, when, nevertheless, the interior life of man, which is the life of his spirit, which life is the life of his understanding and will, or of his thought and affection, feels by the organs of the body the things which are in the world, and thus perceives them naturally. The whole body, with all its sensories, is only an instrument of its soul, or spirit; which also is the reason, that, when the spirit of man is separated from his body, the body is altogether void of feeling, but the spirit afterwards feels equally as before.^a With beasts also, their interior life, which is likewise called their soul, feels in like manner by the external organs of their body, but with this difference, that a beast has not rational sense like man, thus does not think from understanding and will, such as pertain to man.^b Hence, therefore, it is, that by eye in the Word is signified the understanding of truth, or intelligence and wisdom, as may be seen from the following passages: "*Go and tell this people, hear ye*

^a That the spirit of man sees, hears, and feels, after it is loosened from the body, equally as it did before in the body, may be seen in the work concerning *Heaven and Hell*, n. 461—469; and concerning the correspondence of the understanding with the sight of the eye, see *A. C.*, n. 4403—4421, 4523—4534.

^b As may be seen in the work concerning *Heaven and Hell*, n. 108; and in the work concerning the *Last Judgment*, n. 25.

in hearing, but understand not; and see ye in seeing, and know not. Make the heart of this people fat, and make their ears heavy, and smear their eyes, lest they see with their eyes." (Isaiah vi. 9, 10; John xii. 40.) To smear the eyes, lest they see with their eyes, is to darken their understanding, lest they should understand. Again: "*Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your heads, the seeing hath he covered*" (xxix. 10); where closing the eyes, covering the prophets and the heads, and the seeing denotes the non-understanding of truth. By prophets are meant those who teach truths, who are also called rulers or heads, because the head signifies intelligence; and they are likewise called seers, from the revelation of divine truth pertaining to them. Again, in the same prophet: "*The eyes of them that see shall not blink, and the ears of them that hear shall hearken.*" (xxxii. 3.) The eyes of them that see relates to those who understand truths. Again: "*Who shutteth his eyes from seeing evil. Thine eyes shall see the king in his beauty.*" (xxxiii. 15, 17.) To shut the eyes from seeing evil, denotes not to admit evil into the thought; that their eyes should see the king in his beauty, denotes that they should understand truth in its own light with pleasantness, for by the king in this passage, is not understood a king, but truth.^c Again, in Jeremiah: "*Hear now this, O foolish people, who are without a heart; who have eyes, and see not; who have ears, and hear not.*" (v. 21; Ezek. xii. 2.) Again, in Lamentations: "*The crown of our head hath fallen, for this our heart become languid; and for this our eyes are dim.*" (v. 17.) By the crown here mentioned is denoted wisdom;^d the heart being languid, denotes the will of god being no more.^e The eyes denote the understanding of truth, and are said to grow dim, when truth is no more understood. Again, in Zeehariah: "*The punishment of the shepherd deserting the flock, a sword upon his right eye; and his right eye in darkening shall be darkened.*" (xi. 17.) By the sword upon the right eye, and the right eye in darkening shall be darkened, is meant that all truth in the understanding should perish by what is false.^f Again: "*The plague wherewith Jehovah will smite all people who shall fight against Jerusalem; their eyes shall consume away in their holes.*" (xiv. 12.) The people who shall fight against Jerusalem, denote those who fight against the church; Jerusalem is the church; that their eye should consume away, denotes that all intelligence should perish, because they fight from false per-

^c As may be seen above, n. 31.

^d As may be seen, n. 126.

^e That the heart denotes the will, and love, may be seen in the work concerning *Heaven and Hell*, n. 95.

^f That sword denotes the destruction of truth by falsity, may be seen above, n. 131.

suasions against truths. Again, in Zechariah: "*I will smite every horse with astonishment, and every horse of the people with blindness.*" (xii. 4.) The vastation of the church is there treated of; by horse is signified the intellectual principle, wherefore by the horse being smitten with astonishment and blindness, is denoted the stupidity and blindness of the understanding.^g Again, in David: "*Hear me, O Jehovah, my God! enlighten my eyes, lest I sleep [the sleep of] death.*" (Psalm xiii. 4.) Here eyes denote the understanding. Again, in Moses: "*Thou shalt not take a gift, for a gift doth blind the eyes of the wise.*" (Deut. xvi. 19.) To blind the eyes of the wise, denotes to prevent them from seeing or understanding the truth. Again, in Matthew: "*The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.*" (vi. 22, 23; Luke xi. 34.) By the eye in this passage is not understood the natural eye, but the understanding; by a single eye, the understanding of truth; by an evil eye, the understanding of what is false; darkness denotes falsities, the whole body denotes the whole spirit, for it is wholly of such a quality as the will, and the understanding thence derived, are. If the spirit of man has the understanding of truth from the will of good, it is then an angel of light, but if it has only the understanding of what is false, it is a spirit of darkness. In the above passage is described the reformation of man by the understanding of truth; hence it is manifest, that he who knows what the eye signifies, may know the arcanum contained in those words.^h Again, in Matthew: "*If thy right eye offend thee, pluck it out, and cast it from thee; for it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.*" (v. 29; xviii. 9; Mark v. 47.) By eye in these passages is not understood the natural eye, but the intellect thinking; by the right eye offending, the understanding thinking evil; to pluck it out, and cast it away, denotes not to admit such evil, but to reject it; the having one eye, denotes the understanding not thinking evil, but truth only, for the understanding can think truth; if it thinks evil, it is from the will of evil. The reason why the right eye is mentioned, is, because the right eye signifies the understanding of good, and the left eye the understanding of truth.ⁱ Again, in Isaiah: "*In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.*" (xxix. 18.) Again: "*I will give*

^g That horse signifies the intellectual principle, may be seen in the small work concerning the *White Horse*, n. 1—5.

^h That man is reformed by truths received in the understanding may be seen above, 112, 126.

ⁱ See *A. C.*; n. 4410, 6923.

thee for a light of the Gentiles; to open the eyes of the blind, to lead him that is bound out of the prison, and them that sit in darkness out of the house of confinement." (xlii. 7.) Again: "*Then the eyes of the blind shall be opened, and the ears of the deaf unstopped.*" (xxxv. 5, 6.) Again: "*Bring forth the blind that have eyes, and the deaf that have ears.*" (xliii. 8.) To open the eyes of the blind, is to instruct those who as yet are ignorant of truths, but who, nevertheless, desire them; these are signified by the Gentiles. Similar things are signified by the Lord's healing the blind, as recorded in Matthew (ix. 27—29; xx. 30 to the end; xxi. 14; Mark viii. 23, 25; Luke xviii. 35 to the end; John ix. 1—21).^k Because the eye signifies the understanding, it was commanded among the statues given to the children of Israel, that no one of the seed of Aaron who was blind, or had a blemish in the eye, should approach to offer the sacrifice, nor enter within the veil (Levit. xxii. 17—23); that what was blind should not be offered for a sacrifice (Levit. xxii. 22; Mal. i. 8): hence also it was among the curses, that a fever should consume the eyes (Levit. xxvi. 16). From these considerations it may now be known, that by the eyes of the Son of Man, which were as a flame of fire, is signified the divine wisdom and intelligence communicated to those who are in love and thence in faith to the Lord. That his divine providence is also hereby signified, may appear from what was shewn above,^l to which may be added what was said concerning the cherubim in Ezekiel, and concerning the four animals about the throne mentioned in the Revelation, whereby is also signified the divine providence, and specifically the providential guard lest the Lord should be approached unless by good. Thus in Ezekiel: "*And when I looked, behold four wheels near the cherubim: their whole flesh, and their backs, and their hands, and their wings, and the wheels were full of eyes round about.*" (x. 9, 12.) And in the Revelation: "*About the throne were four animals full of eyes, before and behind; each one had wings about him, and they were full of eyes within.*" (iv. 6, 8.) These four animals also were cherubim, for the description given of them is nearly similar to that of the cherubim in Ezekiel. So many eyes are ascribed to them, because the divine providence of the Lord, which is signified by cherubim, is his government of all things in the heavens and in the earths from divine wisdom; for the Lord from his divine providence sees all things, disposes all things, and takes a prospective view of all things.^m

^k The miracles of the Lord involve such things as are of the church and heaven, and hence they were all divine, as may be seen, *A. C.*, n. 7337, 8364, 9031.

^l n. 68.

^m That by cherubim is signified the divine providence of the Lord, and specifically the guard of providence, lest the Lord should be approached unless by good, may be seen, n. 9277, 9509, 9673.

153. *And his feet like fine brass.*—That hereby is signified the ultimate of divine order, which is the natural principle, full of divine love, appears from what was said and shewn above,ⁿ where similar words occur. Inasmuch as in what is written to the angel of this church, the subject treated of is concerning the internal of the church, which is spiritual, and concerning the external thereof, which is natural, that they should form a one,^o therefore it is premised, concerning the Lord, from whom is the all of the church, “*These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass;*” for by eyes, when spoken of men, is signified the internal, which is spiritual, and by feet the external, which is natural; but by the eyes and feet, when predicated of the Lord, are signified the divine things from which those principles exist with man.

154. *I know thy works, and charity.*—That hereby is signified the internal of those who are of the church, appears from the signification of works, as denoting those things which are of the will, or celestial love,^p and from the signification of charity, as denoting the things which are of spiritual love. The reason why by works and charity is signified the internal of the church, is, because the things which are of the will or love constitute its internal, but the things which are of the understanding and faith constitute its external. There are two loves which constitute heaven and the church, love to the Lord, and love towards the neighbour, or charity; love to the Lord is what is called celestial love, and love towards the neighbour, which is charity, is what is called spiritual love. They are so called from this circumstance, that heaven is distinguished into two kingdoms, of which one is called the celestial kingdom, the other the spiritual kingdom, hence also the loves, which there reign, are so called.^q There are two things pertaining to man, which constitute heaven or the church with him, viz., love and faith; love resides in the will of man, for what a man loves that he also wills; but faith resides in the understanding of man, for what a man believes that he also thinks, and thought is of the understanding. The internal of the celestial church therefore is from the affection of the understanding, consequently, to do the precepts of the Lord from the love of truth; for that to do the precepts of the Lord is to love Him, He himself teaches in John xiv. 21, 23. The internal of the celestial church is what is

ⁿ n. 69.

^o As may be seen above, n. 150.

^p Concerning which see above, n. 98.

^q As may be seen in the work concerning *Heaven and Hell*, n. 13—19, and 20—28; also in the *Doctrine of the New Jerusalem*, n. 54—62, and 84—100, where it is also shewn what celestial love is, and what spiritual love, namely, that celestial love is from the affection of the will to do the precepts of the Lord, and that spiritual love is to do the same from the affection of the understanding.

understood by works, and the internal of the spiritual church is what is understood by charity.^r

155. *And ministry and faith.*—That hereby is signified good and truth pertaining to them, appears from the signification of ministry, as denoting good, concerning which we shall speak presently; and from the signification of faith, as denoting truth; the reason why faith signifies truth, is, because truth is of faith, and faith is of truth. The reason why ministry signifies good, is, because, in the Word, it is predicated of good; hence the function of Aaron, of his sons, and of the Levites, was called ministry, and in general the function of priests; and that by ministering to Jehovah or the Lord, is understood to worship Him from the good of love; hence it is evident, that ministry has reference to works, and faith to charity, concerning which see above, where it is said, “I know thy works and charity,” for faith and charity make a one, inasmuch as where there is no charity there is no faith.^s That ministry, and to minister, in the Word, are predicated of the good of love, may appear from the following passages; as in David: “*Who maketh his angels spirits, his ministers a flaming fire.*” (Psalm civ. 4.) By Jehovah making his angels spirits, is signified that they are recipients of his divine truth.^t By making his ministers a flaming fire, is signified that they are recipients of his divine good, for flaming fire signifies the good of love.^u Hence it is manifest, that by ministers are understood they who are in the good of love. Again: “*Bless Jehovah, all ye hosts; ye ministers of his that do his will.*” (Psalm ciii. 21, 22.) They are called the host of Jehovah who are in truths, see n. 3448, 7236, 7988, 8019; and ministers who are in goods; wherefore it is said that they do his will. To do the will of the Lord, is to act from the good of love; for all good has reference to the will, as all truth has to the understanding. Again, in Isaiah: “*Ye shall be called the priests of Jehovah, the ministers of our God.*” (lxi. 6.) Priests are called ministers because they represented the Lord as to the good of love, and hence, they who are in the good of love are, in the Word, called priests.^v From this circumstance also it is that they are called the ministers of God. Hence it is, that the function of Aaron and his sons is called the ministry, as likewise

^r But as these things, so as to be clearly perceived, cannot be expounded in a few words, see what is said concerning them in the *Doctrine of the New Jerusalem*, namely, concerning the will and the understanding, n. 28—36; concerning the internal and the external man, n. 36—53; concerning love in general, n. 54—64; concerning neighbourly love or charity, n. 84—107; and concerning faith n. 108—122; and in the work concerning *Heaven and Hell*, where celestial and spiritual love are treated of, n. 13—19.

^s As may be seen in the *Doctrine of the New Jerusalem*, n. 108—122; and in the small work concerning the *Last Judgment*, n. 33—40.

^t See above, n. 130.

^u As may be seen above, n. 68.

^v See *A. C.*, n. 2015, 6148, 9809, 10,017.

that of the Levites is called the priesthood; and that to enter into the tent of assembly, and officiate in the ministry, as also to approach to the altar and there officiate in the ministry, is called ministering, as may be seen in Exodus (xxviii. 35; xxxi. 10; Numb. viii. 15, 19, 24—26.) And in Jeremiah: “*Then may also my covenant be broken with the Levites the priests, my ministers.*” (xxxiii. 21.^w The universal heaven is distinguished into two kingdoms: in one kingdom are the angels who are principled in the good of celestial love; in the other, the angels who are principled in the good of spiritual love or charity. The celestial kingdom of the Lord is called his priesthood, and the spiritual kingdom his royalty.^z Ministry is predicated of those who are in the Lord’s celestial kingdom, but service of those who are in his spiritual kingdom. Hence it is manifest what is meant in the following passages by the terms minister, servant, &c. “*Whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister.*” (Matt. xx. 26—28; xxiii. 11; Mark ix. 35; Luke xxii. 24—27.) Again, the Lord says, “*If any man would minister to me, let him follow me; and where I am, there shall also my minister be; if any man hath ministered to me, him will my Father honour.*” (John xii. 2, 6.) Again, Jesus said, “*Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and minister to them.*” (Luke xii. 37.) Again, in Isaiah: “*Also the sons of the stranger, that join themselves to the Lord to minister to him, and to love the name of Jehovah.*” (lvi. 6.) Hence, because ministering is predicated of the good of love, the sons of the stranger are said to minister to Jehovah, and to love Him; and of the Lord himself it is said, that He came to minister. From these considerations it is evident that by ministry is signified all that is done from the good of love itself.

156. *And endurance.*—That hereby is signified conjunction with the external, and in such case combat, appears from the signification of endurance when predicated of those who are in the internal and external of the church, and who are here treated of, as denoting the conjunction of the internal with the external, and combat on that occasion. The reason why this is signified by endurance is, because the conjunction of the internal with the external, or of the spiritual man with the natural, is effected by temptations, otherwise they are not conjoined;

^w That Aaron represented the Lord as to the good of love, may be seen, *A. C.*, n. 9806, 9966, 10,017; that the priests in general signified the same, n. 2015, 6148; that hence by the priesthood in the Word is signified the divine good of the Lord’s divine love, n. 9806, 9809.

^z See the work concerning *Heaven and Hell*, n. 24, 226.

therefore the combat by which that conjunction is effected, inasmuch as the man then suffers and sustains, is signified by endurance.^y

157. *And thy works, and the last to be more than the first.*— That hereby are signified external things thence derived, appears from the signification of works, as denoting things external in which are things internal; for works are ultimate effects, in which internal things present themselves together, and therein in a series form their ultimate and full state. They are called internal things which are of the thought and will, and spiritually speaking, which are of love and faith; these things are in works, whence works are the ultimates.^z To these things I will add an arcanum not hitherto known. The spirit of man appears in the human form after death, and that form is more or less beautiful according as his affections, while in the world, have been influenced by celestial or terrestrial love; hence it is that angels are forms of love and charity. But they have not so beautiful a form from the affection of the thought and will alone, but from their affection in deeds or works; for deeds and works from the affection of the will and thought, or of love and faith, produce the external form of the spirit, thus the beauty of his face, of his body and speech. The reason is, because, as interior things terminate in deeds or works, as in their extremes, so likewise do they terminate in the external form of the body; for it is well known, that everything pertaining to the will of man terminates in the extremes of the body; the part of the body in which the will does not terminate, is not a part of the body, as may appear from even the least actions of the body, which all flow from the impulse of the will, and are presented in the extremes of the body.^a The same appears evident from this circumstance, that the spirit of man is altogether as his will; not as his will which does not go forth into act when it can, that will being only thought, in which there is an appearance of will, but it is as the actual will, which desires nothing more than to act; this will is the same with his love, according to which is the whole spirit, and its human form.^b Hence it is so often said in the Word, that man ought to practise the pre-

^y That the internal man is conjoined with the external by temptations, which are spiritual combats, may be seen in the *A. C.*, n. 10,865; and in the *Doctrine of the New Jerusalem*, n. 190, 194, 199.

^z That interior things, which are of the mind, successively flow into external things, even into the extreme or ultimate, and that therein they also exist and subsist, may be seen, n. 634, 6239, 6465, 9216, 9217; that in the ultimate they also form simultaneous order, in what series, see n. 5897, 6451, 8603, 10,099; that the whole man is in his deeds or works, and that what is only willed and not done, when man can do it, does not yet exist, may be seen in the work concerning *Heaven and Hell*, n. 475, 476.

^a See the work concerning *Heaven and Hell*, n. 59, 60; and the small work concerning the *Last Judgment*, n. 30, 31.

^b That the will or the love is the spirit itself, may be seen above, n. 105; and in the work concerning *Heaven and Hell*, n. 479.

cepts of the Lord, and that he will be rewarded according to his deeds, that is, according to the love in the deeds, but not according to the love without deeds, when they are possible to be done. It is said, "*I know thy works, and the last to be more than the first;*" and by the last being more than the first, is understood, that such works are fuller of love after the conjunction of the internal man with the external; for the more the internal is conjoined with the external, so much the more of the internal there is in the externals, consequently in the deeds or works; for external things, or works, are nothing but effects of the interior things of the will, and thence of the thought, and effects derive all their quality from the internals from which they exist, as motion from its effort; effort in man is the will, and motion thence derived is action. From what has been explained in this verse, it will appear in what order the conjunction of the internal with the external in the man of the church is described, namely, the internal by "*I know thy works and charity;*" the good of the internal and its truth, by "*ministry and faith;*" the conjunction of the internal with the external by "*endurance;*" and the external things thence derived, by "*I know thy works, and the last to be more than the first.*" But that such things are involved in these words, no one can see from the sense of the letter, but from the spiritual sense which is within the literal sense.

158. *Notwithstanding, I have a few things against thee.*—That hereby is signified that they should take heed, appears from what follows, for it is there said of whom they should take heed.

159. *Because thou permittest that woman Jezebel.*—That hereby is signified the delight of the love of self and of the world, appears from the signification of "*that woman Jezebel,*" as denoting the church altogether perverted; for by woman in the Word is signified the church,^c in this case the church perverted. And inasmuch as all perversion of the church exists from those two loves, namely, the love of self and the love of the world, by Jezebel is signified the delight of those loves; and the church in which those loves reign, is called the woman Jezebel from this circumstance, that by Jezebel, the wife of Ahab, in the Word was represented the delight of those loves, and thereby the perversion of the church; for all things which are written in the Word, even in its historical parts, are representative of such things as pertain to the church.^d The reason why all perversion of the church exists from those two loves, when they obtain the ascendancy over celestial love, is, because they are altogether opposed to the two loves which constitute heaven and the church, which are love to the Lord and to the

^c See *A. C.*, n. 252, 253, 749, 770, 6014, 7337, 8994.

^d See the *Doctrine of the New Jerusalem*, n. 249—266.

neighbor, and because from those two opposite loves exist all evils and falsities thence derived.^e That Jezebel, the wife of Ahab, represented the things here mentioned will be seen presently; but something shall first be said concerning the delights of man's loves. The quality of every man is according to his love, and all the delight of his life is from his own love; for whatever favors his love he perceives as delightful, and whatever is adverse to his love, as undelightful. Hence, whether it be said that the quality of man is according to his love, or according to the delight of his life, it amounts to the same. They, therefore, who are in the loves of self and of the world, that is, in whom these loves reign, have no other delight of life, or no other life than infernal life; for those loves, or the delights of life derived from them, which are perpetual, turn all their thoughts and intentions to themselves and the world, and in proportion as they turn them to self and to the world, in the same proportion they immerse them in his proprium or selfhood, which is hereditary to man, and thus at the same time into evils of every kind; and so far as man's thoughts and intentions are turned to his hereditary proprium, which in itself is nothing but evil, so far are they turned away from heaven. For the interiors of man, which are of his mind, that is, which are of his thought and intention, or of his understanding and will, are actually turned downwards to his own loves, that is, to self, where the love of self and the delights thereof reign, and outwards, that is, from heaven to the world, where the love of the world reigns with its delights. But it is otherwise when man loves God above all things, and his neighbor as himself; in this case the Lord turns the interiors of man's mind or thought and intention to himself, and thus averts them from his proprium, and elevates them, and this in a manner altogether unknown to him. Hence it is, that the spirit of man, which is the man himself, after its release from the body, is actually turned to its own love, because that constitutes the delight of his life, and indeed is his life.^f What has been said may receive some degree of illustration from this circumstance, that all the parts of the body, even the least of them, turn themselves to the common centre of our earth, which is called the centre of gravity; and that hence it is, that men, wheresoever they are, even they who are in the opposite direction, and are called antipodes, stand upon their feet. But this centre of gravity is only the centre of gravity in nature, nevertheless, there is another centre of gravity in the spiritual world, and this, with man, is determined from the love in which he is principled; downwards if his love

^e See the *Doctrine of the New Jerusalem*, n. 59, 61, 65—83: and the work concerning *Heaven and Hell*, n. 252, 396, 399, 400, 486, 551—565, 566—575.

^f That all spirits are actually turned to their own loves, may be seen in the work concerning *Heaven and Hell*, n. 17, 123, 142—145, 151, 153, 272, 510, 548, 552, 561; and above, n. 41.

is infernal, and upwards if his love is celestial; and in whatsoever direction the love of man is determined, in that also his thoughts and intentions are determined, for these are in the spiritual world, and are actuated by the powers which are there. From these considerations it may now appear, that the perversion of the church, which is signified by the woman Jezebel, has place with man solely from the loves of self and of the world, inasmuch as these loves turn the interiors of his mind downwards, and thus avert them from heaven. It is said, the perversion of the church with man, because the church is in man, as heaven is in an angel; every church is constituted from those who are of the church, and not from others, although they may be manifestly born where the church is, which may be known from this circumstance, that love and faith constitute the church, and love and faith must be in man, therefore the church also must be in him.^g

160. *Who calleth herself a prophetess, to teach and to seduce my servants*—That hereby is signified that thence is the doctrine of all falsities, appears from the signification of a prophet, as denoting one who teaches truths, and abstractedly from person, the doctrine of truth;^h hence in an opposite sense by a prophet are understood those who teach falsities, and abstractedly from persons, the doctrine of falsities. In like manner by a prophetess is here understood one who teaches falsities, and also the doctrine of all falsities; hence it is added, that it teaches and seduces the servants of the Lord. Teaching and seducing are mentioned, because to teach is predicated of truths and falsities, and to seduce, of goods and evils; and they are called servants of the Lord in the Word who are in truths, and ministers who are in good.ⁱ It is said concerning Jezebel that she called herself a prophetess; not that Jezebel, the wife of Ahab, called herself a prophetess, but it is so said of Jezebel, because by her is signified the delight of the love of self and of the world; and this delight teaches and seduces those who are in truths, for whoever thinks from self, thinks from his own love, and thence imbues himself with falsities, which is to teach and to seduce. Concerning Jezebel we read in the Word, that Ahab the king of Israel took Jezebel the daughter of the king of the Zidonians to wife, and that he went away and served Baal, and erected to him an altar in Samaria, and made a grove (1 Kings xvi. 31—33): and that Jezebel slew the prophets of Jehovah (1 Kings xviii. 4, 13); and that she would also have slain Elias (xix. 1, 2, and following verses); and that by a

^g That heaven is in an angel, and that the church is in man, may be seen in the work concerning *Heaven and Hell*, n. 33, 53, 54, 57, 454; and in the *Doctrine of the New Jerusalem*, n. 232, 233, 241, 245, 246.

^h Concerning which, see *A. C.*, n. 2534, 7269.

ⁱ As may be seen above, n. 155,

stratagem in substituting false witnesses, she took away the vineyard of Naboth, and slew him (xxi. 6, 7, and following verses). Hence it was predicted by Elias, that dogs should eat her (1 Kings xxii. 23; 2 Kings ix. 10); and afterwards that, by the command of Jehu, she was thrown out of the window, and that her blood was sprinkled upon the wall, and upon the horses that trod her under foot (2 Kings ix. 32—34). By all these things was represented the perversion of the church derived from the delight of the love of self and of the world, and from the evils and falsities thence originating; for all the historical parts of the Word, equally as the prophetic, are representative of such things as pertain to the church. By Baal whom Ahab served, and to whom he erected an altar, is signified worship derived from the evils of the love of self and of the world; by the grove which he made is signified worship grounded in falsities thence derived. By Jezebel slaying the prophets of Jehovah is signified the destruction of the church as to its truths; by her being desirous also to slay Elias, is signified a desire to annihilate the Word, for Elias represented the Word. By the vineyard, which, by false witnesses, she took away from Naboth, is signified the falsification of truth, and the adulteration of good; by the prophecy of Elias, that dogs should eat her, is signified uncleanness and profanation. By her being thrown out of a window, and by the sprinkling of her blood upon the wall and upon the horses that trod her under foot, is signified the lot of those who are of such a nature and quality; what the lot of such is, may appear from the particulars understood in the internal sense. From these considerations it may be seen, that no other Jezebel is understood by the woman Jezebel who calleth herself a prophetess, than Jezebel the wife of Ahab, treated of in the Word; and that by her are described those who are immersed in false doctrines derived from the delights of the love of self and of the world.

161. *To commit whoredom, and to eat things sacrificed unto idols.*—That hereby are signified falsifications of truth and adulterations of good, appears from the signification of committing whoredom, as denoting to falsify truths,^k and from the signification of eating things sacrificed to idols, as denoting to appropriate evil.^l The reason why to adulterate good is also hereby signified, is, because the appropriations of evil, in things belonging to the church, are adulterations of good, for the goods thereof are applied to evils and thus are adulterated. For example, the goods of the Israelitish church were signified by the altar, the sacrifices, and their eating together of the things sacrificed; when these things were adjudged to Baal, then goods were ap-

^k Concerning which see above, n. 141.

^l Concerning which also see above, n. 141.

plied to evils, not to mention other similar instances. The ease is the same in the church, where things are not representative, if the Word is applied to confirm the evils of the love of self, as is done by the Popish nation, to acquire dominion over the universal heaven. That by committing whoredom, and eating things sacrificed to idols, is signified to falsify truths, and adulterate goods, is also manifest from this circumstance, that the deeds of Jezebel are by one expression called whoredoms and witchcrafts, in the second book of Kings: "*When Jehoram saw Jehu, he said, Is it peace, Jehu? and he answered, What peace, so long-as the whoredoms of thy mother Jezebel and her witchcrafts are so many?*" (ix. 22.)

162. *And I gave her time to repent of her whoredom, and she repented not.*—That hereby is signified that they who are in falsities neither turn themselves to truths, nor by truths, appears from the signification of repenting of whoredom, as denoting to turn from falsities to truths, for whoredom signifies the falsification of truth, and to repent is to turn from such falsities, inasmuch as repentance is an actual conversion from falsities to truths, and dissociation and separation from them.^m Also from the signification of her not repenting, as denoting that they do not convert themselves from falsities to truths. These things are said concerning Jezebel, but they are to be understood of those who, from the delight of the loves of self and of the world, have falsified truths and adulterated goods; for in the prophetic parts of the Word one person is named, and thereby are understood all who are of such a nature and quality. It may here be expedient briefly to say something concerning this circumstance, that they who, in their own ease, falsify truths by applying them to the delight of the love of self, do not afterwards convert themselves to truths. Man, from his spiritual or internal, and from his intellectual principle, sees the truths which pertain to the church from the Word but he receives them there, only in proportion as he loves them, so as to be willing to do them. When man thus wills to do them, his internal or spiritual man calls forth and elevates to itself from the natural man and its memory, the truths which are therein, and conjoins them to the love of his will; thus the internal spiritual man is opened, where the interior or superior mind resides, and is successively filled and perfected. But if he suffers the natural delight, which is the delight of the love of self and of the world, to predominate, he then sees all things from that delight, and, in this ease, if he perceives truths, he applies them to his own love, and falsifies them. When this is the ease, the internal spiritual man is closed, inasmuch as it is accommodated to the reception of such things as pertain to heaven, and cannot endure truths to be falsified. Wherefore, when truths are falsified, it contracts and

^m As may be seen above, n. 143.

closes, like a fibril when touched with a prickle or sting; and the internal being once closed, the love of self or the love of the world reigns, or both together, and they form the external or natural man altogether in opposition to the internal or spiritual man. Hence therefore it is, that they who have falsified truths by applying them to the delights of the love of self and of the world, cannot afterwards convert themselves to truths. This is what is understood by these words, "*I gave her time to repent of her whoredom, and she repented not.*"

163. *Behold, I cast her into a bed.*—That hereby is signified, that such are left to their own natural man, and to the doctrine of falsities therein, appears from the signification of a bed, as denoting the natural man, and also the doctrine of falsities, concerning which we shall speak presently. In what now follows, they are treated of who suffer themselves to be seduced by those who are in the doctrine of falsities, from the delight of the love of self and of the world, who are understood by Jezabel, as was said above. They who suffer themselves to be seduced, are not like those who have falsified truths and adulterated goods, from the delight of their selfish and worldly loves; for these latter have seen truths, and have applied them to favour their delights, and thus have perverted them, and are they who afterwards cannot convert themselves to truths, and acknowledge them, as was shewn in the preceding article; whereas they who have not done this, but have suffered themselves to be seduced by the others, have not so closed their internal or spiritual man, for they have not themselves falsified truths, but have given credit to those who have done so, because their falsities appeared like truths. Such persons have no higher conceptions than that the rulers and leaders of the church must be believed because they are intelligent and wise; thus they depend upon the lips of a master. There are many of this description at this day in Christendom, especially they who are born in the countries where the Popish religion is established; these, therefore, are they who are understood by those who commit adultery with Jezabel in a bed. The reason why a bed signifies false doctrine, and, at the same time, the natural man, is, because such doctrine is from no other source than from the natural man, separated from the spiritual; and the natural man, separate from the spiritual, sees worldly things in light, but heavenly things in darkness, hence what is false in the place of truth, and evil in the place of good; and if he sees truth, he falsifies it, and if good, he adulterates it; for heaven flows through the spiritual or internal man into the natural or external, and not into the natural or external immediately. Into the latter the world in such case immediately flows; and when the natural world with man is not ruled by the spiritual world, then the bond is broken with heaven, which being broken, man makes the world his all,

and heaven, in his estimation, is of little or no account. He likewise makes self his all, and little or nothing of God. When the external or natural man is in such a state, he is then in falsities from evils bursting forth from the love of self and of the world: hence it is, that as a bed signifies the natural man, so it also signifies the doctrine of falsities. The reason why by a bed is signified the natural man, is, because the natural man is spread beneath, or is the substratum of the spiritual, and thus man lies on it, and on the things which are therein, as on his bed. That a bed signifies the natural man, and also the doctrines which are therein, appears from the passages where it is mentioned in the Word, as in the following: "*As the shepherd snatcheth out of the mouth of the lion, two legs or a small piece of the ear, so shall the sons of Israel be snatched away that dwell in Samaria in the corner of a bed, and in the extremity of a couch.*" (Amos iii. 12.) Here a lion signifies the church, in this case * those of the church who destroy goods and truths; the legs or small piece of an ear, denote the goods which are in the natural man, and hence something of the perception of truth; the children of Israel who dwell in Samaria, are they who are of the church; in the corner of a bed, and in the extremity of a couch, signify their being in a small degree in natural light, from a spiritual principle, and hence in some truths. Again: "*Woe to them that are at ease in Zion, and trust in the mountains of Samaria; that lie upon beds of ivory, and stretch themselves upon their own couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that invent to themselves instruments of music; that drink wine in bowls, and anoint themselves with the first fruits of the oils: but they are not grieved at the breach of Joseph.*" (vi. 1, 4—6.) Here, by trusting in the mountain of Samaria, are meant they who trust to themselves, and from self-derived intelligence exclude doctrines. Samaria is the spiritual church perverted; beds of ivory are the fallacies of the senses, upon which doctrine is founded; to stretch themselves upon couches, denotes to confirm and multiply the fallacies thence derived; to eat the lambs out of the flock, and the calves out of the midst of the stall, to drink wine in bowls, and to anoint themselves with the first fruits of the oils, denotes to take the goods and truths of the Word from the sense of its letter, and to apply and falsify them. Not to be grieved for the breach of Joseph, denotes to make no account of the perishing of the spiritual church, and the infraction of the truths thereof." Again, in Moses: "*May the blessings of thy Father prevail above the blessings of my parents, may they be upon the head of Joseph,*

ⁿ That Joseph, in the supreme sense, signifies the Lord as to the divine spiritual principle, in the internal sense the spiritual kingdom of the Lord, thus also the spiritual church, and in the external sense the fructification of good and multiplication of truth, may be seen, *A. C.*, n. 3969, 3971, 4669, 6417, 6526.

and upon the crown of the bed^o of his brethren." (Gen. xlix. 26.) Joseph, as was said, denotes the spiritual church of the Lord; the crown [*vertex*] of the bed of his brethren, is the spiritual principle which flows into all the truths and goods of that church; for the twelve sons or tribes of Israel signify all the truths and goods of the church in the aggregate.^p Again, in Luke: "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other shall be left. Two men shall be in the field; the one shall be taken, and the other shall be left." (xvii. 34, 36.) The consummation of the age is here treated of, which is the last time of the church, when judgment comes. To be in one bed, is to be in one doctrine of the church; two women grinding, denote those who collect and learn such things as are serviceable to faith; two men in the field, are those in the church who apply to themselves goods and truths.^q Again, in John: "Jesus saith unto him (to the sick man at the pool of Bethesda), Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked. Afterward, Jesus findeth him in the temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing come upon thee." (v. 8, 9, 14.) And in Mark: "They uncovered the roof, where he was, and let down the bed wherein the sick of the palsy lay. Jesus said, Whether is it easier to say, Thy sins be forgiven thee, or to say, Arise, take up thy bed and walk?" Then He said, "Arise, take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all." (ii. 4, 9, 12.) By the Lord saying to those sick men, Arise, take up thy bed, and walk, is signified doctrine, and a life according thereto, the bed signifies doctrine, and to walk signifies life:^r and a sick person signifies those who have transgressed and sinned; wherefore the Lord said to the sick man at the pool of Bethesda, Behold, thou art made whole; sin no more, lest a worse thing come unto thee; and to the paralytic let down in a bed through the roof, Whether is it easier to say, thy sins are forgiven thee, or to say, Arise, take up thy bed, and walk? They who do not understand the internal sense of the Word, may suppose that

^o It is remarkable, that what is here rendered by our author, *bed*, in the *Arcana Cœlestia*, is rendered *Nazarite*, from the original Hebrew term, נָזִיר. It is not easy to see what was the author's reason for adopting these two different translations, but it is satisfactory to reflect, that, as to the *internal sense*, they do not differ, since each is alike significant of the natural principle here spoken of, as may be seen by consulting the author's explication, at n. 6437 of the *A. C.*

^p See *A. C.*, n. 3858, 3926, 4060, 6335.

^q That they who grind denote those who collect and learn such things as are serviceable to faith, see n. 4335, 7780, 9995; that field denotes the reception of truth and good, see *A. C.*, 368, 3310, 9141, 9295.

^r That to walk signifies to live, may be seen above, n. 97.

the words which the Lord spake involve nothing more than what appears in the sense of the letter, when, nevertheless, the whole contains in it a spiritual sense, for He spake from the divine principle, and thus before heaven at the same time as before the world.^s The bed of Og, the king of Bashan, is thus described in Moses: "*Og, king of Bashan was left of the remains of the Rephaim: behold, his bed was a bed of iron; is it not in Rabbath of the sons of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.*" (Deut. iii. 11.) The bed of Og is here described, because he was of the remains of the Rephaim (or giants), and because he was king of Bashan; for by the Rephaim were signified those who above all others were in the love of self, and hence most natural, and from the persuasion of their own eminence above others, were in falsities of every kind.^t By Bashan was signified the external of the church, thus the natural principle, for Bashan was out of the land of Canaan, where the church was: on this account, the bed of Og, king of Bashan, was described, which would not have been done, but for the sake of the spiritual signification of Og, as mentioned above; for whatsoever is related in the Word, even in its historical parts, is significative as to every single expression; hence it is that the Word is spiritual in all its contents, and the particulars thereof, and consequently divine from inmost principles to ultimates. It is for this reason also related, that the bed was of iron, and that it was in Rabbath of the sons of Ammon, and that the length thereof was nine cubits, and the breadth thereof four cubits, after the cubit of a man, for iron signifies what is natural.^u Rabbath of Ammon signifies falsification of truth;^v and the length being nine cubits, and the breadth four, after the cubit of a man, signifies the conjunction of evil with what is false. From these considerations it may be seen, what is the quality of the Word in its inmost bosom.

* Inasmuch as bed signifies doctrine, it was therefore among the statutes in the church with the children of Israel, That any *bed* whereon a person had lain, who had a flux, should be unclean; and that the man who touched his *bed*, should wash his garments, and bathe himself in waters. (Levit. xv. 4, 5.) By having a flux are signified those who are in natural love, separate from spiritual love; to wash the garments, and to bathe the body in waters, signifies purification by the truths of faith.^w Forasmuch as Jacob in the Word signifies the external church among those who are in natural light, and live a moral life from the obedience of faith, although not from internal affection,

^s See *A. C.*, 2533, 4637, 4807, 9049, 9063, 9086, 10,126, 10,726.

^t See *A. C.*, n. 581, 1268, 1271, 1673, 3686.

^u As may be seen below, n. 176.

^v As may be seen in the *Arcana Cœlestia*, n. 2468.

^w See the *Doctrine of the New Jerusalem*, n. 202—209.

therefore, when Jacob is spoken of, there appears in the spiritual world, from above to the right, as it were a man lying in a bed; hence it is, that it is said of him in the Word, when he was dying, “*When Jacob had made an end of commanding his sons, he gathered up his feet upon the bed, and expired.*” (Gen. xlix. 33.) It is said he gathered up his feet upon the bed, because by the feet also is signified what is natural.^z

164. *And them who commit adultery with her into great tribulation.*—That hereby are signified grievous temptations to those who addict themselves to their falsities, appears from the signification of committing adultery, as denoting to falsify truths;^y hence to commit adultery with Jezebel is to addict themselves to the falsities of those who are signified by Jezebel; and from the signification of tribulation, (or affliction,) as denoting infestation of truth by falsities.^z in this case temptation, inasmuch as temptation is nothing else but infestation of truth by falsities with man;^a hence by casting those who commit adultery with her into great tribulation, is signified the grievous temptations of those who addict themselves to their falsities. The subject here treated of, is, concerning those with whom the spiritual or internal man is not so much closed, because they are in some spiritual affection of truth, and yet suffer themselves to be seduced by those who are in the doctrine of falsities.^b Inasmuch as these receive falsities into the memory of their natural man, with which the spiritual internal man cannot agree, for this receives nothing but truths, therefore a combat commences between the spiritual and the natural man: this combat is temptation, which is signified by great tribulation.^c

165. *Except they repent of their deeds.*—That hereby is signified, unless they separate themselves from them, appears from the signification of repenting, as denoting to separate themselves from false opinions.^d And from the signification of works, as here denoting the whoredoms with Jezebel, by which are signified the receptions of falsities.^e To separate themselves from them is to repent, and to repent is to desist from evils and falsities, and afterwards to flee from and hold them in aversion.^f

166. *And I will kill her sons with death.*—That hereby is signified, that thus falsities are extinguished, appears from the signification of sons, as denoting truths of the church derived

^z See *A. C.*, n. 2162, 3147, 3761, 3986, 4280, 4938—4952.

^y Concerning which see above, 141.

^z Concerning which also see above, n. 47.

^a As may be seen in the *Doctrine of the New Jerusalem*, n. 188, 196, 197.

^b As may be seen above, n. 162.

^c That temptation is combat between the spiritual and natural man, may be seen in the *Doctrine of the New Jerusalem*, n. 190, 194, 197, 199.

^d Concerning which see above, n. 143.

^e Concerning which see what was said just above, n. 163.

^f See the *Doctrine of the New Jerusalem*, n. 161, 165, 169, and the following numbers.

from the Word, and, in the opposite sense, falsities, concerning which we shall speak presently; and from the signification of killing with death, as denoting to extinguish; for falsities are separated, and as it were extinguished by temptations, and by man's desisting from them, and fleeing from and holding them in aversion. The reason why sons in the Word signify truths, and, in the opposite sense, falsities, is, because in the spiritual sense of the Word such things are only treated of as belong to the church and to heaven; and all things of the church and heaven have reference to the goods of love, and the truths of faith. Hence it is, that names of consanguinities and affinities, as husband, wife, son, daughter, brother, sister, daughter-in-law, son-in-law, and several others, signify spiritual things, which have reference to spiritual nativity, which is regeneration, and to the celestial marriage, which is the marriage of good and truth. The things which are born from this marriage are also goods and truths; hence it is that by daughters in the Word are signified goods, and by sons, truths, both derived from good, which is signified by father, and from truth, which is signified by mother.^g

167. *And all the churches shall know, that I am he who searcheth the reins and hearts.*—That hereby is signified the acknowledgment of all who are of the church, that the Lord alone knows and explores the exteriors and interiors, and the things pertaining to faith and love, appears from the signification of searching, when predicated of the Lord, as denoting that He alone knows and explores; and from the signification of the reins, as denoting the truths of faith, and their purification from falsities, concerning which we shall speak in what follows; and from the signification of hearts, as denoting the goods of love. The reason why the heart signifies the good of love, is, because there are two things which reign in man, from which all the life of his body is derived, namely, the heart and the lungs. And forasmuch as all things which are in the body of man correspond to all things which are in his mind, and there are also two principles which reign there, namely, the will and the understanding, therefore these two kingdoms of the mind correspond to the two kingdoms of the body, namely, the will to the heart and its pulse, and the understanding to the lungs and their

^g That all the truths and goods, which pertain to the regenerate man, are conjoined according to spiritual affinities, and follow in order, may be seen, *A. C.*, n. 2508, 3815, 4121. That all who are in heaven are also consociated according to spiritual affinities, may be seen in the work concerning *Heaven and Hell*, n. 205. That sons signify truths and affections of truth, is shewn in the *A. C.*, n. 489, 491, 533, 2623, 3373, 4257, 8649, 9807: that sons of sons signify truths in successive order, n. 6583, 6584: that by father, mother, brethren, children, are signified goods and truths, or evils and falsities, which appertain to man, n. 10,490: that to smite the mother upon the sons, denotes to destroy all things of the church, n. 4257: that the Lord called himself the Son of Man, because He was Divine Truth, and because all the truth of heaven and of the church proceeds from Him, see above, n. 63.

respiration: without this correspondence the body could not live, nor even a partiele of it. Inasmuch as the heart corresponds to the will, it also corresponds to the good of love; and as the lungs correspond to the understanding, they also correspond to the truths of faith. From this correspondence it is, that the heart signifies love, and that the soul signifies faith; hence the expression from the heart and soul is so often used in the Word, by which is understood from the love and faith.^h Hence it is evident what is signified in the Word by Jehovah, or the Lord, searching the hearts and reins, namely, that He explores the goods of love and truths of faith, and separates them from evils and falsities. This is signified by reins in the following places: in Jeremiah, "*Jehovah Zebaoth, judge of justice, proving the reins and the heart.*" (xi. 20.) Again: "*Thou hast proved them, yea, they have taken root; they grow, yea, they bring forth fruit; thou art near in their mouth, and far from their reins. Jehovah, thou shalt see me, and shalt prove my heart.*" (xii. 2, 3.) By being near in the mouth, and far from the reins, is meant truth only in the memory, and thence in some thought when man speaks, but not in the will and thence in act. Truth in the will, and thence in act, is what separates and dissipates falsities; truth in the will, and thence in act, is to will and do what a man knows and thinks to be truth; this truth is what is specifically understood by reins. Again, in the same prophet: "*I Jehovah search the heart, I prove the reins, even to give every man according to his ways, and according to the fruit of his works.*" (xvii. 10.) To search the heart, is to purify good by separating from it evil; to prove the reins, is to

^h This correspondence is much treated of in the *Arcana Cœlestia*, where the following particulars may be seen more fully explained, namely, that the heart in the Word signifies love, and because it signifies love, that it also signifies the will, n. 2930, 3313, 7542, 8910, 9050, 9113, 10,336. That the heart corresponds to the things which pertain to man's love, and the lungs to the things which pertain to his faith, n. 3883—3896. That in heaven there is a pulse such as that of the heart, and a respiration such as that of the lungs, n. 3884, 3885, 3887. That the pulse of the heart there is according to the state of love, and the respiration of the lungs according to the state of faith, n. 3886—3889; that the influx of the heart into the lungs is as the influx of good into truth, or of the will into the understanding, and of love into faith, and that the communications and conjunctions are similar, n. 3884, 3887—3889, 9300, 9494. Concerning the influx of heaven into the heart and into the lungs, from experience, n. 3884: that from that correspondence in the Word, when it is said from the heart and from the soul, it signifies from the love and faith, n. 2930, 9050; that the conjunction of the spirit of man with his body, is by the respiration of the lungs and the pulse of the heart, and that therefore when these cease, man dies as to the body, but lives as to the spirit, see in the work concerning *Heaven and Hell*; and that when the pulse of the heart ceases, the spirit is separated, by reason that the heart corresponds to love which is the vital heat, n. 447, in the same work. Many other things concerning that correspondence may be seen, n. 95; that the reins signify the truths of faith, and purification of them from falsities, is, because the purification of the blood is performed in the reins, and by blood in the Word is signified truth, as may be seen, n. 4735, 9127. The same also is signified by the organ which purifies: all purification also from falsities is effected by truths.

purify truth by separating from it what is false. It is therefore said, to give every man according to his ways, and according to the fruit of his works; ways denote truths which are of faith, and the fruit of works denotes goods which are of love.ⁱ Again: *Jehovah Zebaoth, proving the just, seeing the reins and the heart.*" (xx. 12.) And in David: "*Establish the just; for thou who triest the hearts and reins art a just God*" (Psalm vii. 9): the just denote those who love to do what is good and true, whose truths and goods are purified by the Lord, which is signified by his seeing and trying the reins and the hearts. Again in David: "*Prove me, O Jehovah, and try me, explore my reins and my heart.*" (Psalm xxvi. 2.) Inasmuch as truths are separated from falsities, and goods from evils, by temptations, it is therefore said, try me. Again: "*For my heart was embittered, and I was pricked in my reins. So foolish was I, and ignorant.*" (Psalm lxxiii. 21, 22.) The infestation of good by evil, and of truth by falsity, is described by these words. Again: "*Behold, thou desirest truth in the reins, and in the hidden part thou makest wisdom known to me.*" (Psalm li. 6.) Here reins are expressed by another word in the original tongue, which involves the separation both of falsities from truths, and of evils from goods; hence it is evident, that the reins signify purification and separation. Again: "*I will bless Jehovah, who hath given me counsel; nightly, also, do my reins correct me.*" (Psalm xvi. 7.) Nights signify the state of man when falsities rise up; the combat in such cases of truths with them, is signified by "*my reins correct me.*" Again: "*Even the darkness doth not make darkness before thee, but the night is lucid as the day, as the darkness so is the light, for thou possessest my reins, my bone was not hid from thee, when I was made in secret.*" (Psalm cxxxix. 12, 13, 15.) Falsities are signified by darkness, and truths by light; to possess the reins, is to know the falsities and truths pertaining to man; hence it is said, "*my bone was not hid from thee, when I was made in secret,*" whereby is signified, that no falsity that was made could be hid.^k Forasmuch as the reins signified truths purified from falsities, therefore in the sacrifices the fats and reins, or kidneys, alone were offered up, as may be seen in Exodus xxix. 13; Levit. iii. 4, 10, 15; iv. 9; and elsewhere. The reason why the fats and reins alone were offered up in sacrifice, was, because the fats signified the goods of love, and the reins the truths of faith.^l Unless it be known that there is

ⁱ That ways denote truths which are of faith, may be seen above, n. 97, and that the fruit of works denotes the goods which are of love, n. 98, 109, 116.

^k That darkness denotes falses, and light truths, may be seen in the work concerning *Heaven and Hell*, n. 126—140; and that being covered in the womb signifies truth in the ultimate of order, and, in the opposite sense, the false, in the *A. C.*, n. 3818, 5560, 5564, 6592, 8005.

^l That fats or fatnesses signify the goods of love, may be seen *A. C.*, n. 353, 5943, 6409, 10,033. That the reins, or kidneys, signify the truths of faith, examining,

such a correspondenee, who could know why it is so often predicated in the Word of Jehovah, or the Lord, that He searehes and tries the reins and the heart?^m The reason why to seareh the reins and the heart, also signifies to explore the exteriors and interiors of man, is, because truth is without, and good is within; and spiritual good, which in its essence is truth, and is specifically signified by the reins, is exterior good: but celestial good, which is specifically signified by the heart, is interior good.ⁿ

168. *And I will give unto every one of you according to your works.*—That hereby is signified eternal blessedness to every one according to his internal in the external, appears from the signification of works, as denoting those things which are of love, and thence of faith;^o and as denoting those things in deeds or works;^p and from the signification of giving to every one according to his works, as denoting eternal blessedness: for everything blessed and delightful is of the love, and according to the love.^q In this case, by giving to every one according to his works, is signified eternal blessedness, according to the state of the internal in the external, because the subject here treated of is concerning those who are in the internal, and at the same time in the external, and concerning the conjunction of both.^r It is said, eternal blessedness according to the state of the internal in the external, because all the blessedness of heaven with man, spirit, and angel, flows in by, or through, their internal into the external; for their internal is formed for the reception of all things of heaven, and the external for the reception of all things of the world; wherefore heavenly blessedness is granted only to those whose internal is opened and formed after the image of heaven, but not to those whose internal is shut; the blessedness of the latter being the delight of honour, glory, and gain, which delight man enjoys so long as he lives in the world; but after death, when he becomes a spirit, it is changed into what is correspondent thereto, which is filthy and direful.^s

purifying, and rejecting from themselves falsities, is from correspondenee; for all, even the most minute parts of the body correspond, as may appear in the work concerning *Heaven and Hell*, where it is shewn under its proper article, that “there is a correspondenee of all things of heaven with all things of man,” n. 87—102; and concerning the reins, n. 96, 97.

^m Concerning the correspondenee of the reins, of the ureters, and vesicles, see the *A. C.*, n. 5380—5386.

ⁿ This may better appear from what is said and shewn concerning the spiritual kingdom and the celestial kingdom, in the work concerning *Heaven and Hell*, n. 20—26.

^o Concerning which see above, n. 98, 116.

^p See n. 156.

^q Concerning which also see above, n. 146.

^r See n. 150 above.

^s See the work concerning *Heaven and Hell*, n. 491—498: and that the blessedness of heaven, which is called heavenly joy, is only given to those who are in the internal, and thence in the external, see the same work, n. 395—414; and what the internal and the external are, see the *Doctrine of the New Jerusalem*, n. 36—53.

169. *But unto you I say, and unto the rest in Thyatira.*—That hereby is signified to all and each in whom the internal is conjoined to the external, appears from what was said and shewn above, n. 150, namely, that in what is written to the angel of the church in Thyatira, they are described who are the internal, and thence in the external, thus in whom the internal is conjoined to the external.

170. *As many as have not this doctrine.*—That hereby is signified with whom the external delight, which is that of the love of self and of the world, has not the dominion, appears from the signification of that doctrine, which Jezebel, who calls herself a prophetess, taught, and by which she seduced, as denoting the delight of the love of self and of the world.^t By doctrine is here signified life; thus by not having it, is signified not to live according to it; for by having doctrine, is understood to have it in themselves; and to have doctrine in themselves, is to have it in their life. Hence it is manifest, that by the doctrine of Jezebel, is understood the life of the love of self and of the world.

171. *And who have not known the depths of Satan, as they speak.*—That hereby is signified ensnarement by those depths, may appear from this circumstance, that the loves of self and of the world are what reign in the hells, and that those loves are altogether opposite to love to the Lord and neighbourly love, which reign in heaven. Satan, by whom is understood hell,^u continually inspires the loves of self and the world, and man also receives these loves from delight, because they are in him hereditarily, and hence are his proprium; thus hell insinuates itself into man, and ensnares him. This is what is signified by the depths of Satan. There are few also who are acquainted with this circumstance, for those loves, being the hereditary proprium of man, draw his mind to themselves by allurements from delight, and thus draw him away from the delights of the loves of heaven, even until he knows not what heavenly delights are. The former delights, namely those of the love of self and of the world, are what close the internal man, and open the external; and so far as the latter is opened, so far the former is closed, until at length man is in total and thick darkness as to the things of heaven and the church, although in light (*lumen*) as to the things of self and the world.^v

^t Concerning which see above, n. 159, 160, 161.

^u As may be seen above, n. 120.

^v These things may be seen more fully described in the work concerning *Heaven and Hell*, in the article where it is shewn, “that the divine principle of the Lord in heaven, is love to him and charity towards our neighbor;” n. 13—19; and in the article where it is shewn, “that all who are in the hells are in evils, and thence in falsities, from the loves of self and of the world, and that those loves are the infernal fire,” n. 551—565, and n. 566—575; and also in the *Doctrine of the New Jerusalem*, n. 65—83, where those two loves are treated of.

172. *I will put upon you none other burden.*—That hereby is signified, that they should take heed of this alone, appears from the signification of laying a burden upon those with whom the internal can be conjoined to the external, as denoting that they should solicitously take heed of that, inasmuch as the delights of those two loves are the sole cause why the internal of man, which looks to heaven, is closed, which being closed, there can be no conjunction thereof with the external, which looks to the world, nor any influx from heaven. It is said burden, because the proprium of man, which is to love himself above God, and the world above heaven, resists.

173. *Nevertheless, that which ye have, hold fast until I come.*—That hereby is signified permanence in a state of the good of love and faith even to visitation, appears from the signification of “*that which ye have, hold fast,*” as denoting to remain in a state of love and faith, thus in a state of conjunction of the external with the internal, in which they are capable of being, so far as they resist the delights of the loves of self and of the world. For in proportion as man removes those delights from himself, in the same proportion the internal is conjoined with the external, thus more in one and less in another; and from the signification of “*until I come,*” as denoting visitation.^w

174. *And he that overcometh and keepeth my works unto the end.*—That hereby is signified, after combat against those loves, and the removal of them as far as possible, perseverance in love and faith, appears from the signification of overcoming, as denoting to combat against the delights of the loves of self and of the world, and to remove them. That this is the spiritual sense of these words follows from the series of the things treated of; and from the signification of keeping unto the end, as denoting perseverance even unto death; for he who thus perseveres in love and faith, is saved, inasmuch as man remains to eternity, as to all his life, such as he is at the time of death.^x Also from the signification of works as denoting the things of love and faith in cause and in effect, or in internals and in externals. The reason why these things are here signified by works is, because the subject treated of in what is written to the angel of this church is concerning such things. It is said, and keepeth *my works*, because the all of love and faith and all the opening of the internal and conjunction thereof with the external is from the Lord alone; hence the works, by which those things are signified, are not of man, but of the Lord with man, and therefore they are called “*my works.*”

175. *To him will I give power over the nations.*—That hereby is signified power over the evils pertaining to him, which are

^w Concerning which see above, n. 144.

^x As may be seen above, n. 125.

^y See above, n. 150.

shaken off or expelled (*discutientur*) by the Lord in such case, appears from the signification of nations, as denoting evils, concerning which we shall speak in what follows; and from the signification of giving power over them, as denoting that evils are then expelled by the Lord. To have power, when it is said to be over the nations, is to expel, when used in reference to evils; thus expressions or words are applied to their subjects. The reason why they are expelled by the Lord is, because the Lord expels evils by truths. He first discovers them to man by truths, and when man acknowledges them, they are then expelled by the Lord.^z People and nations are often mentioned in the Word, and by those who know nothing of the spiritual or internal sense of the Word, it is believed that people and nations are thereby understood; whereas by people are meant they who are in truths, or in the opposite sense they who are in falsities, and by nations, they who are in goods, or in the opposite sense they who are in evils. And when those persons are understood by people and nations, then also, in the abstract, by people are understood truths or falsities, and by nations goods or evils, for the true spiritual sense is abstracted from persons, spaces, times, and the like things, which are proper to nature. The natural sense of the Word, which is the sense of its letter, makes a one with the things of nature, and the sense which makes a one with those things serves for a basis to the sense which is without them; for all things in nature are ultimates of the divine order, and the divine order does not stop in the midst, but flows down even to its ultimates, and thus subsists. Hence it is that the Word is such in the letter, and unless it were such, it would not serve as a basis to the wisdom of angels, who are spiritual: hence it may be seen how much they err, who despise the Word on account of its style. The reason why nations signify those who are in good, and in the abstract goods themselves, is, because men in ancient times lived distinguished into nations, families, and houses; they then loved each other mutually: the father of a nation loved the whole nation which sprang from himself; thus the good of love was the ruling good among them. Hence it is that by nations are signified goods: but when men departed from the good of love into the contrary principle, as was the case in the following ages, when empires began, then by nations were signified evils.^a That nations in the Word signify goods or evils, and people truths or falsities, appears from the following passages, as in Isaiah: "*The nations shall walk to thy light and kings to the splendor of thy rising. Then shalt thou see and flow to, and thine heart shall dilate itself, that*

^z That the Lord alone does this, may be seen in the *Doctrine of the New Jerusalem*, n. 200.

^a See what is further said upon this subject in the small work concerning *The Earths in the Universe*, n. 49, 90, 173, 174.

the multitude of the sea is converted to thee, the hosts of the nations come unto thee, thy gates shall be open continually, they shall not be shut by day and by night to bring unto thee the host of the nations, and their kings shall be brought down; for the nation or kingdom which will not serve thee shall perish. And the nations by wasting shall be wasted; thou shalt suck the milk of nations, yea, the paps of kings shalt thou suck; the little one shall become a thousand, and the few a numerous nation." (lx. 3, 5, 11, 16, 22.) Here the Lord is treated of, and by nations are understood all who are in the good of love, and by kings all who are in the truths of faith towards him. Hence it is evident who are understood by the nations of whom it is said, they "*shall walk to thy light,*"—and by "*the host of the nations which shall be brought;*"—and also who are meant by kings, respecting whom it is said, "*they shall walk to the brightness of thy rising,*"—and "*the kings of the nations shall be brought down.*" It is also plain what is meant by sucking the milk of the nations and the paps of kings; milk is the delight of the good of love, in like manner paps, as milk is from them. The multiplication of truth, and the fructification of good, are described by a little one becoming a thousand, and the few a numerous nation. But by the nations which shall perish, are understood all who are in evils, and also the evils themselves. Again: "*Behold I will lift up my hand towards the nations and towards the peoples I will lift up my sign, that they may bring thy sons in the bosom and carry thy daughters upon the shoulder; and kings shall be thy nourishers and princesses thy sucklers; with the face to the earth shall they bow down to thee.*" (xlix. 22, 23.) The subject here treated of is also concerning the Lord, and concerning those who shall worship and adore him. To lift up his hand towards the nations, and his standard towards the peoples, is to claim to himself all who are in the goods of love and thence in truths; concerning whom it is said, that they shall bring thy sons in the bosom, and carry their daughters upon the shoulder; sons denoting the affections of truth, and daughters the affections of good.^b And of these it is said, kings shall be thy nourishers, and princesses thy sucklers. Kings signify truths themselves, and princesses the goods thereof; and forasmuch as man is regenerated by the latter and the former, and also nourished, it is therefore said that they shall be nourishers and sucklers.^c This is the internal sense of those words, and without that sense who could understand them? Again in the same prophet: "*Jehovah said, behold I spread out upon Jerusalem peace as a river, and as a torrent the glory of the nations that ye may suck.*"—"It shall come that I will gather together all nations and tongues that they may

^b As may be seen above, n. 165.

^c That man is regenerated by truths, and by a life according to them, may be seen in the *Doctrine of the New Jerusalem*, n. 23, 24, 27, 186.

come and see my glory. They shall announce my glory in the nations, then shall your brethren from all nations bring a gift to Jehovah upon horses and upon the chariot, to the mountain of my holiness." (lxvi. 12, 18, 19, 20.) Jerusalem here signifies the church of the Lord in the heavens and in the earths; it is said the church in the heavens, because there also is the church.^d By nations and tongues, are understood all who are in the goods of love and thence in truths. To bring from all nations an offering to Jehovah, upon horses and in the chariot, denotes worship from the good of love, which is signified by a gift to Jehovah. Horses and chariots signify intellectual and doctrinal principles, for from these and upon these worship is founded.^e Again: "In that day there shall be a root of Jesse, which shall stand for a sign of the people; the nations shall seek." (xi. 10.) The root of Jesse is the Lord; to stand for a sign of the people, denotes, that he may be seen by those who are in truths. The nations which shall seek, denote those who are in the good of love. It is supposed that by nations are here meant the nations which will accede to, and acknowledge the Lord, from which there will be a church, called the church of the Gentiles. Yet these are not what are meant by nations, but all those who are in love and faith towards the Lord, whether within the church or without it.^f Again, in the same prophet: "A strong people shall honor thee, the city of the powerful nations shall fear thee." (xxv. 3.) And again: "Open ye the gates, that the righteous nation may enter in. Thou hast added to the nation, Jehovah, thou hast added to the nation, thou art glorified." (xxvi. 2, 15.) Again: "Come near, ye nations, to hear; and hearken, ye people." (xxxiv. 1.) Again: "I Jehovah have called thee in justice, and will give thee for a covenant to the people, for a light of the nations." (xlii. 6.) And in Jeremiah: "And the nations shall bless themselves in him, and in him shall they glory." (iv. 2.) Again: "Who shall not fear thee, O king of nations?—and in all their kingdoms, there is none like unto thee." (x. 7.) And again, in Daniel: "I saw in visions of the night, and behold with the clouds of heaven one like the Son of Man. And there was given him dominion, and glory, and a kingdom, and all people, nations, and tongues shall serve him." (vii. 13, 14.) And in David: "Let the peoples praise thee, O God; let all peoples praise thee. Let the nations be glad and sing for joy: for thou shalt judge the peoples in rectitude, and shalt lead the nations upon earth." (lxvii. 3—5.) Again: "That I may see the good of thine elect and be glad in the joy of thy nations." (cvi. 5.) And in the Revelations it is said of the New Jerusalem, "And they shall bring the glory

^d As may be seen in the work concerning *Heaven and Hell*, n. 221—227.

^e That horses and chariots have such a signification may be seen in the small work concerning the *White Horse*, n. 1—5.

^f Which may be seen in the work concerning *Heaven and Hell*, n. 308, 318—320.

and honour of the nations into it." (xxi. 26.) Again, in Isaiah: "But ye shall be called the Priests of Jehovah; the ministers of your God. Ye shall eat the riches of the nations, and in their glory shall ye glory." (lxi. 6.) And in the Lamentations: "The breath of our nostrils, the anointed of Jehovah, was taken in their pits, of whom we said, Under his shadow we shall live among the nations." (iv. 20.) In these places, by nations are understood all who are principled in love to the Lord, whether they be within the church, where the Word is, or out of it. That by nations, in an opposite sense, are understood they who are in evils, and in the abstract evils themselves, may be seen from the following passages; as in Jeremiah: "I will bring a nation upon them from far, O house of Israel, saith Jehovah: it is a strong nation, it is a nation of an age, a nation whose language thou knowest not. And they shall eat up thine harvest and thy bread, and shall eat thy sons and thy daughters: they shall eat up thy flocks and thine herds; they shall eat up thy vine and thy fig tree; they shall desolate thy cities with the sword." (v. 15, 17.) The vastation of the church is here treated of; by nation is understood the evil which will consummate it; hence it is said, that it shall eat up the harvest and the bread, the sons and daughters, the vine and the fig tree, and desolate the cities with the sword; by which things are signified all the goods of love and truths of faith: by the harvest is signified a state of reception of truth derived from good;^g by bread, the good of love;^h by sons and daughters, affections of truth and good;ⁱ by vine, the internal church, thus the internal things of the church;^k by the fig-tree, the external church, thus the external things of the church;^l by cities, doctrines;^m by sword, the false destroying.ⁿ From these considerations it appears, that by nation is signified the evil which destroys all things of the church. Again, in the same prophet: "Behold I lay stumbling blocks before this people, that they may stumble upon them, the fathers and the sons together. Behold a people cometh from the land of the north, and a great nation from the sides of the earth. They have no mercy; their voice roareth like the sea, and they ride upon horses." (vi. 21—23.) In this passage also, nation denotes evil, and people falsities, the stumbling blocks upon which the fathers and the sons stumble, denote perversions of good and truth; fathers denote goods, and sons the truths thence derived. It is said, a people from the land of the north, and a nation from the sides of the earth, because the north signifies that which is false from evil, and the sides of the earth what is out of the church, thus they signify evils remote from the goods of the church. To roar like the sea,

^g See n. 9295, in the *Arcana Cœlestia*.

^h See the *Doctrine of the New Jerusalem*, n. 218.

^k See the *Arcana Cœlestia*, n. 1069, 5113, 6376, 9277.

^m See n. 402, 2450, 2710, 2943, 3216, 4492, 4493.

ⁱ See above, n. 165.

^l n. 5113.

ⁿ See above, n. 73, 131.

and to ride upon horses, denote to persuade from the fallacies of the senses, and by reasonings thence derived. And in Ezekiel: "*The earth is full of the judgment of bloods, and the city is full of violence, therefore I will bring upon them the worst of the nations, and they shall occupy their houses; the king shall mourn, and the prince shall be clothed with stupor.*" (vii. 23, 24, 27.) The earth is the church; being full of the judgment of bloods, signifies that it is immersed in falsities destroying goods; city, denotes doctrine; to be full of violence, signifies offering violence to the good of charity; the worst of the nations, denote dire falsities from evil; to occupy their houses, denotes to possess their minds; the king who shall mourn, is the truth of the church; the prince who shall be clothed with stupor, signifies truth subservient.^o Again, in David: "*Jehovah rendereth vain the counsel of the nations, he subverteth the thoughts of the people.*" (Psalm xxxiii. 10.) Nations denote those who are in evil, and people those who are in falsities; and because both the former and the latter are signified, it is therefore said, that Jehovah rendereth vain the counsel of the nations, and subverteth the thoughts of the people, which are two expressions as it were signifying one thing, but notwithstanding they are distinct in the internal sense, in which nations signify one thing, and people another. Again, in Luke: "*And they shall fall by the edge of the sword, and shall be taken captive into all nations, and Jerusalem shall be trodden down by the nations, until the times of the nations be fulfilled. And there shall be signs in the sun, and in the moon, and the stars, and upon the earth distress of nations, the sea and the waves roaring.*" (xxi. 24, 25.) The consummation of the age is here treated of, which is the last time of the church, when there is no longer any faith, because there is no charity, or no truth, because there is no good. This is described in the above passages by correspondences: to fall by the edge of the sword, is to be destroyed by falsities; to be taken captive into all nations, is to be occupied by evils of every kind; Jerusalem which shall be trodden under foot, is the church; the sun denotes love to the Lord; the moon, faith towards Him; the stars denote knowledges of good and truth; the signs in them denote that they would perish; the sea and the waves roaring, are fallacies and reasonings thence derived. Again, in Matthew: "*Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places.*"

^o That earth signifies the church, may be seen, *A. C.*, n. 662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643; that bloods denote falsities destroying goods, n. 374, 1005, 4735, 5476, 9127; that city denotes doctrine, n. 2268, 2450, 2451, 2712, 2943, 3216, 4492, 4493; that violence denotes to violate the good of charity, n. 6352; that house denotes the things of man which appertain to his mind, n. 710, 2233, 2234, 2719, 3128, 3538, 4973, 5023, 6690, 7353, 7848, 7910, 7929, 9150; that the king who shall mourn denotes the truth of the church, may be seen above, n. 31.

Then shall they deliver you up to be afflicted, and ye shall be hated by all nations for my name's sake." (xxiv. 7, 9; Luke xxi. 10, 11.) These things are also said by the Lord concerning the last time of the church; and by nation rising against nation, and kingdom against kingdom, is signified that there will be dissensions of evils and falsities among themselves. By famines and pestilences, are signified the defect and consumption of truths; by earthquakes, the perversion of the church; by being hated by all nations, is signified to be hated by all who are in evil; by the name of the Lord, on account of which they shall be hated, are signified all things of love and faith by which the Lord is worshipped.^p Again, in Ezekiel: "*Behold Ashur a cedar in Lebanon, he is become high and his branches are multiplied: in his branches have all the birds of the heavens built their nests, and under his branches all the beasts of the field have brought forth, and in his shade have dwelt great nations. But his heart is elated in his height, wherefore I will give him into the hand of the strong one of the nations, strangers shall cut him off, and the violent of the nations shall cast him down; whence all peoples of the earth have descended from his shade, and have deserted him.*" (xxx. 3, 5, 6, 11, 12.) These things could not be understood by any one, without the knowledge of the spiritual or internal sense of the Word. It may be supposed that they are mere comparisons, in which there is not any spiritual signification, when, nevertheless, the most minute particulars therein signify something pertaining to heaven and the church, on which account they shall be briefly explained. Ashur, or the Assyrian, denotes the rational principle of the man of the church, which is illuminated; this is called a cedar in Lebanon, because a cedar signifies the same thing as Ashur, specifically truth from good in the rational principle, and Lebanon denotes the mind wherein the rational principle resides, because cedars grew in Lebanon. By his branches being multiplied, are meant truths thence derived. The fowls of heaven building their nests in his branches, signify the affections of truth; and the beasts of the field, which brought forth under his branches, the affections of good. The great nations which dwelt under his shade, are the goods of love; his heart elated in his height, is the love of self. To be delivered into the hands of the strong one of the nations, and to be cast down by the violent of the nations, denote his being destroyed as to goods and truths, by the evils derived from the love of self. The people of the earth who went down from his shade and left Him, signify all the truths of the church. It is hence manifest that by nations are signified goods, and, in the opposite sense, evils; by the nations which dwelt under his shade, goods, and by the nations which cut him off and cast him down, evils.^q

^p As may be seen above, n. 102, 135.

^q See moreover what is said and shewn concerning nations and their signification

176. *And he shall rule them with a rod of iron.*—That hereby is signified that He is about to chastise evils by truths which are in the natural man, appears from the signification of ruling, as denoting to chastise, for it is added that He would break them to shivers, as a potter's vessels, and the evils which are thereby signified, are chastised by truths. Also from the signification of a rod of iron, as denoting truths which are in the natural man; by a rod or staff is signified power whereby chastisement is effected, and by iron are meant truths in the natural man which chastise.^r The reason that iron signifies truths in the natural man, is, because metals, as well as all other things of the earth, from correspondence, signify things spiritual and celestial, all which have reference to truths and goods. Gold signifies the good of the internal man, silver its truths; copper or brass the good of the external or natural man, iron its truth. Hence it was that the ancients called the ages by the names of metals, namely, golden, silver, copper, and iron: golden from the most ancient men, who lived in the good of love; silver from the ancients after them, who lived in truths from that good; copper from their posterity, who were in external or natural good; iron from the posterity of these latter, who were in natural truth alone without good. Natural truth is truth in the memory, and not in the life; truth which is of the life is good.^s The successive states of the church, even until the coming of the Lord, are understood by the gold, the silver, the brass and iron, of which the statue was composed, which was seen by Nebuchadnezzar in a dream, as it is thus recorded in Daniel: "*His head was good gold, his breast and his arms silver, his belly and his thighs brass, his legs iron, his feet part of iron and part of clay. A stone was cut out of the rock, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Whereas thou sawest the feet, part of potter's clay, and part of iron, it signifies that the kingdom shall be divided; the kingdom shall be partly strong, and partly broken. Whereas thou sawest iron mixed with clay of mire, they shall commix themselves by the seed of man: but they shall not cohere the one with the other, even as iron is not commixed with clay.*" (ii. 32—34, 41—43.) By the

in the *Arcana Cœlestia*, namely, that by nations in the Word are signified they who are in good, and hence that they signify goods themselves, n. 1059, 1159, 1258, 1260, 1416, 1849, 6005; concerning the assembly of the nations as denoting truths and goods, n. 4574, 7830; concerning the holy nation, as denoting the spiritual kingdom, n. 9255, 9256: when it is said nation and people, that by nation are understood they who are in celestial good, and by people they who are in spiritual good, n. 1288. That by nations, especially those of the land of Canaan, are understood evils and falsities of every kind, n. 1059, 1205, 1868, 6306, 8054, 8317, 9320, 9327.

^r That a rod or staff denotes power, may be seen, n. 4013, 4015, 4876, 4936, 6947, 7011, 7026, 7568, 7572: that hence it is that kings have a sceptre, which is a short staff, n. 4581, 4876.

^s But more may be seen concerning this correspondence in the work concerning *Heaven and Hell*, n. 104, 115.

head which was good gold, is understood the first state of the church, when men were in the good of love to the Lord; by the breast and arms, which were silver, is understood the second state of the church, when they were in truth from that good. By the belly and thighs which were of brass, the following or third state of the church, when men were no longer in spiritual good, but in natural good, for brass signifies that good; by the legs which were of iron, is understood the fourth state of the church, when natural good was no more, but only truth; but by the feet which were of iron and clay, is understood the last state of the church when there are truth and falsities, truth in the Word and falsities in doctrine. When the truths of the Word are falsified, and doctrine is drawn from falsified truth, then the state of the church is part iron and part clay, and thus the kingdom is partly strong and partly broken. The kingdom in this passage denotes the church, wherefore it is also called the kingdom of God. That truths are thus mixed with falsities, but that notwithstanding they do not cohere, is understood by these words: "*Whereas thou savest iron mixed with clay of mire, they shall commix themselves by the seed of man, but they shall not cohere one with the other, even as iron is not commixed with clay.*" The seed of man denotes divine truth which is in the Word.^t That clay of a potter signifies the falsities that are in the natural man, will be seen presently in the following article, n. 177. By the stone cut out of the rock, which smote the image upon his feet, is understood the Lord by divine truth, and the destruction of falsities not cohering with truths from the Word.^u Forasmuch as iron signifies truths in the natural man, therefore the feet of the statue were of iron, for feet signify the natural principle.^v Similar things are signified by gold, silver, brass, and iron, in the prophet Isaiah: "*For brass I will bring gold, for iron I will bring silver, for wood brass, and for stones iron.*" (lx. 17.) For brass to bring gold denotes celestial good for natural good; for iron silver denotes celestial truth for natural truth; for wood brass, and for stones iron, denote natural good and truth in great abundance like that of wood and stone. The state of the celestial church is here treated of.^w These things are adduced, in order that it may be known what is meant by a rod of iron, namely, that it signifies power, whereby the Lord chastises evils and disperses the falsities

^t That this is signified by the seed, may be seen, n. 3038, 3373, 10,248, 10,249; that man signifies the Lord from whom is the Word, and also the church, see n. 768, 4287, 7424; 7523, 8547, 9276.

^u That stone signifies truth, and that the stone of Israel is the Lord as to divine truth may be seen, *A. C.*, n. 643, 1298, 3720, 6426, 8609, 10,376; that rock likewise signifies the Lord, n. 8581, 10,580, and in the small work concerning the *Last Judgment*, n. 57.

^v As may be seen, *A. C.*, n. 2162, 3147, 3761, 3986, 4280, 4938—4952.

^w That iron signifies truth in the natural man, may be seen in the *A. C.*, n. 425.

which are in the natural man: for a rod or staff signifies power, as was said above, and iron signifies truths in the natural man. The reason why the Lord chastises evils and disperses falsities by truths in the natural man, is, because all evils and the falsities thence derived reside therein, but none in the spiritual or internal man. The internal man does not receive evils and falsities, but is closed against them; and forasmuch as these all reside in the natural man, therefore they ought to be dispersed by such things as are there also, which are truths. Truths in the natural man are sciences and knowledges, from which man can think, reason, and conclude naturally concerning the truths and goods of the church, and concerning the falsities and evils which are opposed to them, and thence be in some natural illumination when he reads the Word; for the Word in the letter is not understood without illumination, and this is either spiritual or natural. Spiritual illumination is only granted to those who are spiritual, and the spiritual are they who are in the good of love and charity, and thence in truths; but natural illumination alone is given to those who are natural.^x To those also who are spiritual whilst they live in the world, there is granted illumination in the natural principle; but this exists from the illumination in the spiritual; for with them the Lord flows in through the spiritual or internal man into the natural or external, and thus illuminates the latter, from which illumination man sees what is true and good, and what is false and evil, and when he sees these things, then the Lord expels the evils and falsities which are in the natural man, by the truths and goods which are there also, and which make a one with the goods and truths in the spiritual or internal man.^y From these considerations it may now be seen, what is signified by the rod of iron, with which the Lord shall rule the nations, that is, chastise the evils which are in the natural man. These things are said to the angel of this church, because the subject treated of in what is written to this angel is concerning the internal and external man, and concerning their conjunction; for when the internal and external, or the spiritual and natural principle are conjoined, then the Lord chastises the evils and falsities which are in the natural man, and this by the knowledges of truth and good. But in the case of those in whom the internal and external man are not conjoined, evils and falsities cannot be chastised and expelled, inasmuch as they receive nothing by the spiritual man from heaven, but all that they receive is from the world, which their rational principle favors,

^x Which may be seen in the work concerning *Heaven and Hell*, n. 153, 425, and n. 140, above.

^y Further particulars concerning sciences and knowledges, and what they effect, may be seen in the *Doctrine of the New Jerusalem*, n. 51, and concerning influx, n. 277, 278.

and for which it furnishes confirmations. Similar things to what are here signified by a rod of iron, are also signified in the following passages; as in David: "*Thou shalt bruise them with a rod of iron; as a potter's vessel shalt thou break them in pieces.*" (Psalm ii. 9.) Again in Isaiah: "*He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*" (xi. 4.) Again, in the Revelation: "*And she brought forth a man child, who was to rule all nations with a rod of iron.*" (xii. 5.) Again: "*Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron.*" (xix. 15.) And in Micah: "*Arise, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people.*" (iv. 13.) The daughter of Zion is the celestial church; the horn is power in the natural man; hoofs are the ultimates thereof, which are called sensual scientifics; hence it is evident what is signified by making the horn iron, and the hoofs brass.²

177. *As the vessels of a potter shall they be broken to pieces.*—That hereby is signified the total dispersion of falsities, appears from the signification of a potter's vessels, as denoting those things in the natural man which are from self-derived intelligence; concerning which we shall speak presently; and from the signification of being broken to pieces, as denoting to be dispersed: for dispersing is predicated of falsities, as breaking to pieces is predicated of a potter's vessels. That by a potter's vessels are signified those things in the natural man, which are from self-derived intelligence, concerning the things of heaven and the church, and that those things are falsities, will be shewn in what follows. But something shall first be said respecting the falsities which enter the natural man from self-derived intelligence, concerning the things of heaven and the church. They who think from self-derived intelligence, think from the world, for man, from his proprium, loves only the things of the world and of self, and what he loves he also sees and perceives; the things which he loves he calls goods, and what he thence sees and perceives he calls truths; but the goods which he so calls from love are evils, and the truths which he sees from that love are falsities, inasmuch as they flow from the loves of self and of the world, which loves are opposite to the loves of heaven, which are love towards the Lord and love to our neighbor; and the things which flow from opposites are themselves opposite. They, therefore, who read the Word solely for the repute of erudition, or to acquire fame that they may be exalted to honors, or that they may gain wealth thereby, never see and perceive truths,

² That the daughter of Zion is the celestial church may be seen *A. C.*, n. 2362, 9055; that horn denotes the power of truth derived from good in the natural man, n. 2832, 9081, 9719—9721, 10,182, 10,186; and that hoofs are the scientifics of the sensual man, which are truths in the ultimate of order, n. 7729.

but instead thereof falsities. And the truths which there appear before their eyes, they either pass by, as if they saw them not, or else they falsify them; the reason is, because to read the Word solely for such purposes as these, is to read it for the sake of self and the world as ends, thus from these loves. And because these loves are of the proprium of man, therefore the things which man sees and perceives from them are from the intelligence of his own proprium. — But they who read the Word from a spiritual affection of truth, which is the love of knowing truth because it is truth, see the truths of the Word, and rejoice in heart when they see them; the reason is, because they are enlightened from the Lord. This illumination descends from the Lord through heaven from the light there, which light is divine truth; to them therefore it is given to see truths from their own light, and this in the Word, because the Word is divine truth, and in it are treasured up all the truths of heaven. But they alone are in this light, who are principled in the two loves of heaven, which are love to the Lord and love towards the neighbor; for these loves open the interior or superior mind, which is formed to receive the light of heaven, and through which that light flows in and illuminates them. But such persons do not perceive truths in that mind whilst they live in the world, but see them in the inferior mind, namely, in that of the external or natural man; these are they who do not think from the intelligence of their proprium when they read the Word. The principal reason why these do not think from their own proper intelligence when they read the Word, is, that their interior or spiritual mind looks to the Lord, and the Lord then elevates it, and together with it the inferior or natural mind to himself, and thus withdraws it from the proprium of man, which cannot be done in the case of those who principally regard themselves and the world. From these considerations it appears that man, from the intelligence derived from his proprium, can perceive nothing but evils, and see nothing but falsities; but that goods and truths, which belong to heaven and the church, are perceived and seen from the Lord alone. When the internal or spiritual man, in which resides the interior or superior mind, of which we have just spoken, is opened, then the Lord subdues the evils and disperses the falsities which are in the external or natural man. These things then are what are understood in the spiritual sense, by the Son of Man giving them power over the nations, ruling them with a rod of iron, and breaking them to pieces as a potter's vessels. That a potter's vessels signify such things as are from self-derived intelligence, thus falsities in the natural man, appears from various passages in the Word, of which the following are adduced in confirmation, as in David: "*Thou shalt bruise them (the nations) with a sceptre of iron; as a potter's vessel shalt thou break them in pieces.*" (Psalm ii. 9. To bruise the nations with

a rod of iron, signifies here also to chastise and subdue the evils which are in the natural man. The term *rod* here used has the same signification as sceptre and staff in other passages. It is added, like a potter's vessel, because by it is signified the falsity which is from self-derived intelligence. In the literal sense this is a comparison, for it is said *as* a potter's vessel, and *as* earthen vessels, but in the internal sense comparisons are not perceived as comparisons, inasmuch as comparisons are equally from significatives.^a The ground and reason why a potter's vessel, or an earthen vessel, signifies what is false, is, because a potter is one who forms, and a vessel is what is formed; when man forms it it is false, but when the Lord forms it in man it is true; hence it is that a potter's vessel in the word signifies either what is false or what is true, and a potter signifies the former. The Lord himself is in the Word called a potter, from the formation of man by truths, as in Isaiah: "*Jehovah, our father; we are the clay, and thou our potter, and we all are the work of thy hands.*" (lxiv. 8.) Again: "*Woe unto him that striveth with his Maker! The potsherd with the potsherd of the earth: Doth the clay say to him that fashioneth it, What makest thou?*" (xlv. 9.) Again: "*Shall the potter be reputed as the clay, shall the work say of its maker, he made me not, and shall the workmanship say of the potter, he understandeth not?*" (xxix. 16.) Inasmuch as the Jews and Israelites falsified all the truths of the Word by applying them to themselves, and to their own exaltation, above all the nations and people in the universe, therefore their falsities are called broken vessels of a potter, as in Isaiah: "*Who have said to the seers, See not; and to those who have vision, see not for us right things, speak unto us smooth things, see illusions, depart out of the way; therefore iniquity shall break them as the breaking of the bottle of potters; in beating it shall not spare, whence there shall not be found in the fragment thereof a sherd to take fire from the hearth, or to draw waters from the pit.*" (xxx. 10, 11, 13, 14.) That they wholly deprived themselves of truths, and immersed themselves in falsities, is described by their saying to the seers, See not, and to them that have vision, see not for us right things, speak unto us smooth things, see illusions; get ye out of the way. That they had thus immersed themselves in falsities, so that nothing of truth remained, is described by the breaking of the potter's vessel, so that there should not be found in the fragments a sherd to take fire from the hearth, or to draw waters out of the pit, whereby is signified that there should not remain with them so much of truth as to enable them to perceive any good and truth from the Word; for fire signifies good, and water signifies truth, the hearth signifies the Word as to good, a pit the Word as to truth. Again, in Jeremiah: "*The word came to Jeremiah, saying, Arise and go down to the potter's*"

^a See *A. C.*, n. 3579, 8989.

house. Then I went down to the potter's house, and behold he wrought a work on a table. And the vessel that he made was marred; and he returned and made it another vessel as it was right in the eyes of the potter to make." (xviii. 1—4.) In this passage is likewise understood that with the Jewish nation there remained nothing but what was false; and the vessel that was marred in the potter's house denotes that falsity. By the house of the potter is meant the state in which they were. That the truth of the church was taken away from them, and given to others, is understood by the potter making it again another vessel such as was right in his eyes. Again: "Thus saith Jehovah, Go buy a potter's earthen bottle, of the elders of the people, and of the elders of the priests. And go forth into the valley of the son of Hinnom. Then shalt thou break the earthen bottle before the eyes of the men that go with thee. And shalt say unto them: Even so will I break this people, and this city, as one breaketh a potter's vessel, that cannot be made whole again: and in Tophet shall they bury because there is no more a place to bury in." (xix. 1, 2, 10, 11.) By the earthen bottle or vessel of the potter to be taken of the elders of the people and of the priests, is meant the falsity in which all of that nation were principled. That this falsity was of such a nature as that it could not be dispersed by truths, is described by the command given to the prophet that he should break the vessel in the sight of them that went with him, so that it could not be made whole again, and that they should bury in Tophet, because there was no more a place elsewhere, signifies, where all truths and goods should be consumed. Again, in Nahum: "Draw for thyself waters for the siege, strengthen thy fortifications, enter into the mire and tread clay, repair the brick-kiln. There shall the fire devour thee; the sword shall cut thee off." (iii. 14, 15.) To draw waters for the siege and to strengthen the fortifications, denotes to strengthen falsities by various means against truths; to enter into the mire and tread clay, is to confirm falsities by fictions and fallacies; doctrine thence derived is called a brick-kiln, because infernal love is established by truth falsified; hence it is said that the fire should devour him, and the sword cut him off. Fire signifies infernal love, and a sword what is false combating and destroying truth. The reason why a potter's vessel, or an earthen vessel, signifies what is false, is, because it corresponds to a device, and a device is that which springs from the self-derived intelligence of man; from this correspondence it was that the prophets were commanded to do such things as are mentioned above.

178. *Even as I received of my Father.*—That hereby is signified comparatively as the Lord from his divine principle, when He glorified his humanity, namely, that he dissipated all evils and falsities from the human principle which He had from the

mother. By the Father is here meant the divine principle in himself, or which He had from conception, for this was one with the Father, as He himself declares. It is said comparatively, because in like manner as the Lord glorified his human principle, so he regenerates man; that is, as he united his divine principle to the human, and the human to the divine, so He conjoins the internal to the external, and the external to the internal with man. But because this areanum cannot be expounded to the apprehension in a few words, therefore let the reader consult and see what has been shewn concerning it in the *Doctrine of the New Jerusalem*, and in the *Arcana Cœlestia*.^b

179. *And I will give him the morning star.*—That hereby is signified intelligence and wisdom from the divine human principle of the Lord, appears from the signification of stars, as denoting the knowledges of good and truth.^c And because they signify such knowledges, they also signify intelligence and wisdom, for all intelligence and wisdom are from knowledges of good and truth. And from the signification of morning, as denoting the Lord as to his divine human principle, hence the morning star denotes intelligence and wisdom from Him. We often read of morning in the Word, and the signification of the term differs according to the series of things treated of in the internal sense; in the supreme sense, it signifies the Lord, and also his coming; in the internal sense, it signifies his kingdom and church, and their state of peace. Moreover it signifies the first state of a new church, and also a state of love, likewise a state of illumination, consequently a state of intelligence and wisdom, and also a state of the conjunction of good and truth, which takes place when the internal man is conjoined to the external. The reason why morning has such a variety of significations, is, because, in the supreme sense, it signifies the divine human principle of the Lord, and hence it likewise signifies all those things which proceed from Him, for the Lord is present in those things which proceed from Him, so that he himself is there. The reason why the divine human principle of the Lord, in the supreme sense, is understood by morning, is, because the Lord is the sun of the angelic heaven, and the sun of that heaven does not make a progression from morning to evening, or from rising to setting, as the sun of the world does in appearance, but it remains stationary in its place, in front above the heavens; hence it is that there it is always morning and never evening. And inasmuch as all intelligence and wisdom, which the angels possess, exist with them from the Lord as a sun, therefore also their state of love, of wisdom and intelligence, and, in general, their state of illumination, is signified by morn-

^b In the *Doctrine of the New Jerusalem*, n. 280—297; and in the *Arcana Cœlestia*, in the passages thence cited in that doctrine, n. 185, 298—307.

^c Concerning which see above, n. 72.

ing; for those things proceed from the Lord as a sun, and what proceeds from Him is himself, for from the Divine Being nothing but what is divine proceeds, and everything divine is himself.^d From these considerations it may now appear whence it is that morning is so often mentioned in the Word when it treats concerning Jehovah or the Lord, concerning his advent, kingdom, and church, and concerning the goods thereof, as in the following passages, which shall be adduced by way of illustration. Thus, in the second book of Samuel: "*The God of Israel said, The Rock of Israel spake to me. He is as the light of the morning, the sun riseth, a morning without clouds.*" (xxiii. 3, 4.) The God of Israel and the Rock is the Lord as to his divine human principle, and divine truth thence proceeding; he is called the God of Israel, because Israel denotes his spiritual church, and a rock, because his divine principle in the church is divine truth.^e Forasmuch as the Lord in the angelic heaven is the sun, and all the light of angels is thence, and as the sun there, is continually in its morning, therefore it is said, "*He is as the light of the morning, the sun riseth, a morning without clouds.*" Again, in David: "*From the womb of the morning thou hast the dew of thy youth; thou art a priest for ever according to the order of Melchizedeck.*" (cx. 3.) This is spoken of the Lord, as about to come into the world. The expression, "*from the womb of the morning thou hast the dew of thy youth,*" denotes conception from the divine principle itself, and hence the glorification of his humanity: "*a priest for ever according to the order of Melchizedeck,*" denotes that divine good and divine truth proceed from Him, for the Lord as a priest is divine good, and as king of holiness, which is Melchizedeck, is divine truth.^f Again, in Ezekiel: "*The cherubs stood at the eastern door of the gate of the house, and the glory of the God of Israel was over them above.*" (x. 19.) Cherubs signify the Lord as to providence, guarding lest any should approach otherwise than by the good of love; the eastern door of the gate of the house signifies approach, the house of God is heaven and the church; the east is where the Lord appears as a sun, thus where he is continually in the morning; hence it is said the glory of the God of Israel was over them above. Again: "*The angel led me to the gate, which looketh towards the east. And behold, the glory of the God of Israel came from the way of the east; and the earth was enlightened with his glory. And the glory of Jehovah came into the house, by the way of the gate whose face is toward the east.*" (xliii. 1, 2, 4.) In the internal sense of this passage is de-

^d That the Lord is the sun of the angelic heaven, and that from him as a sun exist all love, wisdom, and intelligence, and in general all illumination as to divine truths, from which wisdom is derived, may be seen in the work concerning *Heaven and Hell*, n. 116—125, 126—143, 155, 156.

^e See *A. C.*, n. 3720, 6426, 8581, 10,580.

^f See *A. C.*, n. 1725.

scribed the influx of the Lord into those who are in his kingdom and church; the God of Israel is the Lord as to the divine human principle, and the divine truth thence proceeding; the house of God is his kingdom and the church, glory is the divine truth such as it is in heaven; to come by the way of the east into the house, denotes from the sun where it is continually in its morning.^g Again: “*The angel afterwards led me back to the door of the house where, behold, waters issuing out from under the threshold of the house towards the east, descend into the plain and come towards the sea, being sent forth into the sea that the waters may be healed; whence it comes to pass that every living soul that creeps, whithersoever the rivers come, shall live, whence there is exceeding much fish, because these waters come thither, and they are healed, that everything may live whither the river shall come.*” (xlvii. 1, 8, 9.) In this passage also is described, by mere correspondences, the influx of the Lord from his divine human principle into those who are of his kingdom and church. By the waters issuing out from under the threshold of the house eastward, is described the divine truth proceeding from the Lord, and flowing into those who are in the east, that is, who are in the good of love to Him. By the waters going down into the plain and into the sea, and the waters of the sea being thence healed, is signified influx into the natural man, and into the knowledges which are there. That hence there should be a very great multitude of fish, signifies, scientific truths in the natural man; that everything should live whither the river should come, signifies, that they should have life from divine truth. No one can see that such things are hereby signified, unless from the internal sense of the Word, when notwithstanding every single expression involves arcana of the regeneration of man by the Lord; but what is involved in each expression will be laid open when we come to treat of the twenty-second chapter of the Revelation, where similar things are mentioned. Again, in David: “*I wait for Jehovah, my soul doth wait, my soul waiteth for the Lord more than they who watch for the morning; more than they who watch for the morning; with him is plenteous redemption, and he will redeem Israel.*” (Psalm exxx. 5—8.) The coming of the Lord into the world is here treated of, and the reception of Him by those who are in the good of love. The coming of the Lord is signified by these words: “*I wait for Jehovah, my soul waiteth for the Lord, because with him is plenteous redemption, and he shall redeem Israel;*” and the reception of Him by those who are in the good of love is signi-

^g That glory is divine truth such as it is in heaven, see *A. C.*, n. 4809, 5292, 8267, 8427, 9429; that the house of God denotes heaven and the church as to good, and temple as to truth, see n. 3720; and that the east, in the supreme sense, is the Lord, because he is the sun of heaven, which is always in its rising and morning, and that hence the east denotes the good of love from him, see n. 3708, 5097, 9668.

fied by these words, "*more than they who watch for the morning; more than they who watch for the morning.*" Here, morning in the supreme sense, signifies the Lord, and in the internal sense his kingdom and church; and they who watch for the morning signify those who wait for the coming of the Lord, who are such as are principled in the good of love, inasmuch as to them the Lord is the morning. That morning signifies the coming of the Lord into the the world, and on such occasion, a new church, appears from the following passages, as in Daniel: "*Until the evening and the morning, two thousand and three hundred days, then the holy [sanctum] shall be justified. The vision of the evening and the morning which was told is truth.*" (viii. 14, 26.) The evening signifies the last time of the former church, and the morning the first time of the new church, thus the coming of the Lord. Again, in Isaiah: "*Crying to me out of Seir, Watchman, watchman, what of the night? watchman, what of the night? The watchman said, The morning cometh, and also the night.*" (xxi. 11, 12.) Here also the coming of the Lord is treated of; the night is the last time of the former church, and the morning the first of the new; what is signified by calling out of Seir, may be seen, n. 4240, 4384. Again, in Ezekiel: "*The end cometh, the end cometh, the morning cometh upon thee, O thou that dwellest in the land; behold the day cometh, the morning is gone forth.*" (vii. 6, 7, 10.) This passage treats in like manner concerning the coming of the Lord and concerning the end of the former church and the beginning of a new one. Again, in Zephaniah, "*Jehovah in the morning, in the morning He shall bring his judgment to the light, nor shall he fail.*" (iii. 5.) Here similar things are understood, inasmuch as morning signifies the coming of the Lord, likewise his kingdom and church, and also the good of love which is from Him: hence it is obvious what is understood by morning in the following passages. Thus, in David: "*Cause me to hear thy mercy in the morning.*" (Psalm cxliii. 8.) Again: "*I will sing aloud of thy mercy in the morning.*" (lix. 16.) Again: "*O satisfy us in the morning with thy mercy; that we may rejoice and be glad all our days.*" (xc. 14.) Again: "*My voice shalt thou hear in the morning, O Jehovah; in the morning I will set myself in order for thee.*" (v. 3.) Again: "*God is in the midst of her; she shall not be removed; God shall help her at the return of the morning.*" (xlvi. 5.) Again: "*O God, my God; in the morning will I seek thee.*" (lxiii. 1.) And in Isaiah: "*In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to blossom.*" (xvii. 11.) Again: "*Jehovah is their arm every morning.*" (xxx. 2.) Again: "*Jehovah hath given me the tongue of the learned; he hath awakened me every morning.*" (l. 4.) And in Jeremiah: "*I spake unto you, every morning.*" (vii. 13; xi. 7; xxv. 3, 4.) From the signification of the term morning in these passages, the reader will

readily perceive what is meant where it is said respecting the quails and the manna, "*At even, ye shall eat flesh, and in the morning ye shall be filled with bread.*" (Exod. xvi. 12, 13, 21.) Also why Jehovah descended in the morning upon Mount Sinai (Exod. xix. 16); and why the priest was commanded to burn wood upon the altar all night until the morning. (Levit. vi. 9.) Likewise what is involved in the command respecting the sacrifice of the passover: "*At the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun. And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt look to the morning, and go unto thy tents.*" (Deut. xvi. 6, 7.) The reason why they should sacrifice the passover when the sun went down, was, because the setting of the sun signified the last time of the church; that they should turn or look to the morning, signified the establishment of a new church, thus the coming of the Lord. These things are adduced that it may be known what is signified by the morning star which the Son of Man would give, namely, wisdom and intelligence from his divine human principle. And inasmuch as they who receive wisdom and intelligence from the Lord, also receive himself, for the Lord is in the wisdom and intelligence which are from himself, so that He is himself the wisdom and intelligence which they possess, therefore the Lord himself is also called the morning star in the Revelation: "*I am the root and the offspring of David, the bright and morning star.*" (xxii. 16.) In like manner He is called the star. (Numb. xxiv. 17.)

180. *He that hath an ear, let him hear what the Spirit saith unto the churches.*—That hereby is signified that he who understands should hearken to what divine truth proceeding from the Lord teaches and says to them who are of his church, appears from what was said and shewn above,^h where similar things are mentioned.

CHAPTER III.

1. AND 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 hast a name that thou livest, and art dead.

2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works full before God.

^h n. 108.

3. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white; for they are worthy.

5. He that overcome shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no one shutteth, and shutteth, and no one openeth.

8. I know thy works: behold I have set before thee an open door, and no one is able to shut it; because thou hast a little power, and hast kept my Word, and hast not denied my name.

9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold I will make them to come, and worship before thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.

11. Behold, I come quickly, hold fast that thou hast, that no one take thy crown.

12. Him that overcome, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God, and my new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

14. And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God.

15. I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

16. So then, because thou art lukewarm, and neither cold nor hot, I will vomit thee out of my mouth.

17. Because thou sayest I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be

clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19. As many as I love, I rebuke and chasten; be zealous therefore and repent.

20. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21. To him that overcometh, I will give to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

EXPLICATION.

181. VERSES 1—6. *And 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 hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works full before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou wilt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.—“And unto the angel of the church in Sardis write,”* signifies those whose life is merely moral, and not spiritual, because they undervalue the knowledges of spiritual things, and thence of intelligence and wisdom. “*These things saith he that hath the seven spirits of God,*” signifies, the Lord, from whom are all the truths of heaven and the church; “*and the seven stars,*” signifies, from whom are all the knowledges of truth and good: “*I know thy works,*” signifies, those things which are of their life: “*that thou hast a name that thou livest and art dead,*” signifies, the quality of their thought, that they suppose themselves to be alive, because their life is moral, when, notwithstanding, they are dead. “*Be watchful,*” signifies, that they should procure for themselves life: “*and strengthen the things which remain that are ready to die,*” signi-

fies, that those things which are of moral life may be quickened : “*for I have not found thy works full before God,*” signifies, that otherwise there is no divine principle in moral life. “*Remember therefore, how thou hast received and heard, and hold fast,*” signifies, remembrance of what the Lord teaches in the Word, and also attention : “*and repent,*” signifies, thus spiritual life. “*If therefore thou wilt not watch,*” signifies, if thou dost not procure spiritual life : “*I will come upon thee as a thief,*” signifies, an unexpected time, when all knowledges procured from the Word shall be taken away which have not been employed to acquire spiritual life : “*and thou shalt not know what hour I will come upon thee,*” signifies, ignorance of that time and their state on that occasion. “*Thou hast a few names even in Sardis, which have not defiled their garments,*” signifies, those whose life is moral from a spiritual origin, whereby they apply the knowledges of truth and good to the uses of their life : “*and they shall walk with me in white, for they are worthy,*” signifies, their spiritual life, which they have by the knowledges of truth and good from the Word. “*He that overcometh,*” signifies, who perseveres even until death : “*shall be clothed in white raiment,*” signifies, intelligence and wisdom according to truths and their reception : “*and I will not blot out his name out of the book of life,*” signifies, that they shall be in heaven, because they are qualified and accommodated for it : “*but I will confess his name before my Father, and before his angels,*” signifies, that they shall be in divine good and thence in divine truth. “*He that hath an ear, let him hear what the Spirit saith to the churches,*” signifies, that he who understands should hearken to what divine truth, proceeding from the Lord, teaches and says to those who are of his church.

182. *And unto the angel of the church in Sardis write.*—That hereby is signified to those whose life is moral, but not spiritual, because they make light of the knowledges of spiritual things, and thence of wisdom and intelligence, appears from what is written to the angel of this church, viewed in the internal or spiritual sense; from which it appears that the subject here treated of is concerning those whose life is such because they make light of the knowledge of spiritual things, and thence of intelligence and wisdom : but before unfolding the spiritual sense of the things which follow, it may be expedient to explain and open what a moral life is, and what a spiritual life is, likewise what a moral life, derived from the spiritual is, and what the moral life, without the spiritual. A moral life is to act well, sincerely, and justly, in the discharge of the various functions and business of life; in a word, it is the life apparent before men, because transacted with them; but this life is from a two-fold origin, either from the love of self and of the world, or from love to God and love towards our neighbour. The moral life

grounded in the love of self and the world is not in itself a moral life, although it appears as such, for the man who thus acts does so for the sake of himself and the world only, and to him, what is good, sincere, and just, serve but as means to an end, that is, either that he may be raised above others, and command them, or that he may gain wealth; such also are the thoughts of his heart, or when he is by himself in secret, but he dare not openly avow what he thus thinks, because it would destroy the opinion of others concerning him, and thus annihilate the means by which he desires to attain his ends. From these considerations it may be seen, that in the moral life of such a man there lurks nothing else but the desire of obtaining all things in preference to others, thus a desire that all others may serve him, or that he may possess their goods; from which it is evident that his moral life is not moral in itself; for if he should obtain what he aims at, he would subject others to himself as servants, and deprive them of their goods. And inasmuch as all means savour of the end, and are in their essence such as are their ends, on which account they are also called intermediate ends; therefore such a life, regarded in itself, is nothing but craftiness and fraud. And this manifestly appears when those external bonds which unite society are loosened, as is the case with persons of this description when they are engaged in law-suits against their companions, being then desirous of nothing more than to pervert right, and to gain the favour of the judge, or the grace of the king; and this secretly, that they may deprive others of their possessions; and when they succeed they are filled with inward delight. The same appears still more manifest in the conduct of kings, who place honour in wars and victories, the chief delight of their hearts being to subjugate provinces and kingdoms, and, where resistance is made, to spoil the subdued of all their goods, and also of their life; this, in most instances, is the delight of those who go out to war. The quality of the moral life above treated of, appears still more manifest in all such persons when they become spirits, which is immediately after the death of the body, when, because they think and act from their own spirit, they rush into every kind of wickedness according to their proper love, how morally soever they may, in appearance, have lived in the world. But spiritual life is altogether of another quality, because it is from a different origin, for it springs from love to God, and love towards our neighbour; and hence the moral life of spiritual persons is also different, and is truly moral; for these, when they think in their spirit, which is the case when they are in secret, do not think from self and the world, but from the Lord and heaven; for the interiors of their mind, that is, of their thought and will, are actually elevated by the Lord into heaven, and are there conjoined to

himself; thus the Lord flows-in into their thoughts, intentions, and ends, and rules them, and withdraws them from their proprium, which is wholly derived from the love of self and of the world. The moral life of such persons is, in appearance, similar to that of those who are mentioned above, but still it is spiritual, for it is from a spiritual origin, being only the effect of the spiritual life which is the efficient cause, and thus the origin; for they act well, sincerely, and justly towards their companions from the fear of God, and from the love of their neighbor, in which the Lord keeps their mind and spirit; wherefore, when they become spirits, as is the case when their bodies die, they think and act intelligently and wisely, and are elevated into heaven. Concerning these it may be said, that all the good of love and all the truth of faith flow into them out of heaven, that is, through heaven from the Lord; but this cannot be said of those concerning whom we have spoken of above, for their good is not the good of heaven, nor is their truth the truth of heaven, but it is the delight of the concupiscences of the flesh which they call good, and the falsity thence derived which they call truth, which flow into them from self and from the world. From these considerations it may be known also what a moral life derived from a spiritual is, and what a moral life is without a spiritual, namely, that a moral life derived from a spiritual is truly a moral life, which may be said to be spiritual, inasmuch as its cause and origin is thence derived; but that a moral life without a spiritual is not a moral life, and may be said to be infernal, for so far as the love of self and of the world reigns in it, so far it is fraudulent and hypocritical. From what has been now said, we may conclude what the quality of a holy external is, by which is to be understood worship in temples, prayers, and the gestures then used, among those who are principled in the love of self and of the world, and yet in appearance lead a moral life, namely, that nothing of those things is elevated to heaven, and heard there, but that they flow out from some thought of the external or natural man, and thus from their mouth into the world, for their interior thoughts, which are of the spirit itself, are full of craftiness and fraud against their neighbor, and yet elevation into heaven is always effected by the interiors. And moreover their worship in temples, and their prayers and gestures at such time, are either the effect of custom from infancy, and thence rendered familiar, or from a principle of belief that such external things are all that is necessary to salvation, or from their having no business to employ them on the festivals at home or abroad, or from the fear of being thought impious by their neighbours. But the worship of those who live a moral life from a spiritual origin, is altogether different, for it is truly the worship of God, inasmuch as their prayers are elevated to heaven, and are there

heard, for the Lord draws their prayers through heaven to himself.ⁱ These things are here premised, because the subject treated of in what is written to the angel of this church, is concerning those whose life is moral but not spiritual, because they lightly esteem the knowledge of spiritual things.

183. *These things saith he that hath the seven spirits of God.*—That hereby is signified the Lord from whom come all the truths of heaven and of the church, appears from this consideration, that it is the Son of Man who says these things, and also those which are addressed to the angels of the other churches, and the Son of Man is the Lord as to the divine human principle.^k By the seven spirits of God are understood all the truths of heaven and of the church, because the Spirit of God in the Word signifies the divine truth proceeding from the Lord. In many passages in the Word mention is made of spirit, and this when predicated of man signifies divine truth received in his life, thus his spiritual life; but when predicated of the Lord it signifies the divine principle which proceeds from Him, which in the common form of expression is called divine truth. But because few at this day know what is understood by spirit in the Word, it may be expedient first to shew from passages thence adduced, that spirit, when predicated of man, signifies divine truth received in the life, thus his spiritual life. Now as there are two things which constitute the spiritual life of man, namely, the good of love and the truth of faith, therefore, in several passages in the Word, mention is made of the heart and spirit, and also of the heart and soul; by the heart is signified the good of love, and by the spirit the truth of faith; the latter is likewise signified by soul, for by this term in the Word is understood man's spirit. That by spirit, when predicated of man, is signified truth received in the life, appears from the following passages. Thus, in Ezekiel: "*Make you a new heart and a new spirit; for why will ye die, O house of Israel?*" (xviii. 31.) Again: "*A new heart will I give you, and a new spirit will I give in the midst of you.*" (xxxvi. 26.) And in David: "*Create in me a clean heart, O God, and renew a right spirit within me. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise.*" (Psalm li. 10, 17.) In these passages heart signifies the good of love, and spirit the truth of faith, from which man has spiritual life; for there are two things which constitute the life of man, namely good and truth united. Inasmuch as heart signifies good, and spirit truth, when both are received into the life, therefore heart, in the opposite sense, signifies evil, and spirit what is false, for most expressions in the Word have also an opposite sense. The heart

ⁱ More may be seen upon these subjects in the work concerning *Heaven and Hell*, n. 468, 484, 529, 530—534; and above in the explication, n. 107.

^k As may be seen, n. 63, 151.

and spirit are predicated according to this sense in the following passages in David: "*A generation that set not their heart aright, and whose spirit was not steadfast with God.*" (Psalm lxxviii. 8.) And in Ezekiel: "*Every heart shall melt, and every spirit shall faint.*" (xxi. 7.) And in Moses: "*Jehovah hath aggravated the spirit of the king of Heshbon, and hath hardened his heart.*" (Deut. ii. 30.) Again, in Isaiah: "*Conceive chaff, bring forth stubble; fire shall devour your spirit.*" (xxxiii. 11.) And in Ezekiel: "*Woe unto the foolish prophets, who go away after their own spirit.*" (xiii. 3.) Again: "*That which ascendeth upon your spirit shall never come to pass.*" (xx. 32.) From these considerations it is evident, that the whole life of man is understood by heart and spirit, and because his whole life has reference to these two principles, namely, to good and truth, and, in the spiritual sense, to love and faith, therefore, by heart and spirit those two lives are understood. Hence also it is that the heart and spirit signify the will and the understanding of man, because these two faculties constitute his life, for man has no life but in those faculties; the reason is, because the will is the receptacle of good and its love, or of evil and its love, and the understanding is the receptacle of truth and its faith, or of falsity and its faith, and, as has been said, all things with man have reference to good and truth, or to evil and the false, and in the spiritual sense to love and faith.^l The reason why by spirit, when predicated of man, is signified truth, or, on the contrary, falsity, and hence his life from the one or the other, is, because by spirit is properly understood the spirit which is in man, and which thinks, and this it does either from truths or from falsities. But, as was said above, there are two things which constitute the life of man, the understanding and the will: the life of the understanding is to think from either truths or falsities, and the life of the will is to affect or inflame with love those things which the understanding thinks. These two lives of man's spirit correspond to the two lives of his body, which are the life of the respiration of the lungs and the life of the pulse of the heart; by this correspondence the spirit of man is united to the body.^m In consequence of this correspondence the spirit is so named from a term which, in the Hebrew, and in several other languages, signifies wind; whence to expire is frequently expressed in the Word by yielding or giving out the spirit. Thus in David: "*Thou takest away their spirit, they expire, and return to their dust.*" (Psalm civ. 29.) And in Ezekiel, Jehovah addressing the dry bones says, "*Behold, I bring spirit into you, that ye may live: and the Lord Jehovah said from the four winds, Come, O spirit, and breathe into these slain, and the spirit came into*"

^l See the *Doctrine of the New Jerusalem*, n. 28—35.

^m As may be seen above, n. 167, and in the work concerning *Heaven and Hell*, n. 446, 447.

them, and they revived." (xxxvii. 5, 9, 10.) Again, in Luke, it is said of the ruler's daughter, that "*Jesus took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway.*" (viii. 54, 55.) So again, in the Revelation, respecting the two witnesses: "*The beast that ascendeth out of the bottomless pit shall make war against them, and shall kill them. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet.*" (xi. 7, 11.) When these passages are understood it will appear what is signified by spirit, when predicated of man, in numerous places in the Word, from which the following only shall be adduced, as in John: "*Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the spirit.*" (iii. 5, 1.) And again: "*He breathed on them, and said, Receive ye the Holy Spirit.*" (xx. 21, 22.) And in the book of Genesis it is said, "*Jehovah breathed into man's nostrils the soul of lives*" (ii. 7), besides other places.

That spirit, in the spiritual sense, signifies truth, and the life of man thence derived, which is intelligence, is manifest from the following passages; as in John: "*The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth.*" (iv. 23.) And in Daniel: "*In him was an excellent spirit of knowledge, and understanding. I have heard concerning thee, that the spirit of God is in thee, and that light, and understanding, and excellent wisdom are found in thee.*" (v. 11, 14.) And in Moses: "*Thou shalt speak unto all the wise in heart, whom I have filled with the spirit of wisdom,*" (Exod. xxviii. 3.) And in Luke, it is said of John, "*And the child grew, and waxed strong in spirit.*" (i. 80.) And concerning the Lord, "*And the child grew, and waxed strong in spirit, and was filled with wisdom.*" (ii. 40.) When it is known what is signified by the term spirit, when used in reference to man, its import may be known when predicated concerning Jehovah or the Lord, to whom are attributed all things pertaining to man, as a face, eyes, ears, arms, hands, as also a heart and soul, thus also a spirit, which in the Word is called the spirit of God, the spirit of Jehovah, the spirit of his nostrils, the spirit of his mouth, the spirit of truth, the spirit of holiness, and the Holy Spirit, by which is understood divine truth proceeding from the Lord, as is evident from many passages in the Word. The reason why divine truth proceeding from the Lord is the spirit of God, is, because all the life which men possess is derived thence, as also the heavenly life pertaining to those who receive that divine truth in faith and life. That this is the spirit of God, the Lord himself teaches in John: "*The words that I speak unto you, they are spirit, and they are life.*" (vi. 63.) And in Isaiah: "*There shall*

go forth a rod out of the stem of Jesse: the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might." (xi. 1, 2.) Again: "I have given my spirit upon him: he shall bring forth judgment to the nations." (xlii. 1.) Again: "When the enemy shall come like a flood, the spirit of Jehovah shall lift up a standard against him." (lix. 19.) Again: "The spirit of the Lord Jehovah is upon me, therefore Jehovah hath anointed me to preach the Gospel to the poor." (lxi. 1.) And in John: "He whom the Father hath sent, speaketh the words of God, for God hath not given the spirit by measure" (iii. 34); this is spoken concerning the Lord. That the Holy Spirit is divine truth proceeding from the Lord, further appears from these words in John: "I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself. He shall receive of mine, and shall shew it unto you." (xvi. 7, 13, 14.) That the Comforter (*Paracletos*), or Holy Spirit, here mentioned, is divine truth proceeding from the Lord, manifestly appears, for it is said the Lord himself spake to them "the truth," and declared that, when He should go away, He would send the Comforter, "the Spirit of Truth," who should guide them "into all truth," and that He would not speak from himself, but from the Lord. It is here said, "he shall receive of mine," because divine truths proceed from the Lord, and "mine" is predicated of what proceeds, for the Lord himself is Divine Love, and the proceeding from Him is divine truth, thus is his own.ⁿ That the Comforter is the Holy Spirit is evident in John: "The Comforter, who is the Holy Spirit, he shall teach you all things." (xiv. 26.) Again: "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake he of the spirit, which they that believe on him should receive; for the Holy Spirit was not yet, because that Jesus was not yet glorified." (vii. 37—39.) That the Holy Spirit is divine truth proceeding from the Lord, which flows into man, as well immediately from the Lord himself as mediately by angels and spirits, is manifest also from the above words; for the Lord declares, that he who believes in Him, out of his belly shall flow rivers of living water, and then it is added that He spake this concerning the spirit which they should receive; for water, in the spiritual sense, signifies truth, and

ⁿ See what is said in the work concerning *Heaven and Hell*, n. 139, 140, and the preceding numbers, and in the *Doctrine of the New Jerusalem*, n. 307. That to go forth and to proceed is understood by being sent and sending, may be seen in the *Arcana Cœlestia*, n. 2397, 4710, 6831, 10,561; and in like manner by these words, I will send him to you.

rivers of living water, divine truth in abundance from the Lord; the same is therefore understood by the spirit which they should receive.^o And because divine truth proceeds from the human principle of the Lord glorified, and not immediately from his divine itself, inasmuch as this was glorified in itself from eternity, it is therefore here said, "*The Holy Spirit was not yet, because that Jesus was not yet glorified.*"^p It is greatly wondered at in heaven that they who compose the church do not know that the Holy Spirit, which is divine truth, proceeds from the human principle of the Lord, and not immediately from his divine, when notwithstanding the doctrine received in the whole Christian world teaches that,—“As is the Father, so also is the Son, uncreate, infinite, eternal, omnipotent, God, Lord, neither of them is first or last, nor greatest or least. Christ is God and man: God from the nature of the Father, and man from the nature of the mother; but although He is God and man, yet nevertheless they are not two, but one Christ; He is one, not by changing the divinity into the humanity, but by the divinity receiving to itself the humanity. He is altogether one, not by a commixtion of two natures, but one person alone, because as the body and soul are one man, so God and man is one Christ.” This is from the creed of Athanasius. Now forasmuch as the divinity and humanity of the Lord are not two, but one person alone, and are united as the soul and body, it may be known that the divine proceeding which is called the Holy Spirit, goes forth and proceeds from his divine principle by the human, thus from the divine human, for nothing whatsoever can proceed from the body, unless as from the soul by the body, inasmuch as all the life of the body is from its soul. And because, as is the Father so is the Son, uncreate, infinite, eternal, omnipotent, God and Lord, and neither of them is first or last, nor greatest or least, it follows that the divine proceeding, which is called the Holy Spirit, proceeds from the divinity itself of the Lord by his humanity, and not from another divinity, which is called the Father, for the Lord teaches that He and the Father are one, and that the Father is in Him, and He in the Father.^q But the reason why most in the Christian world think otherwise in their hearts, and hence believe otherwise, the angels have said is grounded in this circumstance, that they think of the human principle of the Lord as separate from his divine, which nevertheless is contrary to the doctrine which teaches that the divinity and humanity of the Lord are not two persons, but one

^o That water signifies truth, and living water divine truth, may be seen above, n. 71.

^p That to glorify is to make divine, and that the Lord fully glorified his human principle, that is, made it divine by his last temptation and victory on the cross, may be seen in the *Doctrine of the New Jerusalem*, n. 293—295, 300—306.

^q Concerning which, see below, n. 200.

person alone, and united as soul and body. That this should be the doctrine of the whole Christian world was so provided by the Lord, because it is the essential of the church, and the essential of the salvation of all. But that they have distinguished the divinity and humanity of the Lord into two natures, and have said that the Lord is God from the nature of the Father, and man from the nature of the mother, was from their not knowing, that when the Lord fully glorified his humanity He put off the humanity derived from the mother, and put on that derived from the Father, according to what is shewn in the *Doctrine of the New Jerusalem*.^r That this distinction was also made in a certain council on account of the Pope, by those who were then present, that he might be acknowledged as the Lord's vicar, may be seen in the *Arcana Cœlestia*.^s That the Spirit of God is divine truth, and hence the spiritual life of the man who receives it, is further evident from the following passages, as in Micah: "*I am full of truth with the Spirit of Jehovah, and of judgment.*" (iii. 8.) And in Isaiah: "*I will pour out waters upon him that is thirsty, and rivulets upon the dry ground, and I will pour my spirit upon thy seed.*" (xliv. 3.) Again: "*In that day shall Jehovah of hosts be for a spirit of judgment to him that sitteth on judgment, and for strength to them that turn the battle to the gate.*" (xxviii. 5, 6.) And in Ezekiel: "*And I shall put my spirit in you that ye may live.*" (xxxvii. 14.) And in Joel: "*I will pour out my spirit upon all flesh; and also upon the servants, and upon the handmaids.*" (ii. 28.) "And in the Revelation: "*The testimony of Jesus is the spirit of prophecy.*" (ix. 10.) Inasmuch as the Spirit of God signifies divine truth, it is therefore called "*the Spirit of the mouth of Jehovah*" (Psalm xxxiii. 6); "*the spirit of his lips*" (Isaiah xi. 4); "*the breath of God, and spirit of his nostrils.*" (Lam. iv. 20; Psalm xviii. 15; Job. iv. 9.) Again, in Matthew; John said, "*I indeed baptize you with water unto repentance; but he that cometh after me shall baptize you with the Holy Spirit and with fire.*" (iii. 2.) To baptize, in the spiritual sense, signifies to regenerate; the Holy Spirit is divine truth, and fire is divine good.^t From these considerations it may now be seen what is understood by the words of the Lord to his disciples: "*Go ye, therefore, into all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.*" (xxviii. 29.) Here by the Father is meant the divine principle itself, by the Son, the divine humanity, and by the Holy Spirit, the divine proceeding, which is divine truth: thus one divinity, and yet a trinity. That this is the case the Lord teaches in John: "*From henceforth ye know him (the Father), and have seen him. He that*

^r n. 295.^s n. 4378.^t That to baptize signifies to regenerate, may be seen, *A. C.*, n. 71; and that fire is the good of love, n. 68.

hath seen me hath seen the Father. I am in the Father, and the Father in me." (xiv. 7, 9, 10.) Inasmuch as the divine proceeding, which is divine truth, flows into man, both immediately and mediately, by angels and spirits, it is therefore believed that the Holy Spirit is a third person, distinct from the two who are called Father and Son; but I can assert, that no one in heaven knows any other holy divine Spirit, than the divine truth proceeding from the Lord. And because the divine truth is communicated to men also mediately by angels, it is therefore said of Jehovah in David, "*Who maketh his angels spirits.*" (Psalm civ. 4.) These things are now adduced to shew that by the seven spirits are signified all the truths of heaven and the church derived from the Lord. That the seven spirits denote all the truths of heaven and the church, appears more evident from these passages in the Revelation: "*And there were seven lamps of fire burning before the throne, which are the seven spirits of God.*" (iv. 5.) And moreover, "*In the midst of the elders stood a lamb, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth.*" (v. 6.) That the spirits there mentioned do not mean spirits, is manifest from this circumstance, that the lamps and the eyes of the Lamb are called spirits; for lamps signify divine truths and eyes the understanding of truth; and when these are predicated of the Lord, his divine wisdom and intelligence are meant.^u

184. *And the seven stars.*—That hereby is signified, from whom are all the knowledges of truth and good, appears from the signification of seven, as denoting what is full and all,^v and from the signification of stars, as denoting the knowledges of truth and good.^w The reason why it is said, "*To the angel of the church in Sardis, these things saith he that hath the seven spirits of God, and the seven stars,*" is, because the subject treated of is concerning those within the church whose life is moral, but not spiritual, inasmuch as they lightly estimate the knowledges of spiritual things, and thence intelligence and wisdom; for by the seven spirits of God are signified all the truths of heaven and the church; and by the seven stars, the knowledges of truth and good, by which two things all intelligence and wisdom are acquired. To the angel of each church something is premised concerning the Lord, which indicates the subject treated of, as may be seen above.^x

185. *I know thy works.*—That hereby are signified those things which constitute their life, appears from the signification of works, as denoting those things which make up the life of man, as well what is good as what is evil. The reason why works

^u Concerning which see above, n. 152.

^v Concerning which see above, n. 20, 24.

^w Concerning which see also above, n. 72.

^x n. 113.

signify those things which constitute the life, is, because they are the effects of the life, for they proceed from it; if the life be good, the works will be good, but if the life be evil, the works will be evil. The life which is in works is the intention of the will, and thence of the thought, and this life is the life of the spirit of man, for the spirit in man intends and thinks. Without this life in works, works would be only motions like those of an automaton; hence it is that the wise do not look at the works, but at the life in the works, namely, the intention. This is especially the case with the angels who are in attendance on man; they do not see his works, but only the intentions of his mind, and thence conclude what is the quality of his state: from which circumstance it appears that by works, in the spiritual sense, is understood the life; and inasmuch as the life of man is various, and depends principally upon his love, therefore his love is principally signified by works.^y This now is the reason why it is said to the angel of each church in the beginning, "*I know thy works.*" by this is meant, that the Lord knows all that pertains to the life of man, and the quality thereof as to love.

186. *That thou hast a name that thou livest, and art dead.*—

That hereby is signified the quality of thought, in that they suppose themselves to be alive, because their life is moral, when yet they are dead, appears from the signification of name, as denoting quality of state;^z and from the signification of living, as denoting to have spiritual life, concerning which we shall speak presently; and from the signification of being dead, as denoting not to have that life, but only moral life without it. The reason why this is signified by being dead, is, because life in the Word signifies the life of heaven in man, which also is there called life eternal, and death is called the life of hell, which life in the Word is called death, because it is a privation of the life of heaven. Here, therefore, by "*thou hast a name that thou livest and art dead,*" is signified the supposing themselves to have spiritual life, and thus that they are saved, because their life is moral, when yet they are spiritually dead; but in what manner this is to be understood will appear from what was said above,^a concerning each life, the spiritual and the moral, namely, that moral life without spiritual life is a life of the love of self and of the world, but moral life derived from spiritual life is a life of love to the Lord, and of love towards our neighbour, and that this latter life is the life of heaven, but the former life is what is called spiritual death; and this being understood, it may be known what is here meant by living, and yet being dead. That to live, or to be alive, signifies spiritual

^y See above, n. 98, 116.

^z Concerning which see above, n. 148.

^a n. 182.

life in man, and that to be dead signifies the deprivation of that life and damnation, appears from several passages in the Word, of which I will adduce the following. Thus, in Ezekiel: "*When I say unto the wicked, dying, he shall die, and thou admonish him not, nor speak to dissuade the wicked one from his evil way that he may be made alive, the wicked himself shall die in his iniquity: But if thou admonish the wicked, and he return not from his wickedness and from his evil way, he shall die in his iniquity, yet hast thou delivered thy soul. Again, if thou admonish a just man that he sin no more, and he sinneth not, living he shall live, because he hath obeyed the admonition.*" (iii. 18—21.) By "*dying, he shall die,*" is here signified to perish in death eternal, which is damnation, for it is spoken concerning the wicked; and by "*living he shall live,*" is denoted to enjoy life eternal, which is salvation, for it is spoken concerning those who perform the work of repentance, and concerning the just. Again: "*Thou hast profaned Me with my people, to slay the souls which ought not to die, and to vivify the souls which ought not to live, whilst ye lie to the people hearing a lie.*" (xiii. 19.) The subject here treated of is concerning the falsification of truth, which is understood by its being said, "*Thou hast profaned Me with my people,*" and by "*your lying to the people that hear a lie.*" Here a lie signifies what is false, and truth falsified. "*To slay the souls that ought not to die,*" is to deprive them of the life derived from truths; and "*to vivify the souls that ought not to live,*" is to persuade them that life eternal is from falsities. That this is here understood by vivifying appears evident from the preceding verse. Again in David: "*Behold the eye of Jehovah is upon them that fear him, to deliver their soul from death, and to keep them alive in famine.*" (Psalm xxxiii. 18, 19.) Again: "*Thou hast delivered my soul from death; and my feet from falling, that I may walk before God in the light of the living.*" (Psalm lvi. 14.) And in Jeremiah: "*Behold I set before you the way of life and the way of death.*" (xxi. 8.) And in John: "*Verily, verily, I say unto you, he that heareth my Word hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*" (v. 24.) That in these passages death denotes damnation, and life salvation, is manifest; because as death is damnation, it is also hell, wherefore hell in the Word is commonly called death; as in Isaiah: "*Hell will not confess to thee, nor will death praise thee; they that go down into the pit will not hope upon thy truth. The living, the living, he shall confess to thee.*" (xxxviii. 18, 19.) Again: "*We have made a covenant with death, and with hell we have made vision.*" (xxviii. 15.) And in Hosea: "*I will redeem them from the hand of hell; I will liberate them from death; O death, I will be thy plague! O hell, I will be thy destruction!*" (xiii. 14.) And in David: "*In death there is no remembrance of thee, in hell who shall con-*

fess to thee?" (Psalm vi. 6.) Again: "*The cords of death encompassed me, and the cords of hell.*" (xviii. 5, 6.) Again: "*Like sheep they are laid in hell; death shall feed on them.*" (xlix. 15.) And again: "*Jehovah, thou hast brought up my soul from hell; thou hast kept me alive.*" (xxx. 4.) And in the Revelation: "*And behold, a pale horse; and his name that sat on him was Death, and Hell followed with him.*" (vi. 8.) And in another place: "*Death and hell were cast into the lake of fire.*" (xx. 14.) Forasmuch as death signifies damnation and hell, the import of the following passages in Isaiah is evident: "*He will swallow up death for ever; and the Lord Jehovih shall wipe away tears from off all faces.*" (xxv. 8.) Again: "*That he might give the wicked to their sepulchre, and the rich in their deaths.*" (liii. 9.) And in David: "*Jehovah, thou liftest me up from the gates of death.*" (Psalm ix. 13.) Again: "*Thou shalt not be afraid of the arrow that flieth by day, nor for the death which wasteth at noon day.*" (xci. 5, 6.) And in John: "*If a man keep my saying, he shall never see death.*" (viii. 5.) And in the Revelation: "*He that overcometh shall not be hurt of the second death.*" (ii. 11.) And in another place: "*Many men died of the waters, because they were made bitter.*" (viii. 11.) And again: "*The second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.*" (xvi. 3.) From these passages it may be seen what is signified by the dead, namely, they who are destitute of the life of heaven, consequently who are in evils, and thence in falsities. These are also understood in the following passages; as in David: "*They joined themselves also unto Baalpeor, and ate the sacrifices of the dead.*" (Psalm evi. 28.) Again: "*He hath made me to sit in darkness, as the dead of the world.*" (Psalm exliii. 3.) And in Matthew: "*Another of his disciples said unto him, Lord, suffer me first to go and bury my father. Jesus said unto him, Follow me; and let the dead bury their dead.*" (viii. 21, 22.) On account of this signification of the term dead, the sons of Aaron were prohibited from touching any dead body (Levit. xxi. 2, 3, 11); likewise the priests, the Levites (Ezek. xliv. 25); likewise the Nazarite (Numb. vi. 6, 7); also, if anyone of the sons of Israel touched the dead, he was to be cleansed by the water of separation. (Numb. xix. 11 to the end.) Inasmuch as death signifies damnation and hell, hence, on the other hand, life signifies salvation and heaven; as in the following passages in Matthew: "*Strait is the gate, and narrow is the way which leadeth unto life.*" (vii. 14.) Again: "*It is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire.*" (xviii. 9.) Again: "*If thou wilt enter into life, keep the commandments.*" (xviii. 17); and in John: "*They who have done good, unto the resurrection of life.*" (v. 29.) Hence it is that salvation is called life eternal, as in Matt. xix. 6, 29; xxv. 4; Mark x. 30, 31; Luke x. 25;

xviii. 18, 30; John iii. 14—16, 36; xvii. 2, 3; and other places. For the same reason heaven is called the land of the living; as in David: "*That thou mayest see the good of Jehovah in the land of the living.*" (Psalm xxvii. 13.) Again: "*O Jehovah, thou art my confidence, my portion in the land of the living.*" (Psalm cxlii. 5.) Again: "*O bless our God, ye people, who places our soul among the living.*" (Psalm lxvi. 8, 9.) That the Lord alone has life in himself, and that every man has life from him, the Lord teaches in the following passages in John: "*As the Father raiseth the dead, and vivifieth them, even so the Son vivifieth whom he will. For as the Father hath life in himself, so hath he given to the Son to have life in himself.*" (v. 21, 26.) Again: "*Jesus saith unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.*" (xi. 25, 26.) Again: "*I am the way, the truth, and the life.*" (xiv. 6.) Again: "*The bread of God is he which cometh down from heaven, and giveth life unto the world.*" (vi. 33, 35, 47, 48.) Hence it is that the Lord is said to be alive and living. (Rev. iv. 9, 10; v. 14; vii. 2; x. 6.) So also in very many passages of the prophets He is called Jehovah. And inasmuch as the Lord is life, therefore all have life from Him, which he also teaches in John: "*He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life.*" (iii. 36.) Again: "*I am come that they might have life. And I give unto them eternal life.*" (x. 10, 28.) Again: "*He that believeth in me, though he were dead, yet shall he live.*" (xi. 25, 26.) Again: "*Ye will not come to Me, that ye might have life.*" (v. 40.) The reason why life signifies the Lord, and hence salvation and heaven, is, because the all of life is from one only fountain, and that only fountain of life is the Lord; angels and men are only forms recipient of life from Him. The life itself which proceeds from the Lord, and which fills heaven and the world, is the life of his love, which appears in heaven as light, and inasmuch as it is life, it illuminates the minds of angels, and gives them understanding and wisdom. Hence also it is that the Lord calls himself not only the life, but also the light; as in John: "*In the beginning was the Word, and the Word was with God, and the Word was God. In him was life; and the life was the light of men. That was the true light, which lighteth every man that cometh into the world.*" (i. 1, 4—12.) Again: "*I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.*" (viii. 12.) And in David: "*With thee is the fountain of life, in thy light shall we see light.*" (Psalm xxxvi. 10.) The light which is life from the Lord in heaven, is there called divine truth, inasmuch as it affords light to the minds of those who are there, and hence appears as light before their eyes. Hence it is that light in the Word signifies divine truth, and intelligence and wisdom thence derived, and that the Lord

himself is called the light: this, however, will more fully appear from what is said and shewn in the work concerning *Heaven and Hell*.^b The reason why the all of life is the Lord is this: He is the sun of the angelic heaven, and the light of that sun is divine truth, and the heat of it is divine good, each is life; hence is the origin of all life in heaven and in the world; the spiritual principle which flows into nature, and gives life therein, is from no other source; but then it gives life according to reception.^c From these considerations it now appears whence it is that the Lord calls himself the life, and whence it is that they are said to have life, and to live, who receive the light which is divine truth from the Lord, and why they are said not to live, but to be dead, who do not receive it. That there is one only fountain of life, and that the Lord is that fountain, may be seen in the work concerning *Heaven and Hell*,^d and in the *Doctrine of the New Jerusalem*.^e

187. *Be watchful*—That hereby is signified that they should procure to themselves life, appears from the signification of “*be watchful*,” as denoting to be in spiritual life, but here, forasmuch as they are treated of whose life is merely moral and not spiritual, the expression “*be watchful*,” denotes that they should procure to themselves spiritual life; the reason why watching signifies this life, is, because spiritual life is to moral life without spiritual, as wakefulness is to sleep, or as the noon-day light is to the evening, yea, to darkness. But that this is the case is neither known nor perceived by those who are in natural life alone, nor by those who are in moral life without spiritual, for this life is also natural life. The reason why such neither know nor perceive this, is, because they are in natural light alone, and this light in respect to spiritual light is as the darkness of evening to the light of noon-day, and the darkness of evening appears to them as light, for their interior sight, which is that of the thought, is formed to that darkness altogether, as the sight of owls, bats, and other birds which fly by night, is formed to the shade; hence it is that they believe themselves to be in the light, because they can reason, when nevertheless they are in darkness. That this is the case appears clearly from the state of such after death, when they become spirits; then, when they are with their own, they believe that they are in light, because they then not only see all things which are about them, but also because they can think and speak concerning anything whatever; but, notwithstanding, when the light of heaven flows in upon them, their light is changed into darkness, and they become so blind as to the understanding, that they cannot even

^b n. 126—140, and 275.

^c Concerning this circumstance, see the work concerning *Heaven and Hell*, n. 116—125.

^d n. 9.

^e n. 278.

think. The angels also, who are in the heavens, when they look down on those who are in such light, see nothing but mere darkness. That spiritual life, in respect to moral life without it, is as wakefulness to sleep, may yet further appear from this circumstance, that they who are in spiritual light are in angelic wisdom and intelligence, which is of such a nature as to be incomprehensible and ineffable to those who are in natural light alone, and this is not only the case with men whilst they live in the world, but also after death when they become spirits, and when intelligence and wisdom constitute wakefulness. From these considerations it will now appear, that by these words, "*be watchful,*" is here signified that they should procure to themselves spiritual life. To "*watch,*" has a similar signification in the following passages; as in Matthew: "*Watch therefore, for ye know not in what hour your Lord doth come.*" (xxiv. 42.) And in Mark: "*Watch ye therefore, for ye know not when the master of the house cometh, at evening, or at midnight, or at the cock-crowing. Lest, coming suddenly, he find you sleeping. What I say unto you I say unto all, Watch.*" (xiii. 35—37.) He who is ignorant of the internal sense of the Word supposes that by the above words is understood the last judgment, and that every one ought to be prepared for it; but it is the different states of man as to love and faith when he dies that are here meant, for then his last judgment takes place; and evening, night, and cock-crowing signify those states. Evening signifies a state of cessation of faith and charity, which takes place when man comes into the exercise of his own judgment, and extinguishes in himself those things which he had imbibed in his childhood; night signifies a state devoid of faith and charity; the cock-crowing, or day-break, a state of the commencement of faith and charity, when man loves truths, and submits to reformation by them. In the state in which man dies he remains, and is judged according to it, hence the import of these words is evident: "*Watch ye, therefore; for ye know not when the master of the house cometh. Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch:*" namely, that by watching is meant the reception of life from the Lord, which life is spiritual, and that by sleeping is understood a natural life without spiritual.^f Again in Luke: "*Blessèd are those servants, whom the Lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*" (xii. 37, 40.) Here also, by those that are watching

^f That evening signifies a state of the cessation of faith and charity, may be seen, n. 3056, 3197, 3883, 8431, 10,134, 10,135; that night is a state of no faith and charity, n. 221, 709, 2353, 6000, 7870, 7947; and that daybreak before morning, or the cock-crowing, signifies a state of the beginning of faith and charity, n. 10,134.

* are understood spiritual watchers, who are those that receive spiritual life from the Lord, for these come into the light of intelligenee and wisdom concerning divine truths, but they who do not receive spiritual life remain in the shade and in darkness concerning those truths; wherefore the latter are in a state of sleep, but the former in a state of wakefulness. By the Lord's girding himself, making them sit down to meat, and coming forth to serve them, is signified that he will communicate to them the goods of heaven, all which are from the Lord. And in Matthew: "*Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh: go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh*" (xxv. 1—13).

By the ten virgins are understood all who are of the church; by five are understood some of them, this number having such a signification; by lamps are signified the things which pertain to faith, and by oil what pertains to love. Hence by the five wise virgins are understood they who are principled in love, and thence in faith; but by the five foolish virgins are meant they who are not principled in love, but in faith alone; and inasmuch as these latter are in no spiritual life, therefore, because they are shut out of heaven, the Lord said to them I say unto you, I know you not; for they only have spiritual life who are principled in love and charity, inasmuch as these are they who possess faith; hence it evidently appears what is signified by its being said, "*Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh,*" namely, that they may receive spiritual life, which
 * pertains to those who are principled in love and thence in faith.^g Again, in Luke: "*Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man*" (xxi. 36). Here, also, to watch means to receive spiritual life: to pray

^g These things may be seen more fully explained in the *Arcana Coelestia*, n. 4635—4638.

always signifies to prepare themselves. Again, in the Revelation: "*Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked*" (xvi. 15). That by watching is here signified the reception of spiritual life from the Lord, is evident from this circumstance, that it is said, "*Blessed is he that watcheth, and keepeth his garments, lest he walk naked;*" garments signify the knowledges of truth and good, whereby man has spiritual life; and to walk naked signifies life without such knowledges, as means, thus a life not spiritual, but merely natural. That garments signify knowledges of truth and good may be seen below^h, and that by being naked is signified the deprivation of them.ⁱ Again, in Lamentations: "*Arise, cry out in the night in the beginning of the watches; lift up thy hands to the Lord thy hands upon the souls of thine infants who have fainted through hunger, at the head of every street*" (ii. 19). Night here signifies a state in which there is no faith, as above; the beginning of the watches signifies a state when faith commences, thus a state of illumination, which takes place when man becomes spiritual. By infants are understood they who love truths, and desire to obtain them. To faint through hunger at the head of every street, is to be deprived of spiritual life through a defect of the knowledges of truth and good.^k Inasmuch as watching signifies the reception of spiritual life, it follows that sleeping signifies natural life without spiritual, since natural life compared with spiritual is as sleep to watchfulness, as has been said above. In this sense the word is used in Matthew: "*The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat*" (xiii. 24, 25). And in Jeremiah: "*When they have grown warm, I will set their feasts, and I will make them drunken, that they may sleep the sleep of an age, and not awake*" (li. 39, 57). And in David; "*Consider and hear me, Jehovah, my God! lighten mine eyes, lest I sleep death*" (Psalm xiii. 3.) Again: "*The stout-hearted are spoiled, they have slept their sleep. At thy rebuke both the chariot and the horse have fallen into a deep sleep*" (Psalm lxxvi. 5). The chariot and the horse here signify the doctrine of the church and its understanding, which are said to fall into a deep sleep when they are without truths, and hence the same is predicated of the member of the church who is without spiritual life from those truths.^l

^h n. 195.

ⁱ See the *Arcana Cœlestia*, n. 1073, 5433, 5914, 9960.

^k That hunger denotes a defect or deficiency of knowledges, and a desire for them, may be seen, n. 1460, 3364, 5277, 5279, 5281, 5300, 5360, 5376, 5893; and that streets denote truths of doctrine, n. 2336.

^l That chariots and horses in the Word signify doctrine and the intellectual principle, may be seen in the small work concerning the *White Horse*, n. 1—5.

188. *And strengthen the things which remain that are ready to die*—That hereby is signified, that the things which pertain to the moral life should be vivified, appears from the signification of strengthening, as denoting to vivify the moral life by truths, for truths from the Word vivify that life, which, when it is vivified, is also strengthened, for it then acts as one with the spiritual life; for spiritual and moral life act as one in those who are spiritual, just as will and action do; the will is of the spiritual man and its life, and the action is of the moral; as may be seen above.^m It is said, "*and strengthen the things which remain that are ready to die,*" by which is signified, that the moral life may not perish by evils and falsities, for moral life without spiritual is nothing else than natural life. For, as all the good that a man does from a moral life, without the spiritual, is from no other origin than from the love of self and the world, thus from his proprium or selfhood, and as from this proprium nothing can flow but what is evil and false, the reason why he wishes to be called moral, is, because he makes a pretence of what is good, sincere, and just, in his external, in order that he may gain his ends, which have respect to himself and the world. Hence it is that all things pertaining to him are in themselves dead, or about to die, unless they are vivified by truths and goods, which have the effect of opening the internal spiritual man, for by this means the Lord removes the evils and falsities which are in the natural man.

189. *For I have not found thy works full before God*—That hereby is signified that otherwise the divine principle is not in the moral life, appears from the signification of works, as denoting the things belonging to the life, concerning which see above.ⁿ In this case the moral life is the subject treated of. And from the signification of the works not being full before God, as denoting that the divine principle is not in them. The things pertaining to the moral life, which are here signified by works, are said to be full before God, when they are from a spiritual origin, but not full when they are not from that origin; for a moral life, which is the external life of man, must be either from a spiritual origin, or from an origin not spiritual; it is not allowed to be from both, that is, partly from one origin, and partly from another, or partly from heaven, and partly from hell, inasmuch as this would be to serve two masters, God and Mammon; for in this case man would be lukewarm, neither cold nor hot. Hence therefore, works must be either full before God, or they are nothing in his sight; hence it is that by these words, "*I have not found thy works full before God,*" is signified that the divine principle is not in their moral life. The meaning is the same whether we say a moral life from a spiritual origin, or from the divine principle, inasmuch as all

spiritual life is from the divine principle, for what is spiritual is said to be the divine proceeding, and is the divine truth in heaven; and inasmuch as all the angels of heaven are recipients of it, therefore they are spiritual; the ease is similar with men who receive divine truth in faith and life.^o

190. *Remember therefore how thou hast received and heard, and observe*—That hereby is signified the remembrance of what the Lord teaches in the Word, and attention to it, appears from this circumstance, that in what is written to the angel of this church, the subject treated of is concerning those whose life is merely moral, and not spiritual; but of these it is now said, that they should procure to themselves spiritual life, in order that the moral life may be vivified, which is signified by the words just preceding, "*Be watchful, and strengthen the things which remain, that are ready to die.*" Hence it appears that by these words, "*Remember, therefore, how thou hast received and heard, and observe,*" is signified remembrance of what the Lord teaches in the Word, and attention to the same. By observing is signified attention, such as pertains to those who are in the spiritual affection of truth, for such persons, when they read the Word, do not see it from the doctrine of the church in which they are born, but they see it as if they were separated from that doctrine, forasmuch as they desire to be enlightened, and to see truths inwardly in themselves, and not from others. They who are in such a state are enlightened by the Lord, and it is given them to form to themselves doctrine from the truths which they themselves see, which doctrine also is implanted in them, and remains in their spirit to eternity. But they who read the Word from doctrine, which they receive from others, cannot see truths from the light of their own spirit, thus not inwardly in themselves, but out of themselves, for they believe a thing to be true, because others have seen it, and therefore they attend only to such things as serve for confirmation, other things they either pass by as if they did not see them, or bring them to bear on those which their doctrine dictates. That these cannot be enlightened any one may see, for they only lay up things for confirmation in the memory of their natural man, from which they afterwards speak. Hence it is that these persons remain natural, and never become spiritual; since, in order that he may become spiritual, man must imbue his spirit with truths from the Word; and this can only be effected by his being desirous of knowing truth from the Word, and by being delighted with it when he sees and perceives it; this is the spiritual affection of truth, concerning which we have frequently spoken before. This then is the signification of

^o What the spiritual principle is, may be seen in the *Doctrine of the New Jerusalem*, n. 48, 49.

these words in the spiritual sense, “Remember therefore how thou hast received and heard, and hold fast.”^p

191. *And repent.*—That hereby is signified thus spiritual life, appears from what has been said above, and requires no further explication.

192. *If therefore thou shalt not watch.*—That hereby is signified if they do not procure to themselves spiritual life, appears from the signification of watching, as denoting to procure to themselves spiritual life.

193. *I will come on thee as a thief.*—That hereby is signified an unexpected time of death, when all knowledges procured from the Word shall be taken away which have not been employed to acquire spiritual life, appears from the signification of “*I will come as a thief*,” when it is spoken concerning those who do not watch, that is, who do not procure to themselves spiritual life, as denoting that all such knowledges will be taken away from them. The reason why an unexpected time of death is also signified by these words, is, because death comes unexpectedly, and yet man after death remains in that state of life to eternity, which he procured to himself in the world, wherefore he must watch. Forasmuch as it is known but to few, that all knowledges procured from the Word, which have not been employed in acquiring spiritual life, are taken away, it is therefore expedient to say how this is effected. All things which are in the spirit of man, remain with him to eternity, but the things which are not in his spirit, are, after death, when he becomes a spirit, dissipated. Those things remain in the spirit of man, which he has thought from himself, consequently, which, when he was alone, he has thought from his own love, for then his spirit thinks from itself, and not from the things which are in the memory of his body, and which do not make a one with his love: there are two states of man, one when he thinks from his spirit, and the other when he thinks from the memory of his body; which two states, if they do not make a one, man can think one thing with himself, and think and speak another thing with others. For example, a preacher who loves himself and the world above all things, and lightly esteems the divine principle, so that he even denies it in heart, and consequently devises evils of every kind, in consort with the crafty and deceitful of the world, notwithstanding when he speaks with others, especially when he preaches, he can speak as it were from a zeal for the divine principle, and for divine truths,

^p That it is the part of a wise man to see and perceive truth from the light of heaven, but not to confirm what is said by others, may be seen, *A. C.* n. 1017, 4741, 7012, 7680, 7950. That to see and perceive truth from the light of heaven, is only given to those who love truth, because it is truth, and who are therefore in the spiritual affection of truth, n. 8521; that the light of confirmation is natural light, and not spiritual, which may be given also to the evil, n. 8780.

^q Concerning which see above, n. 187.

yea, and on such occasions can think in like manner; but this is a state of his thought from the memory of the body, which is evidently separated from the state of his thought from the spirit, for when he is left alone he thinks in a different manner. This is the state which remains with man after death, whereas the former does not remain, because it belongs to his body, and not to his spirit. Wherefore when he becomes a spirit, as is the case when he dies, all the knowledges which he acquired from the Word, and which do not agree with the life of his spirit's love, he rejects; but the case is otherwise with those who, when left to themselves, think justly concerning the divine principle, concerning the Word, and the truths of the church thence derived, and love them, so as to desire to live according to them. The thoughts in the spirit of such persons make a one with their thoughts from the memory of the body, thus one with the knowledges of truth and good, which they have obtained from the Word; and so far as they do so, so far those knowledges obtain spiritual life, for they are elevated by the Lord from the external or natural man into the internal or spiritual man, and constitute the life of the latter, that is, of the understanding and will. The truths, in the internal man, are those which live, because they are divine, and hence man has life in his internal from them. That this is the case, I have known from much experience, from which, if I should adduce all, it would fill many pages." From these considerations it is now evident what is understood in the spiritual sense by these words "*I will come on thee as a thief,*" namely, that after death all knowledges procured from the Word shall be taken away, which have not been employed to acquire spiritual life; the same is also understood in the Revelation, where it is said: "*Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked,*" (xvi. 15). It is said "*as a thief,*" because evils and the falsities thence derived in the natural man take away and cast out the knowledges of truth and good which are therein from the Word, for the things which are not loved, are cast out. There is in every man either the love of evil, and thence of what is false, or the love of good, and thence of truth; those two loves are opposed to each other, wherefore he who is in the one cannot be in the other, for no one can serve two masters, but will love the one and hate the other (Matt. vi. 24). Inasmuch as evils and the falsities thence derived penetrate from the interior, and, as it were, break through the wall which is between the state of man's thought from the spirit, and the state of his thought from the body, and cast out the knowledges of good and truth, which have their abode outwardly in man, therefore those evils and falsities are what are understood by thieves. So also in the

r Something concerning it may be seen in the work on *Heaven and Hell*, n. 491—498, 499—511; and above, n. 114.

following passages; as in Matthew: "*Lay not up for yourselves treasures upon earth. But lay up for yourselves treasures in heaven where thieves do not break through nor steal*" (vi. 19. 20).

* Treasures are knowledges of truth and good; to lay them up in heaven is in the spiritual man, for the spiritual man is in heaven.^s Again: "*Watch therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up*" (xxiv. 42, 43). By this is understood, that if man knew the hour of his death, he would indeed prepare himself, but not from the love of truth and good, but from the fear of hell, and whatsoever a man does from fear, does not remain with him, but what he does from love remains, wherefore he must prepare himself continually.^t Again, in Obadiah: "*If thieves come to thee, if destroyers by night (how wilt thou be cut off?) will they not steal till they have enough?*" (verse 5.) Here also falsities and evils are called thieves, and are said to steal; falsities are signified by thieves, and evils by destroyers by night; it is said by night, because night signifies a state of no love and faith. Again, in Joel: "*They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses, they shall enter in at the windows like a thief*" (ii. 9). The subject here treated of is concerning the vastation of the church, by falsities derived from evil; a city and a wall, signify things pertaining to doctrine; houses and windows, those things pertaining to the mind which receives; houses, that principle of the mind which is called the will, where good is received, and windows that principle of the mind which is called the understanding, where truth is received.^u Hence it is evident what is signified by running on the wall, climbing up upon the houses, and entering in at the windows like a thief. Again, in Hosea: "*When I healed Israel, then the iniquity of Ephraim was discovered, and the evils of Samaria, for they commit falsehood, and the thief cometh in, and the troop diffuses itself without*" (vii. 1). The iniquity of Ephraim * signifies the falsities of the understanding; and the wickedness of Samaria, the evils of the will; to commit falsehood, is to think and will what is false from evil; the thief signifies falsity taking away and dissipating truth; and the troop

^s That treasures signify knowledges of good and truth, may be seen, *A. C.* n. 1694, 4508, 10,227; and that the internal spiritual man is in heaven, may be seen in the *Doctrine of the New Jerusalem*, n. 36—50.

^t See the *Doctrine of the New Jerusalem*, n. 143, 168.

^u That city in the Word signifies doctrine, may be seen, *A. C.* n. 402, 2450, 2712, 2943, 3216, 4492, 4493; that wall denotes the truth of doctrine defending, n. 6419; that house denotes that principle of the mind which is called the will, where good is received, n. 2233, 2234, 2719, 3128, 5023, 6690, 7353, 7910, 7929, 9150; and that windows denote that principle of the mind which is called the understanding, where truth is received, n. 655, 658, 3391.

diffusing itself without signifies the evil casting out the good." These things are adduced, that it may be known what is signified by a thief in the Word, namely that it is falsity vastating, that is, taking away and destroying truth. It was shewn above, that after death all knowledges of truth and good from the Word, which have not been employed to acquire spiritual life, are taken away, consequently from those who are not made spiritual by knowledges from the Word. The same thing is also signified by many passages in the historical parts of the Word, which nevertheless no one can see, unless he knows the spiritual sense of the Word. This is signified by the children of Israel borrowing from the Egyptians vessels of gold, and vessels of silver, and garments, and thus taking them away as it were by theft, concerning which it is thus written in Moses: "*And the children of Israel did according to the Word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And Jehovah gave the people favour in the sight of the Egyptians, so that they lent unto them, and thus they spoiled the Egyptians.*" (xii. 35, 36.) By the Egyptians are here represented those who are merely natural, notwithstanding they possess many knowledges. By the sons of Israel are meant those who are spiritual; by vessels of silver and of gold, and also by raiment, are signified the knowledges of truth and good which they who are spiritual apply to good, but which the natural apply to evil, and thus destroy. Similar things are signified by the nations being given up to the curse, and at the same time all things pertaining to them being either burnt with fire or despoiled, which are frequently treated of in the book of Joshua, and in the books of Samuel and of the Kings; for the nations of the land of Canaan represented those who are in evils and falsities, and the sons of Israel those who are in truths and in goods. That the knowledges of good and truth, derived from the Word, are to be taken away from those who have not procured to themselves spiritual life, is also understood in the parables of the Lord concerning the talents and pounds given to the servants to trade with, and gain by. Concerning the servant who traded not and gained nothing, it is written: "*His Lord said unto him, Thou wicked and slothful servant, thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him that hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath,*" (Matt. xxv. 14—31.) And in another

* That Ephraim is the understanding of such things as pertain to the church, may be seen *A. C.*, n. 3969, 5354, 6222, 6234, 6238, 6267, 6296; that a lie denotes the false from evil, n. 8908, 9248; that a troop denotes good casting out evil, and, in the opposite sense, evils casting out good, n. 3934, 3935, 6404, 6405.

placè: "And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin. And he saith unto him, Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. For I say unto you, That unto every one that hath shall be given; and from him that hath not, even that he hath shall be taken away from him." (Luke xix. 13—27.) In these passages, by talents, pounds, and money, are signified the knowledges of truth and good derived from the Word. To trade with these, to gain by them, to give them to the exchangers, or into the bank, signifies to procure to themselves spiritual life and intelligence by them; to hide them in the earth, and to lay them up in a napkin, signify that they are only in the memory of the natural man; it is therefore said concerning those who are in this latter state, that what they have shall be taken away from them, according to what has been explained in the beginning of this article. This is the case with all in another life, who have procured to themselves knowledges from the Word, and have not practised them in their life, but merely kept them in their memory. They who have knowledges from the Word in the memory only, however numerous such knowledges may be, and have not practised them in their life, remain still natural as before. To practise in the life knowledges derived from the Word, is to think from them, when man being left to himself thinks from his spirit, and to will them and do them, for this is to love truths because they are truths; and those who thus act, are they who become spiritual by knowledges derived from the Word.

194. *And thou shalt not know in what hour I will come upon thee.*—That hereby is signified man's ignorance of that time, and of his state on that occasion, appears from the signification of hour, as denoting the time when man is to die, and also his state at that time; and from the signification of not knowing it, as denoting ignorance. It is said, "*in what hour I will come upon thee,*" namely, "*as a thief,*" and in the sense of the letter it is hereby understood that the Lord would thus come, but in the spiritual sense it is understood that evils and falsities would steal away the knowledges which they have derived from the Word, for, in the literal sense of the Word, it is attributed to Jehovah or the Lord that He does evil, but, in the spiritual sense, it is understood that He does evil to no one, but that man does evil to himself.^w The reason why hour also signifies state is, because all times in the Word, as a day, a week, a month, a year, an age, signify states of life, and hence an hour

^w As may be seen, *A. C.*, n. 2447, 5798, 6073, 6992, 6997, 7533, 7643, 7677, 7679, 7710, 7926, 8227, 8228, 8284, 8483, 8632, 9009, 9128, 9306, 10,431.

has a similar signification.^x It may in some degree be known from those parts of the Word where the term hour is mentioned, that it signifies something else besides time, and implies both time and state, as where it is said in Matthew, that a householder hired laborers into his vineyard; who labored from the third hour, the sixth, the ninth, and the eleventh, and received every man an equal reward (xx. 1—17). By the hours here mentioned are understood times, but in heaven, states of the life, inasmuch as there are no hours in heaven, because times there are not measurable, and distinguished into days, and these into hours, as in the world, wherefore instead thereof the inhabitants perceive the states of the life of those who die, whether old, young, adolescent, or children, all of whom have alike procured to themselves spiritual life. To labor in the vineyard, denotes the procuring of spiritual life by the knowledges of truth and good derived from the Word and applied to uses of life.^y By the third, the sixth, and the ninth hours are signified similar states of life, for all numbers in the Word are significative, and those numbers have a similar signification. Three signifies a full state, or what is complete even to the end.^z The same is signified by six and nine, but the number eleven signifies a state not yet full, but yet a state of reception, such as pertains to well-disposed children and infants. The twelfth hour to which they all labored, signifies truths and goods in their fulness.^a Hence it is that as the number twelve signifies truths and goods in their fulness, and thus a state of light or intelligence thence derived, the Lord says, “*Are there not twelve hours in the day? If any one walk in the day, he stumbleth not.*” (John xi. 9.) In other places also by hours are signified states of life, as in the Revelation: “*The four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, to slay the third part of men.*” (ix. 15.) By the times here mentioned are understood states of evil in men, which will be seen when we come to the explication of those words. From these considerations it is now evident that by these words, “*Thou shalt not know in what hour I will come upon thee,*” is not only understood man’s ignorance of the time of his death, but also of the state of his life at that time, which state remains to eternity, for according to the quality

^x The cause of this may be seen in the work concerning *Heaven and Hell*, n. 162—169, where the subject treated of is concerning time in heaven.

^y That a vineyard in the Word signifies the spiritual church, and spiritual life pertaining to man, may be seen, *A. C.*, n. 9139, 3220.

^z See n. 2788, 4495, 7715, 8347, 9825.

^a See n. 577, 2089, 2129, 2130, 3272, 3858, 3913. That all numbers in the Word are significative, see n. 4495, 4674, 5265, 6175, 9488, 9659, 10,217, 10,253; and that multiplied numbers have a similar signification to the simple numbers from which they arise by multiplication, hence the numbers three, six, and nine, have a similar signification, see n. 5291, 5335, 5708, 7973.

of the state of man's past life even to the end of it, such he remains to eternity. Words similar to the above are frequently used by the Lord in the Evangelists, as in Matthew: "*Ye know not in what hour your Lord doth come. Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh.*" (xxiv. 42, 44.) Again: "*The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.*" (xxiv. 50.) And again: "*Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.*" (xxv. 13.) It is to be noted, that man remains to eternity such as the quality of his life is to the end, and not at all such as he is at the hour of death; for repentance at that time with the evil is of no avail, but with the good it confirms the state.

195. *Thou hast a few names even in Sardis, which have not defiled their garments.*—That hereby are signified those whose life has been moral from a spiritual origin, from their having applied the knowledges of truth and good derived from the Word to the uses of their life, may appear from the signification of name, as denoting the quality of the state of a man's life.^b Here, therefore, names signify men who are of such a quality; and from the signification of the church in Sardis, as denoting those whose life is moral but not spiritual, inasmuch as they lightly esteem the knowledges of truth and good derived from the Word.^c Here, however, they are understood who live morally from a spiritual origin, for it is said, "*Who have not defiled their garments;*" and from the signification of garments, as denoting the scientific truth and knowledges which belong to the natural man, concerning which we shall speak presently. Hence by not defiling their garments is signified that they live morally not for the sake of self and the world, that is, for the sake of the body only and its life, but for the sake of the Lord and of heaven, that is, for the sake of the soul and its life; hence it is evident that by these words, "*Thou hast a few names even in Sardis, which have not defiled their garments;*" are signified those who are of such a quality, that they live morally from a spiritual origin, by applying the knowledges of truth and good derived from the Word to their own life. But because few know what it is thus to live, and what it is to apply the knowledges of truth and good derived from the Word to the uses of life, the matter shall therefore be explained. Man lives morally from a spiritual origin, when he lives from religion, thus when he thinks, whilst what is evil, insincere, or unjust, occurs to him, that it ought not to be done, because it is against the divine laws; when this is the case, inasmuch as he abstains from what is wrong on account of the divine laws, he procures to

^b Concerning which see above, n. 148.

^c Concerning which also see above, n. 148.

himself spiritual life, and then his moral life is from the spiritual; for by such thought and faith he communicates with the angels of heaven, and by such communication his internal spiritual man is opened, the mind of which is a superior mind, being such as pertains to the angels of heaven, and he is thence imbued with celestial intelligence and wisdom. Hence it appears, that to live morally from a spiritual origin, is to act from a principle of religion, and within the church it is to act from the Word; for they who thus live from religion and from the Word, are elevated above their natural man, and thus above their proprium, and are led by heaven of the Lord: hence it is that they possess faith, the fear of God, and conscience, and also the spiritual affection of truth, which is an affection of the knowledges of truth and good derived from the Word, for to them these are divine laws, according to which they live. In this manner many of the Gentiles live, for they conclude that evil ought not to be done, because it is contrary to their religion; hence it is that so many of them are saved. But, on the other hand, a moral life which is not from religion, but only from the fear of human laws, from the fear of the loss of fame, of honour, or of gain, is not from a spiritual, but from a natural origin, and hence they who thus live have no communication with heaven. And inasmuch as they think insincerely and unjustly of their neighbor, although they speak and act otherwise, the internal of their spiritual man is shut, and the internal natural man only is opened; thus they are in the light of the world, but not in the light of heaven. Hence also it is that such persons lightly esteem divine and heavenly things, and some deny them, believing nature and the world to be all and everything. From these considerations it now appears, what it is to live morally from a spiritual origin, and what it is to live so from a natural origin.^d Concerning those whose life is moral from a natural origin only, we have said that they defile their garments, for by garments is understood that which is without the man himself and invests him, thus his natural man with what it contains, which is merely scientific; and this knowledge when derived from the Word is defiled by this circumstance, that the man learns and retains it solely for the sake of fame, that he may be accounted learned and knowing, or that he may thereby acquire honors and gain wealth, and but for such an end he would not feel concerned about the matter. Thus it is that knowledges derived from the Word are polluted and defiled with the loves of self and of the world, because as they have their abode with the evils and falsities which flow from these loves as from their proper fountains. It was said above, that man becomes spiritual by the knowledges of good and truth de-

^d But these things may be seen expounded in a clearer manner in the work concerning *Heaven and Hell*, n. 528—535.

rived from the Word and applied to the uses of life; but why man becomes spiritual by those knowledges which are derived from the Word, and not by any other, shall now be explained. All things which are in the Word are divine, and they are divine because they contain in them a spiritual sense: and because by that sense they communicate with heaven, and with the angels there, wherefore, when man possesses knowledges derived from the Word, and applies them to his life, he has communication through these with heaven, and by that communication he becomes spiritual; for man becomes spiritual by this circumstance, that he is in similar or in correspondent truths with the angels of heaven. It is said in correspondent truths, because all things in the literal sense of the Word are correspondences, for they correspond to the truths which pertain to the angels; but the knowledges which are derived from other books, which teach and by various things confirm the doctrines of the church, do not effect communication with heaven, unless those knowledges are derived from the Word. These knowledges open a communication if they are properly understood, and are not applied to faith alone, but to the life. That this is the case, anyone may know from this consideration, that the Word in itself is divine, and what is divine in itself may become divine in man if he applies it to his life. By its becoming divine in man is to be understood, that the Lord can therein have his abode with man (John xiv. 24), thus can dwell with him in that which is his own.^e The Lord dwells in his own when in those things pertaining to man which are derived from the Word, for the Lord is the Word (John i. 1, 2, 14.) So also Jesus says: "*The words that I speak unto you,*" that is, which are in the Word, "*are spirit and life.*" (John vi. 63, 68; xii. 50.) The signification of garments as denoting those things which are in the natural man, which are scientific truths or falsities, or knowledges, is derived from the spiritual world, for in that world all, how many soever there are, appear clothed according to their moral life; wherefore they whose life has been moral from a spiritual origin appear clothed in white splendid garments, as of fine linen; but they whose moral life has been from a natural origin alone appear according to its quality: they who have polluted their life with evils and falsities appear in garments of a dark color, vile, torn, and hideous to behold.^f Hence then it is that garments in the Word signify truths derived from good, and, in the opposite sense, falsities derived from evil, and both the one and the other in the natural man, in which truths and falsities are called scientifics and knowledges. That garments in the Word signify truths or falsities, appears manifest in the follow-

^e That the Lord dwells in his own both with man and angel, and not in their proprium, may be seen in the work concerning *Heaven and Hell*, n. 12.

^f Concerning which see in the work on *Heaven and Hell*, n. 177—182.

ing passages. Thus, in Isaiah: “*Awake, awake, put on thy strength, O Zion, put on the garments of thy gracefulness, O Jerusalem; for henceforth there shall no more come into thee the uncircumcised and the unclean.*” (lii. 1.) Zion in the Word signifies the celestial kingdom of the Lord, thus also the celestial church, and Jerusalem the spiritual kingdom and the spiritual church.^g The garments of gracefulness which Jerusalem is commanded to put on are divine truths; the uncircumcised and the unclean, which shall no more come into her, are they who are in evils and falsities. Again, in Ezekiel: “*Jerusalem, I have clothed thee with embroidery; I have shod thee with badger’s skin, I have begirt thee with fine linen, and adorned thee with ornament, and I have given bracelets upon thine hands and a chain upon thy neck, and a jewel upon thy nose, and ear-rings upon thine ears, yea, a crown of ornament upon thy head. Thus wast thou decked with gold and silver, and thy garments fine linen, silk, and embroidery, whence thou wast made exceedingly beautiful, and didst prosper into a kingdom. But thou hast taken of thy garments, and hast made to thee variegated heights, that thou mightest commit whoredom upon them; thou hast also taken the garments of thy embroidery, and hast covered images of a male, with which thou hast committed whoredom.*” (xvi. 10—14, 16—18.) In these passages the church is described as to its quality, when it is first established by the Lord; the garments which are mentioned signify truths derived from good, by embroidery is meant scientific truth, fine linen and silk signify truths from a celestial origin. The bracelets, the chain, the jewel, the ear-rings, and the crown, are insignia, by which are signified things spiritual of various kinds; the gold and silver with which she was decked, signify the good of love and its truth. In what follows is described the same church when perverted; by taking of the garments, and making to herself variegated heights, whereby are signified truths falsified; and by taking the garments of embroidery and covering images of a male, is signified that they applied the truths of the literal sense of the Word to confirm falsities, so as to give them the appearance of truths. To commit whoredom with them, and under them, signifies, to make doctrine and worship from falsities.^h Again: “*Fine linen in brodered work from Egypt was thy spreading forth; blue and purple from the isles of Elisha was thy covering. Syria was thy merchant in purple, and brodered work, and fine linen, with the*

^g What the celestial kingdom is, and what the spiritual kingdom, may be seen in the work concerning *Heaven and Hell*, n. 20—28.

^h That this is to commit whoredom, may be seen above, n. 141, 161. That Jerusalem is the church where there is true doctrine, may be seen, *A. C.*, n. 402, 3654, 9166. That embroidery is scientific truth, n. 9688. That fine linen is truth from a celestial origin, n. 5319, 9469. That bracelets are truths and goods of the church, n. 3103, 3105. That a chain for the neck, is representative of the conjunction of the interiors and exteriors, n. 5320; that jewels for the nose and ear-rings are representa-

chrysoprasus. *Dedan was thy merchant with garments of liberty for the chariot: Ashur and Chilmad with balls of blue and of embroidery, and with treasures of precious garments.*" (xxvii. 7, 16, 20, 23.) Here Tyre and her merchandises are treated of, and by Tyre are signified the knowledges of truth and good, and by merchandise and trading are signified the procuring and communicating those knowledges; by purple and blue is signified the celestial love of good and truth; by Egypt the scientific truth of the natural man, and the same by embroidery. By Syria is meant the church, as to the knowledges of good and truth, and by Ashur the rational principle of that church. By Dedan are signified they who are in the knowledges of celestial things; hence it may appear, that by the merchandise of Tyre, which is treated of in the whole of this chapter, is not understood natural merchandise, but that by all things there mentioned are signified spiritual things, which are to be procured, stored up in the mind, and thence communicated.ⁱ The signification of fine linen and embroidery may be seen just above. Again, in David: "*The king's daughter is all glorious within, her clothing is embroidered with gold. She shall be brought unto the king in raiment of needle-work.*" (Psalm xlv. 14, 15.) By the king's daughter is signified the spiritual affection of truth, and hence the church from those who are in that affection; the king signifies the Lord as to divine truth, the clothing embroidered with gold signifies intelligence and wisdom from that truth, the raiment of needle-work in which she should be brought to the king signifies the knowledges of truth.^k Again, in the second book of Samuel: "*Daughters of Israel, weep over Saul, who clothed you in scarlet with delights, who put on ornaments of gold upon your apparel.*" (i. 24.) This is the lamentation of David over Saul, which he wrote to teach the sons of Judah the bow (verse 18): by a bow is signified truth, combating against falsities.^l By Saul as a king is signified that

tive of perception and obedience, n. 4551. That a crown denotes wisdom, see above, n. 126. That gold is the good of love, see *A. C.*, n. 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881; that silver is truth derived from that good, n. 1551, 1552, 2954, 5658. That heights or high places, are truths falsified, n. 796, 4005. That the male or masculine is truth, n. 749, 2046, 4005, 7838; hence images of men are appearances of truth.

ⁱ That Tyre signifies the knowledges of good and truth, may be seen, *A. C.*, n. 1201. That Egypt signifies the scientific truth of the natural man, n. 1164, 1165, 1186, 1462, 5700, 5702, 6015, 6651, 6679, 6682, 6683, 6692, 7296, 9340, 9391. That Syria denotes the church as to the knowledges of truth and good, n. 1232, 1234, 3664, 3680, 4112. That Dedan signifies those who are in the knowledges of celestial things, n. 3240, 3241. That Ashur denotes the rational principle thence derived, n. 119, 1186. That purple denotes the celestial love of good, n. 9467. That blue denotes the celestial love of truth, n. 9466, 9687, 9833; so also does the coral, n. 9898.

^k That daughter signifies the affection of truth, and the church thence derived, may be seen, *A. C.*, n. 2362, 2623, 3373, 3963, 4257, 6729, 6775, 6778, 8649, 9855, 9807. That the king signifies the Lord as to divine truth, may be seen above, n. 31.

^l See *A. C.*, n. 2686, 2709.

truth; by the sons of Judah are signified they who are in truths from good; by clothing the daughters of Israel in scarlet, and by putting ornaments of gold upon their apparel, is signified to impart intelligence and wisdom to those who are principled in the spiritual affection of truth. Again, in Matthew: "*And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and cast him into outer darkness.*" (xxii. 11—13.)

By a wedding garment is signified the intelligence of the spiritual man, which is derived from the knowledges of truth and good; but by him who had not on the wedding garment is signified a hypocrite, who by a moral life feigns the spiritual, when yet it is merely natural. To bind him hand and foot, signifies to deprive him of the knowledges which he has derived from the Word, and by which he has counterfeited the spiritual man; to cast him into outer darkness, signifies to cast him among those who are in falsities derived from evil; for outer darkness signifies falsities derived from evils. Again, in Zephaniah: "*I will visit upon the princes, and upon the sons of the king, and upon all that are clothed with the garments of the stranger.*" (i. 8.)

Princes and king's sons signify those who are in truths, and, in the opposite sense, as here, those who are in falsities; these are said to be clothed with the garments of the stranger, because garment signifies what is false, and by a stranger are meant those who are out of the church, and do not acknowledge the truth thereof. Again, in Matthew: "*Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves.*" (vii. 15.) The false prophets who come in sheep's clothing, and inwardly are ravening wolves, are they who teach falsities as if they were truths, and who in appearance live morally, but who, when they are left to themselves, think of nothing but themselves and the world, and study to deprive others of truths. Again, in John: "*When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and lead thee whither thou wouldest not.*" (xxi. 18.)

The spiritual signification of these words may be seen above (n. 9); namely that by Peter is understood the faith of the church; by his being young and girding himself and walking whither he would, is meant the faith of the church at its beginning when its members are in the good of charity; inasmuch as they then think from the spiritual man, concerning the truths of the church, that is, from their own spirit, thus from the spiritual affection of truth, which is from liberty. But by Peter, when he should be old, stretching forth his hands, and another girding him, is understood the faith of the church at

its end; when faith would be without charity, and that then they would think nothing concerning the truths of the church from themselves, but from others, thus from doctrine only, and not from the Word, which state respectively is a state of servitude; for to believe what another says is servile, but to believe what one thinks onesself from the Word is to act freely, according to the words of the Lord in John, "*If ye continue in my Word, then are ye my disciples. And ye shall know the truth, and the truth shall make you free.*" (viii. 31, 32.) And in Luke: "*No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.*" (v. 36—38; Matt. ix. 16, 17; Mark ii. 21, 22.) Inasmuch as a garment signifies truth, therefore the Lord compared the truths of the former church, which was a church representative of spiritual things, to a piece of an old garment, and the truths of the New Church, which were spiritual truths themselves, to a piece of a new garment: he likewise compared them to bottles of wine, because by wine in like manner is signified truth, and by bottles the knowledges which contain truth.^m

* From these considerations it may now be known what is signified by garments in other parts of the Word, where they are often mentioned, as in the following passages in the Revelation: "*And upon the seats I saw four-and-twenty elders sitting, clothed in white raiment.*" (iv. 4.) Again, "*And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*" (xix. 14.) Again, it is said of the multitude which stood before the throne, and before the Lamb, that they were "*clothed in white robes.*" (vii. 9.) Again, "*The seven angels came out of the temple, clothed in linen clean and shining.*" (xv. 6.) Again, it is said of the souls whom John saw under the altar, "*And white robes were given unto every one of them.*" (vi. 11.) And again, "*I counsel thee to buy of me gold and white raiment.*" (iii. 18.) So also in Ezekiel: "*But hath given his bread to the hungry, and hath covered the naked with a garment.*" (xviii. 16.) To give bread to the hungry, in the spiritual sense, is to instruct from the good of charity those who desire to obtain truths. To cover the naked with a garment, signifies, to treat in like manner those who are not in truth. Again, in Ezekiel: "*The enemies shall strip thee of thy garments, and shall take the jewels of thy adorning.*" (xxiii. 26.) And in Zechariah: "*Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those*

^m That wine in the Word signifies truth, may be seen in the *Doctrine of the New Jerusalem*, n. 219.

that stood before him, saying, take away the filthy garments from upon him. And unto him he said, Behold I have caused thine iniquity to pass from upon thee in clothing thee with changed garments." (iii. 3, 4, 5.) And Lamentations: "They have wandered blind in the streets, they have polluted themselves with blood, what they cannot pollute they touch with their garments." (iv. 14.) From the signification of garments it may be known what is to be understood by several statutes amongst the children of Israel; as that they should not put on mixed garments (Levit. xix. 19; Deut. xxii. 11); that a woman should not wear what belonged to a man, nor a man be clothed with the garments of a woman (Deut. xxii. 5); that the garments should be washed, that they might be purified, and thus sanctified (Exod. xix. 14; Levit. xi. 24, 40; xiv. 8, 9; Numb. xix. 11, to the end), and elsewhere; that in mourning for their prevarication against divine truth they should put off their garments and put on sackcloth (Isaiah xv. 3; xxii. 12; xxxvii. 1, 2; Jerem. iv. 8; vi. 26; xlviii. 37; xlix. 3; Lam. ii. 10; Ezek. xxvii. 31; Amos viii. 10; Jonah iii. 5, 6, 8); and that they should rend their garments (Jeremiah xxxvi. 24), and elsewhere. It may likewise be known what is signified where it is written that the disciples laid their garments upon the ass and the colt when the Lord was going to Jerusalem, and that the people then strewed their garments in the way (Matt. xxi. 7—8, 9); Mark xi. 7, 8; Luke xix. 35, 36); which may be seen explained above." The ground and reason why garments signify truths, is, because the light of heaven is divine truth proceeding from the Lord as the sun there, and all things which exist in the heavens exist from that light, as is the case also with the garments in which the angels appear arrayed; hence it is that the raiment of the angels who sat at the sepulchre of the Lord was "*white as snow*" (Matt. xxviii. 3); and that their garments were shining. (Luke xxiv. 4).^o Hence it may appear what is signified by garments, when mentioned in speaking of the Lord, namely, that they signify the divine truth proceeding from him; and inasmuch as divine truth is signified, the Word is also signified, for the Word is divine truth from the Lord on the earths and in the heavens. This was represented by the garments of the Lord when he was transfigured before Peter, James, and John, concerning which it is thus written in the Evangelists: "*And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.*" (Matt. xvii. 2.) And in Luke, "*And his raiment was white and glistening.*" (ix. 29.) So also in Mark,

ⁿ n. 31.

^o That the garments, in which the angels appear clothed, correspond to their intelligence, and that their intelligence is according to their reception of divine truth from the Lord, may be seen in the work concerning *Heaven and Hell*, n. 177 to 182; and that divine truth proceeding from the Lord is light in heaven, n. 126 to 135.

“*And his raiment became exceeding white as snow; so as no fuller on earth can white them.*” (ix. 3.) The same is recorded respecting The Ancient of Days, by Daniel: “*I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow.*” (vii. 9.) The Ancient of Days is the Lord from eternity. Inasmuch as light is divine truth, and this is signified by garments when the Lord is spoken of, therefore it is said in David, of Jehovah, that he covereth himself with light as with a garment. (Psalm civ. 2.) From these considerations it may appear what is signified by the garments of the Lord mentioned elsewhere in the Word, as in David: “*All thy garments are anointed with myrrh, and aloes, and cassia*” (Psalm xlv. 9); where the Lord is treated of. Again, in Moses: “*He washed his garments in wine, and his covering in the blood of the grapes.*” (Gen. xlix. 11.) This is also spoken concerning the Lord. Wine and the blood of the grapes signify divine truth. Because the garments of the Lord signified divine truth, therefore also they who touched the border of his garment were healed (see Matt. ix. 20, 21; Mark v. 27, 28, 30; vi. 56; Luke viii. 44.) Again, in Isaiah: “*Who is this that cometh from Edom, his garments sprinkled from Bozra; this that is honourable in his apparel? Wherefore art thou red as to thy garments, and thy garments as of one treading in the wine press? The victory over them is sprinkled upon my garments, and I have polluted all my raiment.*” (lxiii. 1—3.) Here also the Lord is treated of. By garments is signified the Word, which, as has been said, is divine truth from the Lord on the earths and in the heavens; the violence offered to divine truth, or the Word, by those who were then of the church, is described by the Lord’s garments being red as one treading in the wine-press, and by victory being sprinkled upon his garments, and by his raiment being polluted. Again, in the Revelation, it is said, “*He who sat on the white horse was clothed with a vesture dipped in blood; and his name is called the Word of God.*” (xix. 13.) Here it is manifestly said that He who sat on the white horse was called the Word of God; and that the same is the Lord is evident, for it immediately follows concerning him, that “*He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*” (v. 16.) It is therefore the Word in the Letter which is signified by the vesture dipped in blood, inasmuch as violence was done to it, but not to the Word in the spiritual sense, since to this violence could not be done, because they knew nothing concerning it. That violence was done to the Word in the sense of the letter, but not to the Word in the spiritual sense, is also signified by the soldiers dividing the garments of the Lord, but not his coat, concerning which it is thus written in John: “*Then the soldiers took his garments, and made four parts, to every soldier a part; and also*

his coat. Now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but let us cast lots for it, whose it shall be. These things therefore the soldiers did." (xix. 23, 24.) And in David: "They parted my garments, and cast lots upon my vesture." (Psalm xxii. 19.) By the garments of the Lord which they parted, is signified the Word in the letter; by his coat the Word in the spiritual sense; by soldiers are signified those of the church who enter into warfare for divine truth; and hence it is said, "These things therefore the soldiers did."^p It is to be noted that the particular things which are related in the evangelists concerning the passion of the Lord, involve and signify how the church at that time, which was amongst the Jews, treated divine truth, thus the Word, for this was divine truth with them, and the Lord was the Word, inasmuch as he was divine truth;^q but what those particular things involve and signify can only be known from the internal sense. In this place it is only explained what the garments of the Lord signified, because the signification of garments is the subject here treated of, namely, that they signify truths, and when predicated of the Lord, divine truths. In like manner the things which are signified by the garments of the Lord are also signified by the garments of Aaron and his sons, inasmuch as Aaron and his sons represented the Lord as to divine good, and their garments the Lord as to divine truth. But these things may be seen explained and shewn in the *Arcana Cœlestia*; as that Aaron represented the Lord as to divine good;^r also what each of the garments signified, as the breast-plate, the ephod, the cloak, the coat wrought with chequer work, the mitre, and the belt.^s

196. *And they shall walk with me in white, for they are worthy.*—That hereby is signified the spiritual life which they have procured by the knowledges of truth and good from the Word, appears from the signification of walking, as denoting to live,^t and from the signification of "in white," as denoting in truths, for whiteness and brightness in the Word are predicated of truths, concerning which we shall speak presently. By these words, "therefore they shall walk with me in white," is signified spiritual life, for spiritual life is the life of truth, that is, life according to truths, or according to the precepts of the Lord in the Word. Also from the signification of "because they are worthy," as denoting because they have spiritual life from the

^p That coat signifies divine truth, or the Word, in the spiritual sense, may be seen, *A. C.*, n. 9826, 9942; that soldiers signify those who are of the church, and enter into warfare for divine truth, may be seen above, n. 64, at the end, where these things are more fully explained.

^q See John i. 1, 2, 14.

^r n. 9806, 9966, 10,017.

^s n. 9814, 9823—9828, and the following numbers.

^t Concerning which see above, n. 97.

Lord. In proportion as any one receives from the Lord, in the same proportion he is worthy, but in proportion as he receives from himself, that is, from his own, or from his proprium, in the same proportion he is not worthy. Nothing else constitutes spiritual life with man but the knowledge of truth and good derived from the Word and applied to life; and they are applied to life when man makes them the laws of his life, for thus he looks to the Lord in everything, and the Lord is present with such, and gives them intelligence and wisdom, with the affection and delight thereof; for the Lord is in his own truths with man, inasmuch as every truth proceeds from the Lord, and what proceeds from the Lord is of the Lord, so that it is himself; wherefore the Lord says, "I am the truth and the life." (John xiv. 6.) "He that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God." (John iii. 21.) "The Word was with God, and the Word was God. In him was life; and the life was the light of men. That was the true light which lighteth every man. And the word was made flesh." (John i. 2, 4, 9, 14.) The Lord is called the Word, because the Word signifies divine truth, and He is also called the light, because divine truth is the light of heaven, and he is also called the life, because everything that lives, lives from that light; hence also the angels derive intelligence and wisdom, in which their life consists. He who supposes that life is derived from any other source than from the divine principle which proceeds from the Lord, which in heaven is called divine truth, and there appears as light, is much deceived; hence it may be seen how it is to be understood that God was the Word, that in him was life, and that the life was the light of men. The ground and reason why white in the Word is predicated of truths, is, because divine truth is the light of heaven, as was just said, and from the light of heaven arise whiteness and brightness. Hence it was, that when the Lord was transformed before Peter, James, and John, his face shone as the sun, and his garments were *white* as the light (Matt. xvii. 2), *white* and glistening (Luke ix. 29), shining *white* as snow, so as no fuller on earth could whiten (Mark ix. 3.) Hence also it was that the raiment of the angels at the sepulchre of the Lord was white as snow (Matt. xxviii. 3), and glittering or shining (Luke xxiv. 4); that there appeared to John seven angels out of the temple clothed in Linen clean and shining (Rev. xv. 6); that they who stood before the throne of the Lamb were arrayed in *white* robes (Rev. vi. 11; vii. 9, 13, 14; xix. 18); that the host of him who sat on the *white* horse followed him on white horses, clothed in fine linen, *white* and clean (Rev. xiv. 14); hence also it was that the garments of Aaron were of linen, and that he put them on when he went within the veil to the propitiatory (Levit. xvi. 1—5, 32.) Linen from its whiteness also signifies

truth.^u Inasmuch as white signifies truth, and truths are what detect falsities and evil pertaining to man, and so purify him, it is therefore said in David, "*Behold thou desirest truth in the reins, and in the hidden part thou makest me to know wisdom. Thou shalt purify me with hyssop that I may be clean; thou shalt wash me that I may be whiter than snow.*" (Psalm li. 8, 9.) Because the Nazarite represented the Lord as to divine truth in the ultimates, which upon earth is the Word in the sense of the letter, and this was falsified and perverted with the Jews, therefore it is said concerning them in the Lamentations, "*Her Nazarites were whiter than snow, they were brighter than milk, their bones were more ruddy than pearls, their polishing was of sapphire; but their form is obscured, that they are not known in the streets.*" (iv. 7, 8.)^v Hence it is evident what is signified by the Nazarites being whiter than snow, and brighter than milk, and by the sapphire being the polish of their bones, but that their form was obscured, so that they were not known in the streets; for whiteness and brightness signify divine truth in its light, as has been said above; and bones, inasmuch as they are the ultimates in man, being the supports of his whole body, correspond to the ultimates in heaven, all things of man corresponding to all things in heaven.^w Bones therefore signify the ultimates in the spiritual world, which are also the ultimates of divine truth or the Word.^x Sapphire signifies what is translucent from truth,^y and not to be known in the streets signifies divine truth no more appearing, inasmuch as streets signify where the truths of doctrine are.^z

197. *He that overcometh.*—That hereby is signified he that perseveres even until death, appears from the signification of overcoming, as denoting to persevere in the spiritual affection of truth even to the end of life.^a

198. *Shall be clothed in white garments.*—That hereby is signified intelligence and wisdom according to truths and their reception, appears from what was said above,^b where it was shewn that white garments are divine truths. The reason why to be clothed with them signifies intelligence and wisdom according to the truths and the reception of them, is, because

^u See *A. C.*, n. 7601, 9959.

^v That the Nazarites represented the Lord as to divine truth, may be seen, *A. C.* n. 6437; that the crown of the head of the Nazarite denotes divine truth in the ultimates, or the Word in the letter, n. 6437, 9407. That the hair which was of the Nazariteship, and was called the crown of the Nazarite, denotes divine truth in the ultimates, n. 3301, 5247, 10,044. That strength and power is in divine truths in the ultimates, n. 9836; that hence the strength of Samson was in his hair, n. 3301.

^w See in the work concerning *Heaven and Hell*, n. 87—102.

^x n. 5560—5564, 8005.

^y See n. 9407.

^z n. 2336.

^a Concerning which see above, n. 128.

^b n. 195, 196.

all intelligence and wisdom are derived from divine truths, according to the perception of them and their reception in the life. To see truths and distinguish their quality is from perception, and to live according to them is from reception; and according to such perception and reception man has intelligence and wisdom. Intelligence and wisdom, which are not derived from divine truths, but from worldly things alone, are not intelligence and wisdom, but merely science, and thence faculty of reasoning; for intelligence is to perceive inwardly in one's mind whether a thing be true or not; but they who are wise from worldly things alone, do not perceive truths inwardly in themselves, but from others; and to perceive from others is only to know; nor do truths in this case enter into the mind's view deeper than is necessary to confirmation. In such a state are most persons at this day within the church, who make faith alone saving separately from the life; hence it is, that truths do not enter into their spirit, but merely into the memory of the natural man; and yet the light of heaven, which is divine truth, cannot enter by any other way into man than by his spirit or soul; and the spirit of man is just such as is the quality of his life, but not such as is the quality of his memory without the life; and the light of heaven enters into the spirit of man, when he is principled in the good of love and charity from the Lord, and, when in that good, he is then also in faith.^b

199. *And I will not blot out his name out of the book of life.*—That hereby is signified, that they will be in heaven, because they are qualified for it, appears from the signification of name, as denoting the quality of the state of man's life;^c and from the signification of the book of life, as denoting heaven, concerning which we shall speak presently. Hence, not to blot their name out of the book of life, signifies, that they will be in heaven, because their state as to love and faith is heavenly, thus because they are qualified for heaven. The reason why heaven is signified by the book of life, is, because a man who is in love and faith to the Lord is a heaven in its least form, and this heaven corresponds to heaven in the greatest form; wherefore he who has heaven in himself, also comes into heaven, for he is qualified for it.^d Hence it is, that the book of life is that principle pertaining to man which corresponds to the heaven in which he is; inasmuch as this principle remains with him to eternity, therefore if he becomes spiritual by the knowledges of

^b That man has no faith where there is no love or charity, may be seen in the work concerning the *Last Judgment*, n. 33—40. Moreover, what true intelligence is, what spurious, and what false, may be seen in the work concerning *Heaven and Hell*, n. 346—356.

^c See above, n. 148.

^d That such is the correspondence, may be seen in the work concerning *Heaven and Hell*, n. 51—58, 73—77, 87—102; and in the *Doctrine of the New Jerusalem*, n. 230—236.

truth and good applied to his life in the world, it is here said, I will not blot out his name from the book of life. In the world, indeed, it may be blotted out, if man does not remain spiritual even unto the end of his life; but if he does remain spiritual it cannot be blotted out, because he is conjoined to the Lord by love and faith, and conjunction such as took place in the world with the Lord remains with man after death. From these considerations it plainly appears, that from the book of life is meant that principle which, from the Lord, is inscribed on the spirit of man, that is, which is inscribed on man's heart and soul, or, what amounts to the same, on his love and faith; and what is inscribed by the Lord on man, is heaven. Hence, it is evident, what is understood by the book of life in the following passages in Daniel: "*The Ancient of Days sat, and the books were opened.*" (vii. 10.) Again: "*Thy people shall be delivered, every one that shall be found written in the book.*" (xii. 1.) And in David: "*Let them be blotted out of the book of lives, and not be written with the righteous.*" (Psalm lxxix. 28.) And in Moses: "*Blot me, I pray thee, out of the book which thou hast written. And Jehovah said, Whosoever hath sinned against me, him will I blot out of my book.*" (Exod. xxxii. 32, 33.) And in the Revelation: "*All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb.*" (xiii. 8; xvii. 8.) And in another place: "*And the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And whosoever was not found written in the book of life, was cast into the lake of fire.*" (Rev. xx. 12, 13, 14.) Again: "*And there shall in no wise enter into it any but they which are written in the Lamb's book of life.*" (Rev. xxi. 26.) And in David: "*My bone was not hid from thee when I was made in secret. Upon thy book all my days were written, by which they were formed: not one of them is wanting.*" (Psalm cxxxix. 15, 16.) By all the days here said to be written in the book, are understood all the states of man's life.^e

200. *And I will confess his name before my Father, and before his angels.*—That hereby is signified, that they will be in divine good, and thence in divine truths, appears from the signification of "*I will confess his name,*" as denoting that they may be according to the quality of the state of their life; for by confessing, when from the Lord, is understood to give them to be, for what the Lord says or confesses, concerning man or angel,

^e That all the things which he has thought, willed, spoken, and done, yea, which he has seen and heard, are with him in his spirit as if inscribed therein, so that not one particular thereof is wanting, may be seen in the work concerning *Heaven and Hell*, n. 462, 463; and in the *Arcana Caelestia*, n. 2469—2494, 7398; and that this is the book of man's life, see n. 2474, 9386, 9841, 10,505; and likewise, n. 5212, 8067, 9334, 9723, 9841.

who is in the good of love and faith, He gives and provides, inasmuch as all the good of love and faith is from Him. Hence it is that to say, in the Word, when predicated of the Lord, signifies to instruct, to enlighten, and provide.^f That by name is understood the quality of the state of life, may be seen above.^g This also appears from the signification of Father, when mentioned by the Lord, as denoting the divine good which is in Him, and from Him, and which will be treated of in what follows; and from the signification of angels, as denoting divine truth, which is also from the Lord, concerning which see above.^h Hence it is evident, that by these words, "*I will confess his name before my Father, and before his angels,*" is signified that they will be in divine good and in divine truth. That by the Father, when He is mentioned by the Lord, is understood the divine good which is in the Lord and from the Lord, is, because the Lord called the divine principle which was in Him from conception, his Father, and which was the esse of his life, to which divine principle He united his human, when He was in the world. That the Lord called this principle his Father, appears manifest from this circumstance, that He taught that He himself was one with the Father; as in John: "*I and my Father are one.*" (x. 30.) Again: "*Believe that the Father is in me, and I in him.*" (x. 36.) Again: "*He that seeth me seeth him that sent me.*" (xii. 45.) Again: "*If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, shew us the Father? Believest thou not that I am in the Father, and the Father in me? The Father that dwelleth in me he doeth the works. Believe me, that I am in the Father, and the Father in me.*" (xiv. 6—17.) Again: "*If ye had known me, ye should have known my Father also.*" (viii. 19.) Again: "*I am not alone, because the Father is with me.*" (xvi. 32.) Inasmuch as the Lord is one with the Father, therefore He also declares, that all things of the Father are his, and his are the Father's (John xiv. 10); that all things that the Father hath are his (John xv. 16); that the Father hath given all things into the hand of the Son (John iii. 35; xiii. 3); and that all things are delivered to Him by the Father; that no one knoweth the Son but the Father, nor any the Father except the Son (Matt. xi. 27; Luke x. 22); also, that no one hath seen the Father except the Son, who is in the bosom of the Father (John i. 18; v. 37); that the Word was with God, that the Word was God, and that the Word was made flesh. (John i. 1, 2, 14.) From this latter passage it is also manifest that they are one,

^f See *A. C.*, n. 5361, 6946, 6951, 7019, 8095, 10,234, 10,294.

^g n. 148.

^h n. 130.

for it is said, that the Word was with God, and the Word was God. It is plain, too, that the human principle of the Lord was God, for it is said, "*and the Word was made flesh.*" Inasmuch then as all things of the Father are also the Lord's, and inasmuch as he and the Father are one, therefore the Lord, when He ascended into heaven, said to his disciples, "*All power is given to me, in heaven and in earth*" (Matt. xxviii. 18); by which He taught his disciples that they should approach Him alone, because He alone can do all things; as He also said to them before, "*Without me ye can do nothing.*" (John xv. 5.) Hence it appears how these words are to be understood: "*I am the way, the truth, and the life; no man cometh unto the Father but by me*" (John xiv. 6); namely, that the Father is approached when the Lord is approached. Amongst many other reasons why the Lord so often named the Father as another, was this that by Father, in the internal or spiritual sense, is understood the divine good, and by Son, the divine truth, each in the Lord and from the Lord; for the Word is written by correspondences, and is thus adapted both for men and angels. The Father therefore is mentioned, that the divine good of the Lord may be perceived by the angels, who are principled in the spiritual sense of the Word; and the Son of God and the Son of Man are mentioned, that the divine truth in like manner may be perceived.ⁱ Now, inasmuch as all who come into heaven ought to be principled in good as well as in truth, for no man can be in the one except he be at the same time in the other, since good is the esse of truth, and truth is the existere of good; and as by the Father is signified the divine good, and by angels divine truth, both from the Lord, therefore it is said, "*I will confess his name before my Father, and before his angels.*" So again in the Evangelists: "*Whosoever shall confess me before men, him will I confess before my Father, which is in heaven.*" (Matt. x. 32.) "*Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God.*" (Luk. xii. 8.) Inasmuch as the Father signifies the divine good, and angels divine truth, therefore also the Lord says, "*When the Son of Man shall come in his own glory and of the Father, and of the holy angels.*" (Luk. ix. 26; Matt. xvi. 27.) Here the Lord calls

ⁱ As may appear from what has been shewu in the *Arcana Coelestia*, namely, that Father in the Word signifies good, n. 3703, 5902, 6050, 7833, 7834; that Father signifies the church as to good, thus the good of the church, and mother the church as to truth, thus the truth of the church, n. 2691, 2717, 3703, 5580, 8897; that the Lord called the divine good which was in himself from conception, and which was the esse of life, whence his human principle was derived, Father, u. 2803, 3704, 7499, 8328, 8897; that the Lord is acknowledged as the Father in heaven because they are one, n. 15, 1729, 3690; that the Lord is also called Father in the Word, n. 2005; that the Lord also is the Father to those who are regenerating, inasmuch as they receive new life from Him, and his life, n. 2293, 3690, 6492; that the Son of God, and Son of Man, is the Lord as to the divine human principle and as to the proceeding divine truth, may be seen above, n. 63, 151, 166.

his own glory, the glory of the Father and of the angels, for He says, "*in his own glory and of the Father, and of the holy angels;*" but in another place He says, "*in the glory of the Father with the angels;*" and in another place, "*in his own glory with the angels;*" as in Mark: "*When he cometh in the glory of his Father with the holy angels.*" (viii. 38.) And in Matthew: "*When the Son of Man shall come in his glory, and all the holy angels with him.*" (xxv. 31.) To what has been said above it is here to be added, as an appendix, that if it be assumed as doctrine, and acknowledged, that the Lord is one with the Father, and that his human principle is divine from the divinity in himself, light will be seen in every particular of the Word; for what is assumed as doctrine, and acknowledged from doctrine, appears in light when the Word is read. The Lord also, from whom all light proceeds, and who has all power, enlightens those who are in this acknowledgment. But, on the other hand, if it be assumed and acknowledged as doctrine, that the divine principle of the Father is another principle separate from that of the Lord, nothing will be seen in light in the Word; inasmuch as the man who is in that doctrine turns himself from one divine being to another, and from the divinity of the Lord, which he may see, which is effected by thought and faith, to a divinity which he cannot see, for the Lord says: "*Ye have never heard his [the Father's] voice at any time, nor seen his form*" (John v. 37; and also chap. i. 18); and to believe in and love a divine being, which cannot be thought of under any form, is impossible.

201. *He that hath an ear, let him hear what the Spirit saith unto the churches.*—That hereby is signified, that he who understands should hearken to what divine truth proceeding from the Lord teaches and says to those who are of his church, appears from what has been said above,^h where similar words are treated of.

202. Verses 7, 8—13. *And to the angel of the church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no one shutteth, and shutteth and no one openeth. I know thy works; behold I have set before thee an open door, and no one is able to shut it; for thou hast a little power, and hast kept my Word, and hast not denied my name. Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell on the earth. Behold, I come quickly; hold that fast which thou hast, that no one take thy crown, Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more*

^h n. 108.

out: and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God, and my new name. He that hath an ear, let him hear what the Spirit saith unto the churches. —“And to the angel of the church in Philadelphia write,” signifies those of the church who are in the faith of charity: “these things saith he that is holy, he that is true,” signifies, from whom that faith is derived: “he that hath the key of David,” signifies, who has power by divine truth: “he that openeth and no one shutteth, and shutteth and no one openeth,” signifies, the power of introducing into heaven all who are in the faith of charity, and of removing from heaven all who are not: “I know thy works,” signifies, the life of charity: “behold, I have set before thee an open door, and no one is able to shut it,” signifies, that they shall be introduced into heaven, and that it shall be denied to no one who is of such a quality: “for thou hast a little power, and hast observed my Word, and hast not denied my name,” signifies, that they have power from the Lord against evils and falsities, in proportion as they apply truths derived from the Word to their life, and acknowledge the divine principle of the Lord in his human: “Behold, I will make them of the synagogue of Satan,” signifies, those who are in the doctrine of faith alone, and not in charity: “which say they are Jews, and are not, but do lie,” signifies, who believe themselves to be in truths, when nevertheless they are in falsities: “behold, I will make them to come and worship at thy feet,” signifies, the state of such after death, that they will be out of heaven, not to be admitted: “and to know that I have loved thee,” signifies, knowledge from thence that the Lord is present in charity, and not in faith without it. “Because thou hast kept the word of my patience,” signifies, that they have lived according to the precepts of the Lord: “I also will keep thee from the hour of temptation, which is to come upon all the world, to try them that dwell upon the earth,” signifies, the time of the last judgment, when they who are in the former heaven being visited, they who are in the faith of charity shall be saved. “Behold, I come quickly,” signifies, that this is certain: “hold that fast which thou hast,” signifies, permanence in a state of faith derived from charity unto the end: “that no one take thy crown,” signifies, that intelligence may not perish: “Him that overcometh, will I make a pillar in the temple of my God,” signifies, that they who so persevere will be in divine truth in heaven: “and he shall go no more out,” signifies, that they shall be therein to eternity: “and I will write upon him the name of my God,” signifies, their quality, according to the divine truth implanted in the life: “and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God,” signifies, the doctrine of the new church which is in the heavens: “and

my new name,” signifies, that they will also acknowledge the Divine Human Principle of the Lord. “*He that hath an ear, let him hear what the Spirit saith unto the churches,*” signifies, that he who understands should hearken to what divine truth proceeding from the Lord teaches and says to those who are of his church.

203. *And to the angel of the church in Philadelphia write:—* That hereby are signified those of the church who are in the faith originating in charity, appears from the things written to the angel of this church understood in the internal sense, for, as has been said above,ⁱ by the seven churches are not to be literally understood seven churches, but all, whosoever they be, who are of the church, or all things whatsoever pertaining to man which constitute the church; for by seven in the Word are understood all persons, and all things, forasmuch as by each number mentioned in the Word is signified something either of thing or state; which may very evidently appear in this prophetic book, in which numbers are so frequently mentioned. The same is evident from Ezekiel (chap. xl.—xlviii.), where the new temple and the new earth are described, which is done by measures in numbers. By the new temple and the new earth is here understood a new church, and by each number or each measure is signified some constituent part of the church.^k

204. *These things saith he that is holy, he that is true—* That hereby is signified from whom that faith, namely, the faith originating in charity, is derived, appears from the signification of holy and true, when predicated of the Lord, as denoting that charity and faith are from him, the term holy having respect to charity, and the term true, to faith. That the Lord is called holy because charity is from him, and hence, that holiness in the Word is predicated of charity and of faith thence derived will be seen presently; but that the Lord is called true, because faith is from him, and that hence truth in the Word is predicated of faith, is, because all truth has respect to faith; for that is said to be true which is believed: other things have not respect to faith, because they are not believed. But as the subject now treated of is concerning faith originating in charity, something shall first be said concerning faith and its quality. There is a spiritual faith, and there is a faith merely natural. Spiritual faith is wholly from charity, and in its essence is charity. Charity or love towards our neighbour, is to love what is true, sincere, and just, and, from the will, to act accordingly; for our neighbour, in the spiritual sense, is not every man, but is that which pertains to man universally. If this be what is true, sincere, and just, and man be loved from these principles, then

ⁱ n. 20.

^k That all numbers in the Word signify things and states, may be seen in the work concerning *Heaven and Hell*, n. 263.

our neighbour is loved. That this is understood by charity in the spiritual sense, any one may know if he will but reflect; for every one loves another, not for the sake of his person, but for the sake of that which pertains to him; hence are derived all friendship, all favor, and all honor. From this consideration it follows, that to love men for the sake of what is true, sincere, and just in them, is spiritual love; for truth, sincerity, and justice are spiritual things, because they are from heaven, and given by the Lord. No one can of himself think, will, and do any thing good, which is good in itself; but all is from the Lord, and truth, sincerity, and justice are goods which are good in themselves when derived from the Lord. Now these things are our neighbour in the spiritual sense, and hence it is manifest what is to be understood in that sense by neighbourly love or charity. Hence spiritual faith is derived; for whatever is loved is said to be true when it enters into the thought. That this is the case every one may know if he do but reflect, for every one confirms that which he loves by several things in the thought, and all such things he calls truths; no one has any truth but from this source: hence it follows, that according to the quality of a man's love, such are his truths; consequently, if that love be spiritual, so also will the truths be, forasmuch as they act as one with the love. All truths in the aggregate, because they are believed, are called faith; hence it is manifest, that spiritual faith in its essence is charity. So far concerning spiritual faith: but faith merely natural is not the faith of the church, although it is called faith; but is mere science. The reason of this is, because it proceeds not from neighbourly love or charity, which is the spiritual principle itself whence faith is derived, but from some other love which is natural, and which has reference either to the love of self or of the world, and whatever proceeds from these loves is natural. Love forms the spirit of man, for man as to his spirit is entirely his love: hence he thinks such as he wills and acts; wherefore no other truth constitutes his faith than what comes from his love; and the truth which is derived from the love of self or of the world is merely natural, inasmuch as it comes from man and from the world, and not from the Lord and from heaven; for he loves truth, not for its own sake, but for the sake of honor, of gain, and fame, to which it is subservient; and inasmuch as his truth is of such a quality, such also is his faith. Hence it is, that such a faith is not the faith of the truth of the church, or faith in the spiritual sense, but in the natural sense only, and is mere science: wherefore also, inasmuch as nothing thereof is in the spirit of man, but only in his memory, together with other things of the world, it is dissipated after death; for that alone remains with man after death which belongs to his love, for, as has been said, love forms the spirit of man, and man as to his spirit is entirely such as

his love is. What remains concerning charity, and faith thence derived, may be seen in the *Doctrine of the New Jerusalem*, where charity and faith are treated of^l; likewise in the small work concerning the *Last Judgment*^m, where it is shewn, that there is no faith where there is no charity. That the term holy in the Word is predicated of divine truth, and hence of charity and its faith, appears from the passages where it is used.

There are two things which proceed from the Lord, and are received by the angels, namely, divine good and divine truth; these unitedly proceed from the Lord, but they are received by the angels variously; some receive more of divine good than of divine truth, and some receive more of divine truth than of divine good. The former constitute the celestial kingdom of the Lord, and are called celestial angels, and in the Word are called the just; but the latter constitute the spiritual kingdom of the Lord, and are called spiritual angels, and in the Word saints or holy.ⁿ Hence it is, that by righteous and righteousness, in the Word, is understood the divine good and what thence proceeds, and that by holy and holiness is understood divine truth and what thence proceeds. From these considerations it will be seen what is meant in the Word by being righteous, and what by being made holy, as in the Revelation: "*He that is righteous let him be righteous still, and he that is holy let him be holy still.*" (xxii. 11.) And in Luke: "*To serve him in holiness and righteousness.*" (i. 74.)

Inasmuch as divine truth proceeding from the Lord is understood by the term holy, therefore in the Word the Lord is called the Holy One, the Holy One of God, the Holy One of Israel, the Holy One of Jacob; and hence also it is that angels are called holy, and also the prophets and apostles; hence likewise Jerusalem is called holy. That the Lord is called the Holy One, the Holy One of God, the Holy One of Israel, may be seen in Isaiah xxix. 23; xxxi. 1; xli. 14, 16; xliii. 3; xlix. 7: Dan. iv. 13; ix. 24; Mark i. 24; Luke iv. 34. He is also called King of Saints in the Revelations: "*Just and true are thy ways thou King of Saints.*" (xv. 3.)

The reason why the Lord is called the Holy One, the Holy One of God, the Holy One of Israel, and the Holy One of Jacob, is, because He alone is holy, and no one else, which is also declared in the Revelation: "*Who shall not fear thee, O Lord, and glorify thy name? for thou alone art holy.*" (xv. 4.)

The reason why the angels, prophets, and apostles are called holy, is, because by them, in the spiritual sense, is understood divine truth; and the reason why Jerusalem is called the holy city, is, because by that city, in the spiritual sense, is understood the church as to the doctrine of truth. That angels are

^l n. 84—106, and n. 108—122.

^m n. 33—39.

ⁿ Concerning those two kingdoms and the angels thereof, see the work concerning *Heaven and Hell*, n. 20—28.

in the Word called holy, may be seen in Matt. xxv. 31; Mark viii. 38; Luke ix. 26. That prophets are called holy, may be seen Mark vi. 20; Luke i. 70; Rev. xviii. 20. That the apostles are called holy, may be seen Rev. xviii. 20. And that Jerusalem is called the holy city, may be seen Isaiah xlvi. 2; lxvi. 20, 22; Dan. ix. 24; Matt. xxvii. 53; Rev. xxi. 2, 10. From these considerations it is evident whence it is that the divine truth proceeding from the Lord is called the Spirit of Truth, and the Holy Spirit, as may be seen above,^p likewise why heaven is called the habitation of holiness (Isai. lxiii. 15; Deut. xxvi. 15); and why the church is called the sanctuary (Jer. xvii. 12; Lam. ii. 7; Psalm lxviii. 36). That holiness is predicated of divine truth, is manifest in the following passages; thus in John: Jesus when praying, said, "*Sanctify them through thy truth, thy Word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth.*" (xvii. 17, 19.) Here the words "*sanctify them*" clearly refer to divine truth, and the sanctified are those who receive divine truth from the Lord. Again, in Moses: "*Jehovah came from Sinai, out of the myriads of holiness; from his right hand they had the fire of the law; even he who loveth the people, in thy hand are all his saints, and they are prostrated at thy foot; he shall receive of thy words.*" (Deut. xxxii. 2, 3.) Sinai signifies heaven, where the Lord is, from whom proceeds divine truth, or from whom comes the law, both in a limited and general sense; myriads of holiness signify divine truths; the law signifies, in a limited sense, the ten precepts of the Decalogue, and, in a general sense, the whole Word, which is divine truth. They are called people in the Word who are principled in truths, and they of the people who are principled in truths are called saints. By "*they are prostrated at thy foot; he shall receive of thy words,*" is meant a holy reception of divine truth in the ultimates, which is the Word in the sense of the letter, and instruction thence. From these considerations it may be known what the particular things in that prophecy signify in the spiritual sense.^q Hence it is manifest that by "*myriads of holiness*" are meant divine

^o That by angels in the Word is understood divine truth proceeding from the Lord, may be seen above, 130, 200; that the same is signified by prophets, may be seen in the *Arcana Cœlestia*, n. 2534, 7269; as likewise by the apostles, see above, n. 100; that by Jerusalem in the Word is understood the church, as to the doctrine of truth, may be seen in the *Doctrine of the New Jerusalem*, n. 6.

^p n. 183.

^q That Sinai in the Word signifies heaven where the Lord is, from whom is divine truth, or from whom is the law, both in a limited and a general sense, *A. C.*, n. 8399, 9753, 8793, 8805, 9420. That the law signifies, in a limited sense, the ten precepts of the Decalogue, and, in a general sense, the whole Word, n. 2606, 3382, 6752, 7462. That they are called people who are in truths, and nations who are in goods, n. 1256, 1260, 2928, 3295, 3581, 6451, 6464, 7207, 10,288. That foot, a place of feet, and footstool, when predicated of the Lord, signify divine truth in the ultimates, thus the Word in the letter, n. 9406.

truths, and that they are called holy who are in divine truths. Again, in Moses: "*Speak unto the universal assembly of the sons of Israel, and say unto them. Ye shall be holy, for I Jehovah of Israel am holy.*" (Levit. xix. 2.) The subject treated of in that chapter is concerning the statutes, the judgments, and precepts which were to be observed; and inasmuch as divine truths are thereby signified, it is therefore commanded that they should be holy. By Israel is also signified the spiritual church, or the church which is principled in divine truth, and hence it is said, "*I Jehovah of Israel am holy.*" Again, in Moses: "*Ye shall sanctify yourselves, and ye shall be holy. And ye shall keep my statutes, that ye may do them.*" (Levit. xx. 7, 8.) The subject here treated of is also concerning the statutes, judgments, and precepts which were to be observed. Again: "*If they keep my statutes and judgments, they shall be a people holy to Jehovah.*" (Deut. xxvi. 17, 18.) Again, in David: "*We shall be satisfied with the good of thy house, with the holiness of thy temple.*" (Psalm lxxv. 5.) Here they are said to be satisfied with the good of the house of Jehovah, and with the holiness of his temple, because the house of God, in the supreme sense, signifies the Lord as to divine good, and temple as to divine truth.⁷ Again, in Zechariah: "*In that day there shall be upon the bells of the horses HOLINESS UNTO JEHOVAH.*" (xiv. 20.) The establishment of a new church is there treated of, and by the bells of the horses are signified scientific truth, derived from the intellectual principle.⁸ From these considerations it is evident what was represented and signified by its being commanded, That upon the mitre, which was upon the head of Aaron, should be placed a plate of pure gold, upon which was engraved Holiness to Jehovah (Exod. xxviii. 36—38; xxxix. 30, 31); for the mitre signified wisdom which is of divine truth.⁴ It may likewise be known what is signified and represented by Aaron, his sons, their garments, the altar, the tabernacle, with everything pertaining thereto, being anointed with oil, and thus sanctified (Exod. xxix. 1—36; xxx. 22, 24; Levit. 1 to the end); for oil signified the divine good of the divine love, and sanctification the divine proceeding; for it is the divine good which sanctifies, and the divine truth is what is thence holy. That the word "*holy,*" is predicated of charity, may also appear from what was said above concerning the angels of heaven, namely, that there are some of them who receive more of divine good than of divine truth, and that there are others who receive more of divine truth than of divine good: the former constitute the celestial

⁷ See n. 3720.

⁸ That bells signify scientific truths may be seen *A. C.*, n. 9921, 9926; and that a horse signifies the intellectual principle, may be seen in the small work concerning the *White Horse*, n. 1—4.

⁴ See n. 9879, 9949, of the *A. C.*

kingdom of the Lord, and are they who are principled in love to the Lord; and inasmuch as they are in love to the Lord, they are called just; but the latter constitute the spiritual kingdom of the Lord, and are they who are principled in charity towards their neighbor, and on that account are called holy, or saints.^u

205. *He that hath the key of David.*—That hereby is signified who has power by divine truth, appears from the signification of key, as denoting the power of opening and shutting, in this case heaven and hell, for it follows, “*he that openeth and no man shutteth, and shutteth and no man openeth:*” hence by key is here understood the power of saving,^v inasmuch as to open heaven, and to shut hell, is to save; also from the representation of David, as denoting the Lord as to divine truth. The ground and reason why by David in the Word is understood the Lord, is, because by kings in the Word the Lord is represented as to divine truth, and by priests as to divine good, and especially by king David, because he had much care respecting the affairs of the church, and also wrote the Psalms.^w And moreover, that by all names of persons and places in the Word are signified spiritual things, which are things pertaining to the church and to heaven, see above.^x The reason why it is said, “*he that hath the key of David,*” is, because by David, as has been just said, is represented the Lord as to divine truth, and the Lord has all power in the heavens and on the earths from divine good by divine truth; for, in general, good has no power without truth, neither has truth any power without good, for good acts by truth. Hence it is that divine good and divine truth proceed unitedly from the Lord, and in proportion as they are thus received by the angels, in the same proportion have the angels power: this, therefore, is the reason why the key of David is mentioned.^y That by David in the Word is understood the Lord, appears manifestly from several passages where he is named in the prophets; as in Ezekiel: “*They shall be to me for a people, and I will be to them for a God, and my servant David king over them, that they may all have one shepherd. They shall dwell upon the land they and their sons, and the sons of their sons even to eternity; and David my servant shall be a prince to them*

^u That there are two loves which constitute heaven, namely, love to the Lord, and neighborly love or charity, and that the heavens are thence distinguished into two kingdoms, namely, into a celestial kingdom and a spiritual kingdom, may be seen in the work concerning *Heaven and Hell*, n. 13—19; n. 20—28.

^v As may be seen above, n. 86.

^w That by kings in the Word is signified divine truth, and by priests divine good, may be seen above, n. 31.

^x n. 19, 50, 102.

^y That all power pertains to truth from good may be seen in the work concerning *Heaven and Hell*, n. 228—233, where the power of the angels of heaven is treated of; and also n. 539, in the same work.

to eternity." (xxxvii. 23—25.) Again, in Hosca: "The sons of Israel shall return and shall seek Jehovah their God, and David their king; and with fear shall they come to Jehovah and to his good in the end of days." (iii. 5.) It is said, "they shall seek Jehovah their God, and David their king," because by Jehovah in the Word is understood the Lord as to divine good, which is the divine esse, and by David a king; the Lord as to divine truth, which is the divine existere.^z Again, in Zechariah: "Jehovah shall preserve the tents of Judah first, that the glory of the house of David, and the glory of the inhabitant of Jerusalem, may not extol itself above Judah. In that day shall Jehovah protect the inhabitant of Jerusalem, and the house of David shall be as God, as the angel of Jehovah before them. And I will pour upon the house of David, and upon the inhabitant of Jerusalem, the spirit of grace. In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem." (xii. 7—9; xiii. 1.) The coming of the Lord is here treated of, and the salvation of those who are of his spiritual kingdom. By the tents of Judah is understood the celestial kingdom; and by the house of David and the inhabitant of Jerusalem, the spiritual kingdom; the spiritual kingdom is constituted of those in heaven and on earth who are in divine truth, and the celestial kingdom of those who are in divine good.^a From these considerations it is plain what is understood by those words, namely, that those two kingdoms should act as one, nor should one exalt itself above the other.^b That by Judah is signified the Lord as to celestial love, and the celestial kingdom of the Lord may be seen above.^c And that by Jerusalem is signified the spiritual kingdom of the Lord, see in the *A. C.*^d The same is therefore signified by the house of David; wherefore it is there said, the house of David shall be as God, and as the angel of Jehovah; by God also is understood the Lord as to divine truth;^e in like manner by the angel of Jehovah.^f David and his house have also a like signification in the following passages; as in Isaiah: "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a prince and a legislator to the people." (lv. 3, 4.) These things are said concerning the Lord, who is here signified by David. Again, in David: *In the heavens thou shalt confirm*

^z That by Jehovah in the Word is understood the Lord as to divine good, may be seen in the *A. C.*, n. 732, 2586, 2807, 2822, 3921, 4283, 4402, 7010, 9167, 9315.

^a As may be seen just above.

^b Concerning these two kingdoms, see what is said in the work concerning *Heaven and Hell*, n. 20—28.

^c n. 119.

^d n. 402, 3654, 9166.

^e See n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167.

^f See above, n. 130, 200,

thy truth: I have made a covenant with my chosen; I have sworn to David my servant, even to eternity will I establish thy seed, I will build up thy throne to generation and generation; and the heavens shall praise thy wonders, O Jehovah; thy truth also in the congregation of the holy ones." (Psalm lxxxix. 3.—6.) These things also are spoken concerning the Lord, and not concerning David; for it is said, "*I have sworn to David my servant, Thy seed will I establish for ever, and build up thy throne to all generations,*" which is not applicable to David, whose seed and throne are not established to all generations, and yet Jehovah sware, and an oath from Jehovah is irrevocable confirmation from the Divine Being.^g By the seed of David, in the spiritual sense, are understood those who are principled in truths derived from good from the Lord, and, in an abstract sense, truths themselves which are from good;^h and by throne is understood the spiritual kingdom of the Lord.ⁱ The reason why David is here called a servant, as also above in Ezekiel, is, because the term servant is predicated in the Word of all persons and things that serve and minister,^k and the divine truth proceeding serves and ministers to the divine good from which it proceeds. That it is the Lord as to divine truth, or that it is divine truth proceeding from the Lord, which is understood by David, is evident; for it is said, "*In the heavens thou shalt confirm thy truth, and the heavens shall praise thy wonders, thy truth also in the congregation of the holy ones.*" That they are also called saints or holy who are in divine truths, may be seen just above. Again: "*I will not profane my covenant, and what is pronounced by my lips will I not change. Once have I sworn by my holiness that I will not lie unto David. His seed shall be for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in the clouds.*" (Psalm lxxxix. 34—37.) That these things are spoken concerning the Lord, is evident from the whole of the Psalm, for his coming is there treated of, and afterwards the rejection of Him by the Jewish nation. That the Lord is there treated of, and that He is understood by David, appears from these words in the same Psalm: "*I have found David my servant; with the oil of my holiness have I anointed him. I will set his hand also in the sea, and his right hand in the rivers. He shall call upon me, Thou art my Father, my God, and the rock of my salvation. I also will make him my first-born, high over the kings of the earth. I will set his throne as the days of the heavens.*" (verses 21, 25—29). By David, by anointed, and by king, as in other passages of the Psalms, the Lord is understood, which may be clearly seen by those who understand the Word spiritually, but obscurely by

^g See *A. C.*, n. 2842.

^h As may be seen, *A. C.*, n. 3373, 3389, 10,249, 10,445.

ⁱ n. 5313, 5315, 6397, 8621.

^k See *A. C.*, n. 3441, 7143, 8241.

those who understand it only naturally. The same is manifest from these words also in David: "*Let thy priests be clothed with justice; and let thy saints sing for joy. For thy servant David's sake turn not away the face of thine anointed. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. Upon himself shall his crown flourish.*" (Psalm cxxxii. 9, 10, 17, 18.) Here also the Lord is understood by David, and by anointed; for He is treated of in this Psalm, as is plain from what goes before, where it is said, "*He sware unto Jehovah, I will not give sleep to mine eyes, until I find out a place for Jehovah, an habitation for the mighty One of Jacob. Lo, we have heard of it at Ephratah. We will go into his habitation, we will worship at his footstool.*" (verse 2, 4—7.) In order that David might represent the Lord as to divine truth, the Lord willed to be born of the house of David, and also to be called the son of Jesse; but when the Lord put off the humanity derived from the mother, and put on that derived from the Father, which is the divine humanity, He was then no longer David's son. This is understood by the words of the Lord to the Pharisees, "*What think ye of Christ? whose Son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his Son?*" (Matt. xxii. 42, 45; Luke xx. 41—44).¹ Hence it is that He was not the son of David, in the same sense as He was not the son of Mary, whom therefore He did not call his mother, but woman, as may be seen Matt. xii. 46—49; Mark iii. 31 to the end; Luke viii. 19—21; John ii. 4; xix. 25, 26. That the like is understood by the keys given to Peter, as by the key of David, viz., that the Lord has all power, and that He has this power by his divine truth, will be seen in the article which now follows.

206. *He that openeth and no one shutteth, and shutteth and no one openeth.*—That hereby is signified the power of admitting into heaven all who are principled in faith derived from charity, and of removing from heaven all who are not, appears from the signification of "*that openeth and no one shutteth*," when predicated of the Lord, as denoting to admit into heaven, which will be treated of presently; and from the signification of "*and shutteth and no one openeth*," as denoting to remove from heaven. The reason why the former expression denotes to admit into heaven, and the latter to remove from heaven, is, because the Lord alone opens heaven to those who are admitted into it; for

¹ That the Lord glorified his human principle, that is, put off the humanity derived from the mother, and put on the humanity derived from the Father, which is the divine humanity, may be seen in the *Doctrine of the New Jerusalem*, n. 293—295, 298—310.

neither man, spirit, nor angel, can do this of himself. How this is shall be explained in a few words. When man after death is in a state in which he can be admitted into heaven, there appears to him a way which leads to the heavenly society in which he is to be; but before he comes into such a state, the way thither does not appear to him, this way being opened to him by the Lord alone; such is the introduction and intromission of every one into heaven. Such also is the case with the evil man after death; when he is in the state in which he is to go to hell, there appears to him a way leading to the infernal society in which he is to be, and until he is in that state, the way thither does not appear to him; the reason is, because ways in the spiritual world appear to everyone according to the intention of his thought, thus according to the affection of his love, wherefore when a spirit is reduced to his reigning love (for everyone is after death reduced to that love), there then appear ways to the society where his love reigns. Hence it is manifest that love itself opens; and inasmuch as all the love of good and truth is from the Lord, it follows, that the Lord alone opens a way to those who are admitted into heaven. But on the other hand, inasmuch as all love of evil and of what is false is from the man or spirit alone, it follows that the spirit himself opens his own way to hell.^m As to what concerns the hells, they are all shut, and cannot in anywise be opened, unless from the permission of the Lord; they are shut because of the evils and falsities which thence continually endeavor to break out, and to offer injury to those who are principled in goods and truths from the Lord.ⁿ From these considerations it now appears how the case is, and hence how it is to be understood that, having the key of David, the Lord "*openeth and no one shutteth and shutteth and no one openeth.*" The reason why heaven is opened to those who are in the faith of charity, and shut to those who are not, is, because the former is here treated of,^o and because they who are in faith derived from charity, are in divine truth from the Lord, and to divine truth from the Lord belongs all power, as was shewn in some of the preceding articles. A similar idea is conveyed by the words of the Lord addressed to Peter in Matthew, "*I say also unto thee, that thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt*

^m These things will better appear from the article in the work concerning *Heaven and Hell*, n. 545—550, where it is shewn that the Lord casts no one into hell, but that it is the spirit himself who casts himself thither. That ways in the spiritual world appear to every one according to the intention of his thought, thus according to the affection which is of his love, may be seen in the same work, n. 479, 590.

ⁿ Concerning which circumstance see also what is said in the work concerning *Heaven and Hell*, n. 584—592.

^o See above, n. 203.

bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (xvi. 18, 19.) By Peter here, in like manner as by David, is signified, in the supreme sense, the divine truth proceeding from the divine good of the Lord, and, in the internal sense, all truth from good derived from the Lord; the same is also signified by rock in the Word, which is mentioned in connexion with Peter, and from which Peter has his name. The twelve disciples of the Lord represented all the goods and truths of the church in the aggregate; Peter represented truth or faith; James, charity; and John, the works of charity. In the above passage, however, Peter represented faith derived from charity, or truth derived from good which is from the Lord, because he then acknowledged the Lord from the heart, saying, "*Thou art the Christ, the Son of the living God. And Jesus answered and said, Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father, who is in heaven. And I say also unto thee, That thou art Peter,*" &c., verses 16—18, and the following.^p The same is also understood by the words of the Lord to the rest of his disciples, in Matthew, where Jesus says to them, "*Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.*" (xviii. 18.) These things are said to the disciples because they represented all the truths and goods which are from the Lord in the aggregate.^q The like is understood of them where it is said, that they should sit upon twelve thrones, judging the twelve tribes of Israel (Matt. xix. 28; Luke xxii. 30).^r The same is also signified by Eliakim, who was to succeed Shebna over the house of the king, in Isaiah: "*I will give dominion into his hands, that he may be for a father to the inhabitant of Jerusalem, and to the house of Judah; and I will give the key of the house of David upon his shoulder, that he may open and none shut, and that he may shut and none open.*" (xxii. 21, 22.) By the house of the king over which he was to be, is signified the church which is in truth grounded in good from the Lord: by opening and shutting, and by binding and loosing, is understood in general to save.^s

207. *I know thy works.*—That hereby is signified the life of charity, appears from the signification of works, as denoting those things which are of man's love, and thus of his life.^t Here, therefore, they denote the things which are of charity,

^p This may be seen illustrated in the small work concerning the *Last Judgment*, n. 57.

^q That those things were represented by the twelve disciples, as also by the twelve tribes of Israel, may be seen in the *Arcana Cælestia*, n. 2129, 3354, 3488, 3858, 6397,

^r See *A. C. n.*, 2129, 6397.

^s See above, n. 86.

^t Concerning which see above, n. 98, 116, 185.

inasmuch as such things are treated of in what is written to this church.

208. *Behold I have set before thee an open door, and no one is able to shut it.*—That hereby is signified that they will be admitted into heaven, and that it will be denied to no one who is of such a nature and quality, appears from the signification of setting before them an open door, as denoting to admit them into heaven, of which we shall treat in what follows. And from the signification of “no one is able to shut it,” as denoting that entrance will not be denied, for when a door is shut, entrance is denied, and when it is not shut, it is not denied. The reason why it is open to those who are principled in charity, is because such are treated of in what is written to this church.” Hence it is evident, that by the words, “I have set before thee an open door, and no one is able to shut it,” is signified, that all such will be admitted into heaven, and that it will be denied to none of them. That to set before them an open door signifies to admit them into heaven, appears indeed from common discourse, but nevertheless it is from correspondence; for a house and all things pertaining to a house correspond to the interiors of man’s mind, and from that correspondence they also signify such things in the Word. That this is the case may appear from representatives and appearances in heaven, where there are palaces, houses, rooms, bed-chambers, vestibules, courts, and within them various things for uses. These things the angels have from correspondence; whence it is that the wiser angels have palaces more magnificent than those enjoyed by them who are less wise.” And inasmuch as palaces, houses, and all things pertaining to a house correspond, it is also evident that outer doors [*januæ*], inner doors [*ostia*], and gates correspond also, and that they correspond to entrance and admission; also when a door [*janua*] appears open, it is a sign that there is permission to enter in, and when it is shut, that there is not. Moreover when novitiate spirits are introduced into a heavenly society, a way is opened to them by the Lord which leads to it; and when they come thither there appears a gate with a door [*ostium*] at the side, where there are keepers who admit them, and afterwards there are others who receive and introduce them. From these considerations, it is evident what doors [*januæ*], doors [*ostia*], and gates signify in the Word, namely, introduction into heaven; and inasmuch as the church is the Lord’s heaven on earth, they also signify introduction into the church; and inasmuch as heaven or the church is in man, they therefore also signify his approach and entrance, concerning which something shall be said presently. And further, as all things which signify

^u See above, n. 203.

^v But concerning these things, see the work concerning *Heaven and Hell*, n. 183—190, where the habitations of the angels of heaven are treated of.

heaven and the church also signify the things which pertain to heaven and the church, and here the things which introduce, which are truths derived from good, which are from the Lord; and inasmuch as those things are from the Lord, and hence are his, yea, and since he himself is in them, therefore by a door [*janua*], a door [*ostium*], and a gate to heaven and the church, in the supreme sense, is understood the Lord. Hence it is evident what these words of the Lord signify in John: "*Verily I say unto you, he that entereth not by the door [janua] into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep; to him the porter openeth. I am the door [ostium] of the sheep, by me if any man enter in, he shall be saved, and shall go in and out and find pasture.*" (x. 1, 2, 3, 7, 9.) That to enter in by the door [*ostium*] here denotes to enter in by the Lord, is evident, for it is said, "*I am the door of the sheep.*" To enter in by the Lord, is to approach him, to acknowledge him, to believe in him, and to love him, as he himself teaches in many passages. Thus man is admitted into heaven, and in no otherwise; wherefore the Lord says, "*By me if any man enter in, he shall be saved;*" and also that "*he who climbeth up some other way, the same is a thief and a robber.*" He therefore who approaches the Lord, acknowledges him and believes in him, is said to open the door [*ostium*] to the Lord, that he may enter in; as in the Revelation: "*Behold I stand at the door [ostium] and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*" (iii. 20.)

How these things are to be understood, will be explained in the following pages, when we come to treat of the chapter in which they are mentioned. Here we shall only say something concerning the doors [*ostia*] or gates, as having respect to man, because it is said, I stand at the door and knock. There are two ways which lead to the rational principle of man, one from heaven, and the other from the world; by the way from heaven is introduced good, by the way from the world is introduced truth; in proportion as the way from heaven is opened to man, in the same proportion he is affected with truth, and becomes rational, that is, in the same proportion he sees truth by the light of truth; but if the way from heaven be shut, man does not become rational, because he does not see truth, and yet by truth, from the light of truth, the rational principle is constituted. Man may indeed reason concerning truth, and from this reasoning or from memory he may speak concerning it; but to see whether it be truth or not, he cannot. To think well concerning the Lord, and our neighbour, opens the way from heaven; but to think otherwise shuts that way. Inasmuch as there are two ways which lead into man, there are also two doors [*januæ*] or gates by which influx enters: by the door or gate which is open

from heaven, enters the spiritual affection of truth from the Lord, inasmuch as good enters by that door, as has been said above, and all spiritual affection of truth is from good; but by the door or gate which is open from the world, enters all knowledge from the world, and from preaching thence derived, inasmuch as thereby truth enters, as was also said above, for knowledges from the Word and from preaching thence derived are truths. The spiritual affection of truth adjoined to those knowledges constitutes the rational principle of man, and enlightens it according to the quality of the truth conjoined with good, and according to the quality of the conjunction. These few observations may be sufficient for the present concerning the gates or doors pertaining to man. Inasmuch as doors [*januæ*], doors [*ostia*], and gates signify admission into heaven and into the church, therefore they also signify truths derived from good which are from the Lord, because by them this admission is effected, as appears from the following passages. Thus in Isaiah: "*Open ye the gates, that the righteous nation keeping faithfulnesses may enter in.*" (xxvi. 2.) According to the sense of the letter it is here understood that they who are just and faithful should be admitted into those cities, but according to the internal sense, that such should be admitted into the church: for gates signify admission; a righteous nation signifies those who are in good; keeping faithfulnesses signifies those who are thence in truths. Again: "*Thy gates shall be open continually; they shall not be shut day nor night; to bring unto thee the host of the nations, and their kings shall be brought down. For the nation and kingdom that would not serve thee shall perish. Thou shalt call thy walls Salvation, and thy gates Praise.*" (lx. 11, 12, 18.) The subject here treated of is concerning the Lord and the church which he was about to establish; and by the above particulars is described the perpetual admission into it of those who are in good and thence in truths. By the gates being open continually, and not shut day nor night, is signified perpetual admission; by the host of the nations are signified those who are in good, and by kings those who are in truths; and that all should serve the Lord is understood by its being said, that "*the nation and kingdom that would not serve thee shall perish.*"^w Again: "*Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; that I may loose the loins of kings, to open before him the doors [*januæ*] that the gates may not be shut; I will give him the treasures of darkness, and hidden riches of secret places.*" (xlv. 1, 3.) Here likewise the Lord is treated of, and also the church to be established by him. By opening the

^w That nation or nations signify those who are in good, may be seen above, n. 275, and that kings signify those who are in truths, n. 31.

doors [*januæ*], and by the gates not being shut, is signified perpetual admission; by nations and kings are signified those who are in goods and truths, and, in the abstract, goods and truths, as was said above; by "*treasures of darkness and hidden riches of secret places*," is signified interior intelligence and wisdom from heaven, for the things which enter by the gate which is open from heaven, and of which we have spoken above, come in secretly and influence all things which are with man, whence arises the spiritual affection of truth, whereby things before unknown are revealed. Again, in Jeremiah: "*If ye bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding upon the chariot and on horses, and the city shall be inhabited to eternity.*" (xvii. 24, 25.) Any one may see what is meant by these things in the literal sense; nevertheless it may be known that something more holy is contained in them, because they form part of the Word, and everything which is in the Word contains such things as pertain to heaven and the church, and these alone are holy; thus what is holy in this passage can only be known from the internal sense. By the Sabbath day in that sense is to be understood the conjunction of the divine human principle of the Lord with heaven and the church; by the city mentioned in this passage is meant Jerusalem, that is, the church; by bringing in no burden through the gates of the city is meant, that they should not admit that which is from the proprium of man, but that which is from the Lord. By kings and princes entering into the gates of the city are understood divine truths, which should then be revealed to them; by their sitting upon the throne of David is understood that these truths are from the Lord. By riding upon the chariot and on horses is understood that thence they would be in the doctrine of truth and in intelligence; and by dwelling there to eternity is understood life and eternal salvation.^x Again, in the Revelation, it is said of the New Jerusalem, that it "*had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And the twelve gates were twelve pearls. And the gates of it shall not be*

^x That by sabbath is signified the conjunction of the divine human principle of the Lord with heaven and the church, may be seen, *A. C.*, n. 8494, 8495, 8510, 10,356, 10,360, 10,367, 10,370, 10,374, 10,668, 10,730. That by Jerusalem is signified the church, see n. 402, 3654, 9166. That by burden or work on the sabbath day is signified not to be led by the Lord but by the proprium, n. 7892, 8495, 10,360, 10,362, 10,365. That by kings and princes are signified they who are in divine truths, and in the abstract, divine truths, see above, n. 29, 31. That by chariot is signified the doctrine of truth, and by horses the intellectual principle, see the small work concerning the *White Horse*, n. 1—5.

shut at all by day.” (xxi. 12, 21, 25.)^y Again, in Jeremiah : “*Out of the north an evil shall break forth, they shall come and every one set his throne at the door [ostium] of the gates of Jerusalem, and at all its walls round about, because they have forsaken me.*” (i. 14, 15, 16.) The subject here treated of is † concerning the destruction of the church : the north signifies that which is false, in this case the falsity from which evil is derived ; to come and set every one his throne at the door of the gates of Jerusalem, is to destroy the introductory truths of the church by falsities ; and at all the walls round about, denotes all truths which are for a defence. Again, in Isaiah : “*Howl, O gate ; cry, O city ; thou whole Philisthæa art dissolved ; for because from the north cometh smoke.*” (xiv. 31.) Again : “*Thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array even to the gate. And he hath made bare the covering of Judah.*” (xxii. 7, 8.) In these passages also the destruction of the church is treated of ; and by the gates mentioned are there signified introductory truths, which are destroyed ; those truths are called the covering of Judah, because by Judah is signified celestial love, as may be seen above,^z and those truths cover and protect that love. Again : “*The remnant in the city is wasteness, and the gate is smitten even to devastation.*” (xxiv. 12.) Again, in Jeremiah : “*Judah mourneth, and the gates thereof languish.*” (xiv. 2.) And again, in the book of Judges : “*The villages ceased in Israel : he hath chosen new gods ; likewise to assault the gates.*” (v. 7, 8.) Again, in the prophet Ezckiel : “*Tyrus hath said over Jerusalem, Aha, she is broken, the doors [januæ] of the people, she is brought over to me.*” (xxvi. 2.) Here also the subject treated of is concerning the destruction of the church : by Tyrus are signified the knowledges of truth and good, which are introductory truths ; and by Jerusalem is signified the church as to the doctrine of truth ; hence it is evident why Jerusalem is here called the doors [januæ] of the people ; also what is signified by Tyrus saying, “*Aha, she is broken, the doors of the people ; she is brought over to me, I shall be filled.*” Since, as was said above, by doors [januæ] and by gates is signified admission, and specifically introductory truths are signified, which are truths from good derived from the Lord, it

^y That gates signify divine truths introducing into the New Church, thus those who are in truths derived from good from the Lord, may appear from the explication of these words in the small work concerning the *New Jerusalem*, n. 1, which is also evident from this consideration, that it is said there were twelve gates, twelve angels upon the gates, and the names of the twelve tribes written thereon, and that the twelve gates were twelve pearls ; for by twelve are signified all, and they are predicated of truths from good, see n. 577, 2089, 2129, 2130, 3272, 3858, 3913, in like manner by angels, see above, n. 130, 200 ; in like manner by the twelve tribes of Israel, n. 3858, 3956, 4060, 6335 ; and likewise by pearls.

^z n. 119.

is evident what is signified by them in the following places ; thus in David : “ *Lift up your heads, O ye gates ; and be ye lift up, ye doors [ostia], of the world, that the King of glory may come in.* ” (Psalm xxiv. 7, 9.) Again : “ *Enumerate the praises of Jehovah in the gates of the daughter of Zion.* ” (Ps. ix. 14.) Again : “ *Jehovah loveth the gates of Zion, more than all the dwellings of Jacob.* ” (Ps. lxxxvii. 2.) By Zion and by the daughter of Zion is understood the celestial church. Again, in Isaiah : “ *Thy Redeemer, the holy One of Israel ; the God of the whole earth he is called. I will make thy windows of agates, and thy gates of carbuncles.* ” (liv. 5, 12.) Again, in Matthew, we read that “ *The five wise virgins entered into the marriage, and the door [ostium] was shut, and the five foolish virgins came and knocked, but the door was not opened to them.* ” (xxv. 10, 11, 12.) Again, in Luke : “ *Strive to enter in at the straight gate [portam] ; for many will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door [januam], and ye begin to stand without, and to knock at the door [januam], saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know you not whence you are.* ” (xiii. 24, 25.) In these two passages the state of man after death is treated of, whence it appears that they who are principled in faith alone, and not in love, cannot be admitted into heaven, even although they should then desire it, and this in consequence of the nature of their faith. And this is what is signified by the door being shut, and their being refused admission when they knocked. Because gates signify introductory truths, therefore it was ordained among the statutes, that the elders should sit at the gates and judge (Deut. xxi. 19 ; xxii. 15—21 ; Amos v. 12, 15 ; Zechar. viii. 16.) It was also there commanded, that “ *They should write the precepts upon the posts and gates.* ” (Deut. vi. 8, 9.) And it was likewise among the statutes, that the ears of the servant who was not willing to go out free in the seventh year, should be bored through at the door [januam] (Exod. xxi. 6 ; Deut. xv. 17.) By servants of the sons of Israel were signified those who were principled in truths, and not in good ; and by freemen, those who were in good and thence in truths. By the ear being bored through at the door, was signified perpetual obedience and servitude, inasmuch as they were not desirous to be introduced into good by truths ; for they who are in truth, and not in good, are perpetually in a servile state, not being in the spiritual affection of truth ; for it is the affection of love that makes man free.^a Moreover introductory truths as to their quality are described by the covering of the door of the tent, and by the covering of the door of the tabernacle (Exod. xxvi.

^a As may be seen in the *Doctrine of the New Jerusalem*, n. 141—149.

13, 36, 37; xxxviii. 18); also by the measures in numbers of the doors and gates of the house of God and of the temple in Ezekiel, (xl. 6, 8—11, 13, 14, 15, 19, 20, 24, 27, 28, 32, 35, 36; xli. 1, 2, 3, 11, 17—20, 23, 24, 25; xlvi. 1, 2, 3, 8, 12, 19; xlii. 2, 12, 15; xliii. 1—4; xlv. 1, 2, 3, 17; xlvii. 1, 2; xlviii. 31—34.) He who knows what the particular numbers here mentioned signify, may know many arcana concerning those truths. Mention is likewise made of the gates of the house of Jehovah towards the north and towards the east in the same prophet (viii. 3, 5; x. 19.)

209. *For thou hast a little strength, and hast kept my word, and hast not denied my name.*—That hereby is signified, that they have power from the Lord against evils and falsities, in proportion as they make truths from the Word to constitute their life, and acknowledge the divinity of the Lord in his humanity, appears from the signification of "*thou hast a little strength*," as denoting power from the Lord against evils and falsities. And inasmuch as the subject treated of is concerning those who are in faith grounded in charity, it is said that they have a little strength, concerning which we shall speak presently. And from the signification of "*and hast kept my Word*," as denoting the application of truths from the Word to life; for to keep truths or precepts not only signifies to know and perceive them, but also to will and do them; and they who thus will and act make the truths which they know and perceive from the Word constituents of their life.^b And from the signification of "*and hast not denied my name*," as denoting to acknowledge the divinity of the Lord in his humanity, concerning which see above.^c It is to be noted, that there are two principal things which constitute the church, namely, to acknowledge the divinity of the Lord in his humanity, and to apply truths from the Word to life; nor can any person be in the one unless he is at the same time in the other; for all truths which become constituent of the life are from the Lord, and this with those who acknowledge his divinity in his humanity; for the Lord flows into all as well in the heavens as on the earth from his divine human principle, and not from the divine separately from the human, nor from the human separately from the divine: wherefore they who in their thought separate the divine principle of the Lord from his human, and look to the divine principle of the Father, not as in the human, but as near it, or above it, thus separated from it, do not receive any influx from the Lord, nor consequently from heaven, for all who are in the heavens acknowledge the divine human principle of the Lord.^d From these considerations it is evident that all truths which become

^b See also n. 15.

^c n. 135.

^d Concerning which circumstance, see also the work concerning *Heaven and Hell*, n. 2—12, 59—72, 78—86, and 212.

constituent of man's life are from the Lord with those who acknowledge the divine principle in his human, that is, who acknowledge the divine humanity. Truths become constituent of man's life, when he loves them, thus when he wills them and does them, for he who loves also wills and acts: in a word, truths become constituent of the life, when man, from affection, lives according to them. The reason why those truths are from the Lord, is, because the Lord flows into the love pertaining to man, and thereby into the truths, and thus makes them constituent of his life. Something shall now be said concerning the power which man derives from the Lord against evils and falsities. All the power which angels, and also which men, have, is derived from the Lord; and in proportion as they receive the Lord, in the same proportion they have power. He who believes that power against those things is from his proprium is much deceived; for they are evil spirits, who are † conjoined with hell, that induce evils and thence falsities in man. Those spirits are likewise many in number, and every one of them is conjoined with many hells, in each of which also there are many other spirits, so that no one can avert them from man but the Lord alone, for the Lord alone has power over the hells, and man has no power at all from himself or from his proprium; in proportion, therefore, as man is conjoined to the Lord by love, in the same proportion he has power. There are two loves which reign in the heavens, and which constitute the heavens, namely, love to the Lord, and love towards our neighbour: the former is called celestial love, and the latter is called spiritual love. They who are in celestial love have much power or strength, but they who are in spiritual love have only a little power. And inasmuch as, in what is written to the angel of this church, they are treated of who are principled in neighbourly love or in charity, and are thence in faith, which love is spiritual love, it is therefore said, "*Thou hast a little strength.*" But it is to be noted, that all the power which angels and men have from the Lord is from the good of love; and inasmuch as the good of love does not act from itself, but by truths, therefore all power is from the good of love by truths, and with those who are spiritual from the good of charity by the truths of faith; for good clothes itself with a quality by truths, good without truths having no quality, and where there is no quality there is neither force nor power. Hence it is evident, that all power pertains to good by truths, or to charity by faith, and none to charity without faith, nor any to faith without charity. This is what is meant by the keys given to Peter, for by Peter is meant, in the spiritual sense, truth derived from good which is from the Lord, thus faith derived from charity; and by the keys given to him is signified power over evils and falsities. These things were said to Peter when he acknowledged the divinity of the Lord in his humanity,

by which is also understood, that power is given to all who acknowledge the same, and who are from him in the good of charity, and thence in the truths of faith. This is evident from the passage itself as recorded in Matthew, where we are informed that Jesus said to his disciples, “*But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answering said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven*” (xvi. 15—19).^e

210. *Behold, I will make them of the synagogue of Satan.*—That hereby are signified those who are in the doctrine of faith alone, and not in charity, appears from the signification of being of the synagogue of Satan, as denoting those who are immersed in false doctrines.^f Here, therefore, by “*of the synagogue of Satan*” are understood those who are in the doctrine of faith alone, but not in charity, inasmuch as, in what is written to the angel of this church, they are treated of who are principled in faith derived from charity. The reason why they are said to be of the synagogue of Satan, is, because they are not in faith, although they think they are; and because they reject charity, as being no medium of salvation, notwithstanding that the Lord flows by charity into faith, and not into faith separate from charity. And because faith separate from charity is only science, in which there is no life from the Divine Being, hence it is that they who are in the doctrine of faith alone, and not in charity, are in no illumination; wherefore also they are in the doctrine of numerous falsities, which state is specifically signified by the synagogue of Satan.^g That such as are principled in faith alone are in the doctrine of numerous falsities, will be seen in the following article.

211. *Who say they are Jews, and are not, but do lie.*—That hereby is signified who believe themselves to be in truths, when nevertheless they are in falsities, appears from the signification of Judah, which, in the supreme sense, denotes the Lord as to celestial love, in the internal sense, the celestial kingdom of the

^e But concerning Peter and the keys given to him, see what was said above, n. 9; also what is shewn in the small work concerning the *Last Judgment*, n. 57; and in the *Doctrine of the New Jerusalem*, n. 122; and that all power is from truth derived from good, which is from the Lord, in the work concerning *Heaven and Hell*, n. 228—233, 539; and in the *Arcana Cœlestia*, n. 3091, 3387, 3563, 4592, 4933, 6344, 6413, 7518, 7673, 8281, 8304, 9133, 9327, 9410, 10,019, 10,182.

^f Concerning which see above, n. 120.

^g That there is no faith where there is no charity, may be seen in the small work concerning the *Last Judgment*, n. 33—39; and what faith and what charity are, in the *Doctrine of the New Jerusalem*, n. 84—107, and n. 108—122.

Lord and the Word, and, in the external sense, the doctrine from the Word, which is of the celestial church.^h Hence it is, that by their saying they are Jews is signified that they believe themselves to be in genuine doctrine, thus in essential truths. Also from the signification of "*do lie*," as denoting to be in falsities, for by a lie in the Word is signified false doctrine.ⁱ They who are in faith alone, and not in charity, do not know that they are in falsities, because they believe that they are in truths, when notwithstanding, from the false principle, which is, that faith alone saves, falsities flow in a continual series, for the principle assumed draws all things to its own side, inasmuch as they are necessarily connected with it; whence it is that they who adopt this principle are in so great ignorance with respect to the things of heaven and the church. That they are in such ignorance is evident from these circumstances, that they do not know what celestial love is, which is love to the Lord; what spiritual love is, which is charity to the neighbour; what is meant by neighbour, what by good, what by the conjunction of good and truth, what spiritual life is, and what spiritual affection, what conscience is, what free-will is, what regeneration is, what spiritual temptation, what baptism and the holy supper are, and why they are commanded; what the spiritual sense of the Word is, what the nature of heaven and hell, and that both the one and the other are from the human race; besides many other things of which they are ignorant. From such ignorance it is that falsities flow when they think concerning these things, inasmuch as they think from no illumination; for, as was said above, they can neither think interiorly, nor have they any internal sight respecting any thing spiritual.^k

^h Concerning which see above, n. 119.

ⁱ Concerning which see *A. C.*, n. 8908, 9248.

^k See, moreover, what is said and shewn concerning this circumstance in the *Arcana Cœlestia*, viz., that faith separate from charity is no faith, n. 654, 724, 1162, 1176, 2049, 2116, 2340, 2349, 3849, 3868, 6348, 7039, 7842, 9782; that such faith perishes in another life, n. 2228, 5820: when faith alone is established as a principle, that truths are contaminated by a false principle, n. 2433: that such persons will not suffer themselves to be persuaded, because it is against their principle, n. 2385: that doctrines of faith alone destroy charity, n. 6353, 8094: that they who are in faith separate from charity, are inwardly in the falsities of their own evil, although they are ignorant of this, n. 7790, 7950: that therefore good cannot be conjoined to them, n. 8981, 8983: that faith separate from love and charity, is as the light of winter, in which all things of the earth become torpid, and there is no production of corn, of fruits, and flowers; but that faith from love or charity is as the light of spring and summer, in which all things flourish and are productive, n. 2231, 3146, 3412, 3413: that the light of winter, which is that of faith separate from charity, is turned into dense darkness, when the light flows in out of heaven; and that they who are then in such faith become blind and stupid, n. 3412, 3413; that they who separate faith from charity in doctrine and life are in darkness, thus in ignorance of truth and in falsities, n. 9186: that they cast themselves into them, and thence into evils, n. 3325, 8094: the errors and falsities into which they cast themselves, n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224: that the Word is closed to them, n. 3773, 4783, 8780: that they do not see and attend to the things which the Lord so often

212. *Behold, I will make them to come, and worship before thy feet.*—That hereby is signified their state after death, that they will be excluded from heaven and not admitted therein, is evident from the series of the things which precede and follow. The subject treated of in this verse is concerning those who say that they are in truths, when nevertheless they are in falsities, because not in charity; concerning such it is said in the Word, that they will come to the door and knock, but will not be admitted. To come to the door and knock, is “*to worship before the feet.*” It is said, “*thy feet,*” because heaven in its whole extent resembles one man; the supreme or third heaven has reference to the head, the middle or second heaven to the body, and the ultimate or first heaven to the feet; wherefore, to stand at the feet and worship, is to be out of heaven, and to desire to be admitted, but in vain.¹ From these considerations it is evident, why it is said of those who are out of heaven that they stand at the feet. The reason why they cannot be admitted, is, because the universal heaven is formed according to the affections of good and truth, and is distinguished into societies according to the varieties of those affections; they therefore who are not in charity, are not in any affection in which heaven is, for charity or neighbourly love is the affection of heaven; wherefore they who are not in such affection, can have no place in heaven, but are out of it, and such of them as have been in evils, and thence in false persuasions, are conjoined, according to their loves or affections, with those who are in the hells, and thither they are cast down. That such a lot remains for those who are in faith alone, and not in charity, is predicted by the Lord in many passages. Thus in Matthew: “*Every tree which bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied by thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man,*

spoke, concerning love and charity, and concerning fruits, and good works, n. 1017, 3416: that they do not know what good is, nor consequently what celestial love is, nor what charity is, n. 2507, 3603, 4126, 9995: that the simple in heart, who still are wise, nevertheless know what the good of life is, and consequently what charity is, and not what faith is separate from charity, n. 4741, 4754.

¹ That the heavens in the above sense have reference to one man, may be seen in the work concerning *Heaven and Hell*, n. 59—67: that there are three heavens, n. 29—40; and that the supreme heaven forms the head, the middle the body, and the ultimate the feet, n. 65.

who built his house upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, who built his house upon the sand" (vii. 19—27).

In this passage are described those who are in faith derived from charity, and those who are in faith but not in charity; they who are in faith derived from charity, by the tree bearing good fruit, and by the house which was built upon a rock. Fruits in the Word also signify the works of charity, and a rock faith from charity. But they who are in faith separate from charity are understood by the tree not bearing good fruit, and by the house built upon the sand. Evil fruits also in the Word signify evil works, and sand faith separate from charity. It is said therefore concerning these, that they will say, "*Lord, Lord, open to us,*" but that they will receive for answer, "*I never knew you: depart from me, ye that work iniquity.*" Likewise in Luke: "*Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity"* (xiii. 24—27). In this passage also they are treated of who are in faith and not in charity, concerning whom it is said, that they should stand without and knock at the door, but that they should not be admitted. To eat and to drink in the presence of the Lord, and to be taught by him in the streets, signifies, to hear the Word and preachings from the Word, and to know the things which are of faith; but inasmuch as such persons are not in charity, it is said to them, "*I know you not whence ye are, depart from me;*" for all are known by the Lord from love, and not from faith separate from love. Similar things are understood by the five foolish virgins, who had not oil in their lamps, concerning whom it is also said, that they came, saying, "*Lord, Lord, open to us;*" but he answered, "*Verily I say unto you, I know you not"* (Matthew xxi. 1—12). By virgins in the Word are signified those who are of the church; by lamps the things that belong to faith; and by oil is signified the good of love. Hence by the five foolish virgins, who had no oil in their lamps, are signified they who are in faith and not in love. The like is also signified by the goats on the left hand, to whom it is said by the Lord, that he hungered and thirsted, and they gave him not to eat and to drink; that he was a stranger, and they took him not in; that he was naked, and they clothed him not; that he was sick and in prison, and they visited him not

(Matt. xxv. 41, 42, 43). By the sheep at the right hand are there signified they who are in charity; by the goats, they who are in faith and not in charity.^m

213. *And to know that I have loved thee.*—That hereby is signified knowledge thence derived, that the Lord is present in charity, and not in faith without charity, appears from the signification of knowing, as here denoting such knowledge; and from the signification of, "*I have loved thee,*" when predicated of the Lord, as denoting that he is present. The reason why it denotes his being present in charity, and not in faith without charity, is, because the subject here treated of is concerning those who are in faith originating in charity.ⁿ The Lord is present in the affection, or in the love pertaining to man, thus in the life of his spirit, for love or affection constitutes the life of his spirit; consequently the Lord is present in charity, for charity is man's essential affection or spiritual love. And inasmuch as the Lord is present in charity with man, it is evident that he is not present in faith without charity; nor is faith without charity spiritual, wherefore neither is it inwardly in the man so as to constitute his life, but out of him in the memory, and in some natural thought thence derived. The reason why to love, when predicated of the Lord, denotes his presence, is, because love causes conjunction and thence presence, and to him who loves, the Lord enters in, and teaches and leads, and also gives him to love him, that is, to do his commandments and precepts; for this is to love the Lord. That the Lord is present with him whom he loves, and that he loves him who keeps his commandments and precepts, he himself teaches in John: "*He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and we will come unto him, and make our abode with him*" (xiv. 21, 23.)

214. *Because thou hast kept the word of my patience.*—That hereby is signified that they have lived according to the precepts of the Lord, appears from the signification of keeping the Word of the Lord, as denoting to live according to his precepts, for the Word is precept, and to keep it is to live. It is said "*the Word of my patience,*" or tolerance, by reason of permanence therein, without being wearied; patience is occasionally mentioned in the Revelation, and when it is spoken of, it signifies what is applied to life.^o

215. *I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.*—That hereby is signified the time of the last judgment,

^m That such are signified by goats, may be seen. *A. C.*, n. 4769; and that they who are in charity are signified by sheep, n. 4169, 4899.

ⁿ As may be seen above, n. 203.

^o As may be seen also above, n. 98.

when they are to be visited who are in the former heaven, that then they will be saved, appears from the signification of "*the hour of temptation which shall come upon all the world,*" as denoting the time of the last judgment; and from the signification of trying them that dwell upon the earth, as denoting visitation upon those who are in the former heaven, when they who are in faith derived from charity, and who are here treated of, will be saved, which is understood by its being said, "*I also will keep thee.*" That these things are spoken concerning the last judgment, is evident, for it is styled "*the hour of temptation which shall come upon all the world,*" when they shall be tried that dwell upon the earth. But inasmuch as the last judgment, also the former heaven, and its abolition, and the new heaven and its formation, are treated of in the small work concerning the *Last Judgment*, and further mention is made of the same in the following pages, we shall for the present defer explaining these words more fully.

216. *Behold I come quickly.*—That hereby is signified, that this is certain, appears from the signification of quickly, as denoting what is certain and full.^p The reason why quickly signifies certain and full, is, because time, and all things pertaining to time in the Word, signify states, and hence quickly and speedily signify a state of affection, and thence of thought which is present, consequently certain and full.^q

217. *Hold fast that thou hast.*—That hereby is signified permanence in a state of faith derived from charity even unto the end, appears from what was said above,^r where similar words are explained.

218. *That no one take thy crown.*—That hereby is signified, lest intelligence should perish, appears from the signification of a crown, as denoting wisdom,^s in this case, as denoting intelligence, inasmuch as they who are in spiritual love or in charity, and thence in faith, are in intelligence; but they who are in celestial love, or in love to the Lord, and thence in the perception of truth, are in wisdom. The reason why by these words, "*that no one take thy crown,*" is signified lest intelligence should perish, is, because evils and falsities thence derived take away man's intelligence; for intelligence is from truth, and this is taken away from man by evil spirits when he is in evils, inasmuch as he is then associated with them, and what is thus taken away perishes.

219. *Him that overcometh, will I make a pillar in the temple*

^p Concerning which see above, n. 7.

^q That time, and all things pertaining to time, correspond to states, and hence signify them, may be seen in the work concerning *Heaven and Hell*, n. 162—169; and that quickly signifies what is excited from affection, thus what is present and certain, may be seen in the *Arcana Cælestia*, n. 7695, 7866.

^r n. 173.

^s Concerning which see above, n. 126.

of my God.—That hereby is signified, that they who persevere shall be in divine truth in heaven, appears from the signification of overreoming, as denoting to persevere in the genuine affection of truth;^t in this case, in faith derived from charity, inasmuch as that faith is treated of in what is written to the angel of this church;^u and from the signification of pillar, as denoting divine truth sustaining; also from the signification of the temple of my God, as denoting, in the supreme sense, the divine human principle of the Lord, and, in the respective sense, the spiritual kingdom of the Lord, thus the heaven which constitutes that kingdom, which will be treated of in what follows. The reason why a pillar in the temple denotes divine truth sustaining, is, because the temple signifies heaven, and heaven is heaven from divine truth, which proceeds from the Lord; for by heaven are understood all the angels, because the angels constitute heaven, whence it is called heaven: and they are angels in as far as they receive divine truth which proceeds from the Lord; hence angels in the Word also signify divine truth.^v Now inasmuch as heaven is divine truth, and since temple signifies heaven, it follows that all things of the temple signify such things as belong to divine truth, and that the pillars therein signify divine truth sustaining. Divine truths sustaining are in general truths of an inferior degree, inasmuch as these sustain those of a superior degree; for there are divine truths inferior and superior, as there are heavens inferior and superior; thus there are degrees of the same.^w The heavens which exist in an inferior degree sustains those of a superior degree; here, therefore, by the Lord's making him that overcometh a pillar in the temple, is signified that they will be in the inferior heaven. They who are in the faith of charity also are in the inferior heaven, which is called the spiritual heaven; but they who are in love to the Lord are in the superior heaven, which is called the celestial heaven, and this is sustained by the inferior or spiritual heaven.^x Pillars are mentioned in various parts of the Word, and thereby are signified truths of an inferior degree, because they sustain those of a superior degree. That the former truths are signified in the Word by pillars, is evident from the following passages; thus in Jeremiah: "*Behold, I have given thee this day for a defenced city, and for a pillar of fire, and for walls of brass against the whole land, against the kings of Judah, against*

^t Concerning which see above, n. 128. ^u As may be seen above, n. 203.

^v As may be seen above, n. 130, 200.

^w See in the work concerning *Heaven and Hell*, n. 38, 208 209, 211.

^x How these things are, may be more clearly seen, as they are shewn in three articles, in the work concerning *Heaven and Hell*, namely, in the article where it is shewn that the divine principle of the Lord in heaven is love to Him and charity towards our neighbor, n. 13—19; in another, where it is shewn that heaven is distinguished into two kingdoms, the celestial and the spiritual, n. 20—28; and in a third, where it is shewn that there are three heavens. 29—40.

the princes, and against the priests thereof, and against the people of the land, that they may fight against thee, and not prevail." (i. 18, 19.) These things were said to the prophet, because by the prophets collectively are signified the doctrines of divine truth; and because the subject here treated of is concerning the church, in which divine truths are falsified, it is therefore said, "*Behold, I have given thee this day for a defenced city, and a pillar of iron and walls of brass against the whole land.*" By a defenced city is signified the doctrine of truth; by a pillar of iron, truth sustaining it; by brazen walls, the good which defends; and by land, the church. It is said, also, "*against the kings of Judah, against the princes, against the priests thereof, and against the people of the land;*" and by the kings of Judah, and by princes, are signified truths falsified; by priests, goods adulterated; and by the people of the land, false persuasions in general; concerning which it is intimated, that they should fight against truths, but should not prevail. Again: "*Appoint unto thee signs, place for thyself pillars, set thine heart to the narrow way, go the way; return, O virgin of Israel! return to thy cities.*" (xxxi. 21.) The restitution of the church is here treated of: the virgin of Israel signifies the church; to appoint signs, and to place pillars, signifies instruction in such things as are fundamental of the church, which are called pillars, because they sustain; to set the heart toward the narrow way signifies the affection of truth leading to life. Again, in David: "*I will judge in uprightnesses the faint of the earth and all the inhabitants thereof; I will establish the pillars thereof.*" (Psalm lxxv. 3, 4.) Here, by the faint of the earth, are signified those of the church who are not in truths, but who nevertheless desire them. To establish or strengthen the pillars of the earth signifies to support the church by those truths upon which it is founded. Again, in Job: "*Who maketh the earth to tremble out of its place, so that the pillars thereof tremble.*" (ix. 6.) By the earth is here signified the church, and by pillars the truths which sustain it.^y Such also is the signification of the two pillars which Solomon crected in the porch of the temple, and which are thus described in the first book of Kings. He (Hiram) "*cast two pillars of brass, of eighteen cubits high a piece: and a line of twelve cubits did compass either of them about. And he made two crowns of molten brass, to set upon the tops of the pillars: seven for the one crown, and seven for the other crown. And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name*

^y That by the pillars of the court of the tent, mentioned in Exod. (xxvii. 10—12, 14—17), are also signified inferior truths sustaining superior ones, may be seen in the *Arcana Cælestia*, in the explication of that chapter and those verses. Similar truths are signified by the pillars of the house of the forest of Lebanon, built by Solomon, mentioned in 1 Kings vii. 2, 6.

thereof Jachin: and he set up the left pillar, and called the name thereof Boaz." (vii. 15—22.) Inasmuch as the temple signified heaven, as will be shewn presently, therefore all things of the temple signified such things as pertain to heaven, thus which are of the divine truth; for, as has been said above, heaven is heaven from divine truth, proceeding from the Lord; the porch of the temple thereof signified the things pertaining to the ultimate heaven, and inasmuch as this sustains the two superior heavens, therefore those two pillars were placed in the porch.

220. But it shall also be explained what is signified in the Word by temple. Temple, in the supreme sense, signifies the divine human principle of the Lord, and in the respective sense heaven; and because it signifies heaven, it also signifies the church, for the church is the Lord's heaven upon earth. And whereas temple thus signifies heaven and the church, it also signifies the divine truth proceeding from the Lord: the reason is, because this constitutes heaven and the church, for they who receive divine truth in soul and heart, that is, in faith and love, constitute heaven and the church. Such being the signification of temple, it is therefore said, "*the temple of my God*," and by the expression "*my God*," when used by the Lord, is understood heaven and the divine truth therein, which also is the Lord in heaven. The Lord is above the heavens, and appears to the inhabitants thereof as a sun, and from the Lord as a sun proceed heat and light; heat which in its essence is divine good, and light which in its essence is divine truth: those two constitute heaven in general and in particular. Divine truth is what is understood by the expression "*my God*," hence it is that in the Word of the Old Testament, the Lord is called Jehovah and God,—Jehovah where the subject treated of is the divine good, and God where it is concerning the divine truth; hence also it is that angels are called gods, and that God in the Hebrew tongue is called, in the plural, Elohim. From these considerations it is evident what is here meant by "*the temple of my God*."* That temple in the Word signifies the divine human principle of the Lord, and in the respective sense, heaven and

* That the Lord is called Jehovah where the divine good is treated of, but God where the divine truth is treated of, may be seen, *A. C.*, n. 709, 732, 2586, 2769, 2807, 2822, 3921, 4283, 4402, 7010, 9167: that He is called Jehovah from esse, and thus from essence, but God from existere, and thus from existence, n. 300, 3910, 6905, that the divine esse also is divine good, and that the divine existere is divine truth, n. 3061, 6280, 6880, 6905, 10,579; and in general that good is the esse, and truth the existere thence derived, n. 5002: that angels are called gods from their reception of divine truth from the Lord, n. 4295, 4402, 7268, 7873, 8301, 8192. That the divine principle of the Lord in the heavens is divine truth united with divine good, may be seen in the work concerning *Heaven and Hell*, n. 13, 133, 189, 140. That the light in the heavens is in its essence divine truth, and the heat there divine good, both from the Lord, may be seen in the same work, n. 126—140, 275.

the church, consequently also divine truth, may appear from the following passages; as in John: "*Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.*" (ii. 18—22.) That temple signifies the divine humanity of the Lord is here openly declared; for by destroying the temple, and raising it up in three days, is understood his death, burial, and resurrection. Again, in Malachi: "*Behold, I send my messenger, and he shall prepare the way before me; and the Lord shall suddenly come to his temple, and the angel of the covenant whom ye seek.*" (iii. 1.) Here also by temple is understood the divine humanity of the Lord; for the subject treated of is concerning the advent of the Lord, wherefore coming to his temple signifies assuming the humanity. Again, in the Revelation: "*I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it.*" (xxi. 22.) The subject here treated of is concerning the new heaven and the new earth, when they will be in internals, and not in externals; hence it is said that there was seen no temple, but the Lord God Almighty and the Lamb. The Lord God Almighty is the divine principle itself of the Lord, and the Lamb is his divine humanity; whence also it is evident, that his divine human principle in the heavens is understood by temple. Again, in Isaiah: "*I saw also the Lord sitting upon a throne, high and lifted up, and the borders of his garments filled the temple.*" (vi. 1.) By the throne high and lifted up, upon which the Lord was seen to sit, is signified the Lord as to divine truth in the supreme heavens; but by the borders of his garments, is signified his divine truth in the church.^a That by temple is signified the Lord's divine humanity, and at the same time heaven and the church, is evident from the following passage in David: "*I will bow myself down toward thy holy temple, and I will confess to thy name.*" (Psalm cxxxviii. 2.) Again, in Jonah: "*I said, I am cast out from before thine eyes, but yet will I add to look back unto the temple of thy holiness, and my prayer came to thee to the temple of thy holiness.*" (ii. 4, 7.) Again, in Habakkuk: "*Jehovah in the temple of his holiness,*" (ii. 20.) Again, in Matthew: "*Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple it is nothing; but whosoever shall swear by the gold of the temple, he is a*

^a That the borders of the garments when predicated of the Lord, signify his divine truth in the ultimate, may be seen, *A. C.*, n. 9917. That by the veil of the temple being rent into two parts from the top to the bottom, after the Lord suffered (Matt. xxvii. 51; Mark xv. 34; Luke xxiii. 43), was signified the union of the divine human principle of the Lord with the divinity itself, may be seen, n. 9671.

debtor! Ye fools and blind; for whether is greater, the gold, or the temple that sanctifieth the gold.” (xxiii. 16, 17.)

Again, in *John*: “*And said unto them that sold doves, Take these things hence; make not my Father’s house (the temple) an house of merchandize. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.*” (ii. 16, 17.)

Besides the above, there are many other passages in the Word, where temple is mentioned, which I am desirous to adduce, in order that it may be known that heaven and the church are thereby understood, as likewise the divine truth proceeding from the Lord, lest the idea should adhere to the mind, that the temple alone is understood, instead of something more holy, for the holiness of the temple of Jerusalem arose from its holy representation and signification. That the temple signified heaven is manifest from these passages in *David*: “*I called upon Jehovah, and cried unto my God; he heard my voice out of his temple.*” (Ps. xviii. 6.) Again: “*A day in thy courts is better than a thousand. I had rather stand at the door in the house of my God, than dwell in the tents of wickedness.*” (Psalm lxxxiv. 11.) Again: “*The just shall flourish like the palm-tree; he shall grow like the cedar in Lebanon. They who are planted in the house of Jehovah shall flourish in the courts of our God.*” (Psalm xcii. 13, 14.) Again: “*One thing have I desired of Jehovah; that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to visit in the morning his temple.*” (Psalm xxvii. 4.) Again: “*I shall be at rest in the house of Jehovah for length of days.*” (Psalm xxiii. 6.) And in *John*: “*In my Father’s house are many mansions.*” (xiv. 2.) That heaven and the church are understood in these passages, by the house of Jehovah and of the Father, is manifest. The church is also understood in the following passages in *Isaiah*: “*Our holy and our beautiful house, where our fathers praised thee, is burned with fire.*” (lxiv. 11.) And in *Jerem.*: “*I have forsaken my house, I have left mine heritage.*” (xii. 7.) And in *Haggai*: “*I will stir up all nations that the choice of all nations may come; and I will fill this house with glory. The silver is mine, and the gold is mine. The glory of this latter house shall be greater than of the former.*” (ii. 7—9.) And in *Isaiah*: “*Saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.*” (xlv. 28.) The subject here treated of is concerning the coming of the Lord, and concerning the New Church to be then established. Again, in *Zechariah*: “*The foundation of the house of Jehovah of hosts was laid, that the temple might be built.*” (viii. 9.) Also in *Daniel*: “*Belshazzar commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein. And the king and his princes, his wives and*

his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." (v. 2—4.) By the golden and silver vessels which were brought from the temple of Jerusalem, are signified the goods and truths of the church; by the persons mentioned drinking wine out of them, and praising the gods of gold, of silver, of brass, of iron, of wood, and stone, is signified the profanation of them, on account of which the hand-writing appeared upon the wall, and the king was changed from a man into a beast. Again, in Matthew: "*And his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left one stone upon another, that shall not be thrown down.*" (xxiv. 1, 2.) See also Mark xiii. 1, 2; Luke xxi. 5, 6. That there should not be left of the temple one stone upon another which should not be thrown down, signifies the total destruction and vastation of the church; for stone signifies the truth of the church: and hence it follows, that the successive vastation of the church is treated of in those chapters of the Evangelists. Again, in the Revelation: "*And the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein.*" (xi. 1.) By the temple here also is signified the church, and by measuring it is signified to explore its quality. Such also is the signification of the new temple, and its measures, mentioned in Ezekiel. (xl.—xlvii.) That by temple is signified divine truth proceeding from the Lord, appears from the following passages in Ezekiel: "*The glory of Jehovah went up from above the cherub over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the glory of Jehovah.*" (x. 4.) By the house is here understood heaven and the church, and by the cloud and glory divine truth.^b And in Micah: "*And many nations shall come, and say, Come, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for from Zion shall go forth doctrine, and the Word from Jerusalem.*" (iv. 2.) The mountain of Jehovah and the house of God signifies the church, and in like manner Zion and Jerusalem; to be taught of his ways, and to walk in his paths, is to be instructed in divine truths; wherefore it is also said, "*From Zion shall go forth doctrine, and the Word from Jerusalem.*" And in Isaiah: "*A voice of the tumult of Jehovah from the city, a voice of Jehovah from the temple.*" (lxvi. 6.) By the city is understood the doctrine of truth, by temple, the church, and by the voice of Jehovah from the temple, divine truth. Again, in the Revelation: "*There came a great voice out of the temple of heaven, from the throne, saying.*" (xvi. 17.) Here the

^b That cloud denotes divine truth may be seen above, n. 36; and that glory signifies the same, n. 34.

voice likewise denotes divine truth. Again: “*And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings.*” (xi. 19.) By lightnings, voices, and thunderings in the Word are signified divine truths from heaven.^c And again: “*The temple of the tabernacle of the testimony in heaven was opened. And the seven angels came out of the temple, having the seven plagues. And the temple was filled with smoke from the glory of God, and from his power.*” (xv. 5, 6, 8.) Here the seven angels are said to come out of the temple in heaven, because by angels are signified divine truths, as may be seen above.^d What is signified by smoke from the glory of God, will be seen in the explication of those words in the following pages. It is moreover to be observed, that by the temple which was built by Solomon, as also by the house of the forest of Lebanon, and by each particular thing pertaining to them, as recorded in the first book of Kings (vi. and vii.), are signified spiritual and celestial things pertaining to the church and to heaven.

221. *And he shall go no more out.*—That hereby is signified, that they shall be therein to eternity, appears from the signification of going no more out, when it is said concerning heaven, and concerning the divine truth there, which are signified by the temple of God, as denoting that they shall remain in them to eternity.

222. *And I will write upon him the name of my God.*—That hereby is signified their quality according to divine truth implanted in the life, appears from the signification of writing upon any one, when it is said to be done by the Lord, as denoting to implant in the life, concerning which we shall speak presently. Also from the signification of name, as denoting the quality of their state.^e And from the signification of God, as denoting divine truth proceeding from the Lord in heaven, and thus the Lord in heaven.^f The divine principle proceeding from the sun of heaven, which is called divine truth, and which constitutes heaven in general and in particular, is what in the Word is understood by God; hence it is that the angels are called Gods, and that the term for God, in the Hebrew tongue, is Elohim in the plural. From these considerations it is manifest why the Lord here says, “*the name of MY GOD;*” also above, “*I will make him a pillar in the temple of MY GOD;*”^g and in what follows, “*I will write upon him the name of the city of MY GOD, the new Jerusalem, which cometh down out of heaven from MY*

^c See *A. C.*, n. 7573, 8914.

^e Concerning which see above, n. 148.

^f See n. 220, where it was observed that the Lord is above in the heavens, and appears to those who are in heaven as a sun, as may be seen in the work concerning *Heaven and Hell*, n. 116—125.

^g n. 219.

God." The reason why writing upon any one denotes to implant in the life, is, because to write, is to commit anything to paper from the memory, thought, and mind, in order that it may endure or remain; wherefore, in the spiritual sense, it signifies that which is to remain in the life of man, being inscribed and implanted in him. Thus the natural sense of this expression is turned into the spiritual sense; for it is natural to write upon paper, or in a book, but it is spiritual to inscribe on the life, which is done when it is implanted in the faith and love, for love and faith constitute the spiritual life of man. Inasmuch as to write signifies to implant in the life, therefore also it is said of Jehovah or the Lord, that He writes, and that He has written in a book, by which is understood what is inscribed by the Lord on the spirit of man, that is, in his heart and soul, or, what is the same, in his love and faith. Thus in David: "*My bones were not hidden from thee, when I was made in secret; upon thy book were all my days written and formed, and not one of them is wanting.*" (Psalm exxxix. 15, 16.) Again: "*Let them be blotted out of the book of lives, and not be written with the just.*" (Lxix. 28.) And in Daniel: "*And at that time thy people shall be delivered, everyone that shall be found written in the book.*" (xii. 1.) Again, in Moses: "*Blot me, I pray thee, out of thy book which thou hast written. And Jehovah said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.*" (Exod. xxxii. 32, 33.) Again, in the Revelation: "*And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.*" (v. 1.) And again: "*And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*" (xiii. 8; xvii. 8.) And again: "*I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And whosoever was not found written in the book of life was cast into the lake of fire.*" (xx. 12, 13, 15.) Once more, speaking of the New Jerusalem, it is said: "*And there shall in no wise enter into it anything that defileth; but they that are written in the Lamb's book of life.*" (xxi. 27.) From these passages it is not to be understood that the persons referred to are written in a book, but that all things pertaining to faith and love are inscribed on the spirit of man.^h That to write, in the Word, signifies to inscribe and implant into the life, is also evident from other passages where it is mentioned, as in Jeremiah: "*I will give my law in the midst of them, and will write it on their heart.*" (xxxii. 33.) To give the law in the midst of them, denotes divine truth

^h As may be seen from what is said upon this subject in the work concerning *Heaven and Hell*, n. 461—469.

within or inwardly in man,ⁱ and to write it on their heart, is to impress it upon the love, for the heart signifies the love.^k And in Ezekiel: "And when I looked, behold a hand was sent unto me: and lo, a roll of a book was therein: And he spread it before me; and it was written within and without, and there was written thereon lamentations, mourning, and woe." (ii. 9, 10; iii. 1—3.) By the volume or roll of a book written within and without, is signified the state of the church at that time, thus the quality of the life of those who belonged to the church; wherefore the roll of the book here mentioned has a similar signification with the book of life mentioned above; and inasmuch as their life was destitute of the goods of love and truths of faith, it is said, that "there was written thereon, lamentations, and mourning, and woe." By the law being written upon tables of stone, and with the finger of God (Exod. xxxi. 18; Deut. iv. 13; ix. 10), is signified that it was to be impressed on the life;^l for by the law, in the strict sense, are understood the ten precepts of the Decalogue, but in an extended sense, the whole Word.^m By stone is signified truth, and there it signifies divine truth.ⁿ The same also is signified by their writing the words of the law upon the twelve stones taken out of Jordan. (Deut. xxvii. 2—4, 8; Josh. iv. 3, and the following verses.) Again, in Ezekiel: "Moreover, thou Son of Man, take thee one stick and write upon it, For Judah, and for the sons of Israel, and his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel, and his companions. And join them one to another into one stick that they may both be one in my hand." (xxxvii. 16, 17.) What these things signify no one can know, unless he knows what was represented by Judah, and what by Joseph. By Judah was represented the celestial kingdom of the Lord, and by Joseph his spiritual kingdom; and by writing for them upon sticks or pieces of wood, was signified the state of the love, and thence of the life of both. Their conjunction into one piece, that they might be one in the Lord's hand. The signification of this is similar to that of the words of the Lord in the gospel, "Other sheep I have, which are not of this fold, them also I must bring; and there shall be one fold, and one shepherd." (John x. 16.) The reason why the writing was to be upon wood for Judah and for Joseph, &c., was, because wood signifies good, and it is good which conjoins.^o Again, in Isaiah: "One

ⁱ As may be seen *A. C.*, n. 1074, 2040, 2793.

^k See *A. C.*, n. 7502, 9050, 10,336.

^l *A. C.*, n. 9416.

^m See *A. C.*, 6752, 7462.

ⁿ See *A. C.*, n. 643, 1298, 3720, 6426, 8609, 10,376.

^o But these things will better appear from what is shewn in the *Arcana Coelestia*, namely, that the spiritual kingdom before the coming of the Lord, was not as it was after his coming, n. 6372, 8054: that the spiritual especially were saved by the coming of the Lord into the world, and that they were then conjoined to those who were

shall say, I am of Jehovah; and another shall call himself by the name of Jacob; and another shall write with his hand unto Jehovah, and surname himself by the name of Israel." (xliv. 5.)

These things are said concerning the Lord and his divine humanity. By Jacob and by Israel, where the Lord is treated of, is signified his humanity, and that it was also Jehovah, is understood by one's saying, "*I am of Jehovah,*" and by subscribing with his own hand unto Jehovah.^p And in Jeremiah: "*O Jehovah the hope of Israel, all that forsake me shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken Jehovah, the fountain of living waters. Heal me, O Jehovah, and I shall be healed.*" (xvii. 13, 14.) To be written in the earth, is to be condemned on account of the state of life, inasmuch as by earth is signified what is condemned.^q Hence it is evident what is signified by the Lord's writing with his finger on the earth, as recorded in John: "*The Scribes and Pharisees brought unto him a woman taken in adultery, and they said, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned: but what sayest thou? But Jesus stooped down, and with his finger wrote on the ground. So when they continued asking him, he lifted up himself and said, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers; hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.*" (viii. 3—11.) By the Lord writing on the ground, is signified the same as above in Jeremiah, where it is said, "*they that depart from me shall be written in the earth,*" namely, that they were equally condemned on account of adulteries, wherefore Jesus said, "*He that is without sin among you, let him first cast a stone at her.*" That the Lord twice wrote on the ground in the temple, signi-

of his celestial kingdom into one heaven, n. 2661, 2716, 2833, 2834, 3969, 6854, 6914, 7035, 7091, 7128, 7932, 8018, 8159, 8321, 9684. That there are two kingdoms, the celestial and the spiritual, and that there are three heavens, and that they are conjoined into one heaven, may be seen in the work concerning *Heaven and Hell*, n. 20—28, and 29—40. That by Judah, in the representative sense, is signified the celestial kingdom of the Lord, *A. C.*, n. 3654, 3881, 5583, 5603, 5782, 6363: that by Joseph is signified the spiritual kingdom of the Lord, n. 3969, 3971, 4669, 6417: that by Ephraim is signified the intellectual principle of the spiritual church, n. 3969, 5354, 6222, 6234, 6238, 6267, 6296: that by wood is signified the good of love, n. 643, 3720, 8354.

^p That in the supreme sense Israel and Jacob denote the Lord, may be seen, *A. C.*, n. 4286, 4570, 6454.

^q As may be seen *A. C.*, n. 2327, 7418, 8306.

fied their condemnation for adulteries in the spiritual sense; for the Scribes and Pharisees were they who adulterated the goods, and falsified the truths of the Word, consequently of the church; and adulteries in the spiritual sense, are adulterations of good and falsifications of truth;^r wherefore also he called that nation an adulterous and sinful generation. (Mark viii. 38.)

223. *And the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God.*—That hereby is signified the doctrine of the New Church, which is in the heavens, appears from the signification of “*the city of my God*,” as denoting the doctrine of divine truth, which will be treated of presently; and from the signification of “*the New Jerusalem*,” as denoting the church as to doctrine;^s and from the signification of “*which cometh down out of heaven from my God*,” as denoting that it is out of heaven from the divine truth there.^t And inasmuch as divine truth, which is in heaven, and which thence comes down, is from the Lord alone, therefore the Lord calls it his God. That by “*the city of my God*” is signified the doctrine of divine truth, appears, at first view, remote, because it seems difficult for the mind to think of doctrine when a city is mentioned, and to think of the church when the earth is mentioned; but nevertheless nothing else is understood by cities in the Word, in the spiritual sense; the reason is, because the idea of a city is merely natural, but the idea of doctrine in a city is spiritual. The angels, inasmuch as they are spiritual, can have no other idea of a city than as of the people therein as to their doctrine, as they have no other idea of the earth than of a nation as to the church or as to what is religious there. The reason of this also is, because the societies into which the heavens are distinguished are, for the most part, as many cities or states, and they all differ one from another as to the reception of divine truth in good; hence also it is that the angels think of the doctrine of truth when a city is mentioned.^u That by cities in the Word are signified doctrines, is evident from many passages, of which we shall only adduce the following, by way of confirmation. Thus in Jeremiah: “*Behold, I have given thee this day for a defenced city against the whole land.*” (i. 18.) These things are said to the prophet, because by a prophet in the Word is signified one who teaches truth, and in the abstract the doctrine of truth itself. Such being the signification of a prophet, it is therefore said unto him, “*I have given thee for a defenced city,*”

^r As may be seen above, n. 141, 161.

^s Concerning which see in the small work concerning the *New Jerusalem*, n. 6.

^t That by God in the Word is understood divine truth, may be seen above, n. 220, 222.

^u That the heavens are distinguished into societies according to the differences of the good of love and faith, may be seen in the work concerning *Heaven and Hell*, n. 41—50; and that their habitations are disposed into forms of cities, n. 184 in the same work.

by which is therefore signified the doctrine of truth defending against falsities." Again: "*The crown of your gracefulness cometh down. The cities of the south are shut.*" (xiii. 18, 19.) The subject here treated of is concerning the falsification of truth: and by the crown of their gracefulness coming down, is understood that intelligence shall come down; and by the cities of the south being shut, is understood that all the truths of doctrine shall be obscured, which otherwise would have been in the light.^w Again, in Isaiah: "*Thou hast made counsels from afar, truth and faithfulness; and thou hast made of a city a heap, of a defenced city a ruin, a palace of strangers of a city, that it may not be built for ever; wherefore a strong people shall honor thee, a city of strong nations shall fear thee.*" (xxv. 1—3.) The vastation of the former church, and the establishment of a new one, are here treated of: the vastation of the church, as to doctrine, is understood by making of a city an heap, a defenced city a ruin, a palace of strangers of a city; and the establishment of a new church as to doctrine, is understood by the words which follow, "*Therefore shall a strong people honor thee, the city of the strong nations shall fear thee.*" Again: "*In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the just nation which keepeth faithfulness may enter in.*" (xxvi. 1, 2.) Here, by "*a strong city,*" is signified the doctrine of genuine truth, which falsities cannot destroy; walls and bulwarks signify truths for defence; gates signify admission.^x The just nation keeping faithfulnesses, denotes those who are in good and thence in truths. Again: "*How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! that made the world as a wilderness, and destroyed the cities thereof. Prepare slaughter for his sons, that they may not rise, nor possess the land, nor fill the face of the world with cities.*" (xiv. 12, 17, 21.) By Lucifer is here understood Babel, where all the truth of the doctrine of the church was either falsified or annihilated. By the world which he made into a wilderness, and the cities thereof which he destroyed, are signified the church and its doctrines. By preparing slaughter for his sons, that they may not rise, is signified that its falsities should be destroyed. By their not possessing the land, and not filling the faces of the world with cities, is signified that they should be prevented from establishing such a church and such doctrine. Again, in the Revelation: "*And the great city was divided into three parts, and the cities*

^v That by a prophet in the Word is signified one who teaches truth, and in the abstract, the doctrine of truth, may be seen, *A. C.*, n. 2534, 7269.

^w That a crown denotes intelligence and wisdom, may be seen above, n. 126, 218; and that the south denotes a state of light, see the work concerning *Heaven and Hell*, n. 148, 149, 151.

^x See above, n. 208.

of the nations fell." (xvi. 19.) In this passage also the false doctrines of Babel are treated of, and are represented under the idea of a great city divided into three parts, and the evils thence arising, by the cities of the nations which are said to have fallen. Again, in David: "*They wandered in the wilderness in the desolation of the way; they found no city of habitation. Hungry and thirsty their soul fainted in them. And he led them forth by a right way, that they might go to a city of habitation.*" (Psalm evii. 4, 5, 7.) To wander in a wilderness and in the desolation of the way, denotes that they were in want of the knowledges of truth and good. That they could not find a city of habitation, denotes that there was no doctrine of truth according to which they might live. By the hungry and thirsty are meant they who were in the desire of knowing good and truth. To lead them by a right way, that they might go to a city of habitation, signifies to lead them into genuine truth and into the doctrine of life. Again, in Isaiah: "*Then said I, Lord, how long? And he answered, Until the cities are devastated that they may be without inhabitant, and the houses without a man, and the earth be reduced to a wilderness.*" (vi. 11.) The total vastation of the church is here treated of: cities signify truths of doctrine; houses, the goods thereof; and the earth, the church. Again: "*The earth shall be utterly emptied, the earth shall be confounded, the earth shall be profaned under its inhabitants; the empty city shall be broken, every house shall be shut, a cry over the wine in the streets, the remains in the city wasteness, and the gate shall be smitten even to devastation.*" (xxiv. 3—5, 10—12.) Here also the devastation of the church is treated of: for by the earth, which is said to be utterly emptied, confounded, and profaned, is signified the church. By city is signified the truth of doctrine, and by house, the good thereof. By wine, over which there is a cry in the streets, is signified the truth of doctrine falsified, respecting which there is contest and indignation. Again, in Zephaniah: "*I will cut off the nations; I will desolate their streets, and their cities shall be laid waste.*" (iii. 6.) Here nations denote those who are in evil, streets denote truths, and cities doctrines. Again, in Jeremiah: "*The lion cometh up from the thicket to reduce thy land to wasteness, thy cities shall be destroyed; I saw Carmel a desert, and all its cities desolate; for this the earth shall mourn; before the voice of the horseman and archers the whole city fleeth; the whole city deserted, not a man dwelling therein.*" (iv. 7, 26, 28, 29.) Here, by the lion coming up from his thicket is signified falsity proceeding from evil; the land denotes the church, and cities denotes the truths of doctrine. By Carmel is meant the spiritual church. The noise of horsemen and bowmen, on account of which it is said, "*the whole city shall flee,*" denotes reasonings and combat from

falsities. Again: "*The spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed.*" (xlviii. 8.) By these words also is signified the total vastation of the church, until there should remain nothing of the truth of doctrine in it. Again: "*Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein: the city and them that dwell therein.*" (xvii. 2.) Here, by an overflowing flood is also signified vastation. Again: "*If ye sanctify the day of sabbath, there shall enter in by the gates of this city kings and princes riding in the chariot and on horses, and this city shall be inhabited to eternity.*" (xvii. 24, 25.) By hallowing the sabbath, in the spiritual sense, is signified the holy acknowledgment of the divine human principle of the Lord, and of his conjunction with heaven and the church. By kings and princes entering in through the gates of the city, are signified the truths of the church; their riding in chariots and on horses, signifies that they shall be in the truths of doctrine and in intelligence; the city, which is Jerusalem, is the church as to doctrine; such is the spiritual sense of these words; thus it is understood in heaven. Again, in Zechariah: "*Thus saith Jehovah; I will return unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth. And the streets of the city shall be full of boys and girls playing in the streets thereof.*" (viii. 3, 5.) By Zion in this passage is not understood Zion, nor by Jerusalem, Jerusalem; but by Zion is signified the celestial church, and by Jerusalem that church as to the doctrine of truth; hence it is that it is called "*a city of truth.*" By the streets of the city are signified truths of doctrine; by boys and girls playing in the streets thereof are signified the affections of truth and good.^y Inasmuch as Zion signifies the celestial church, and Jerusalem the church as to the doctrine of truth, therefore Zion is called the city of Jehovah, and Jerusalem the holy city, the city of God, and the city of the great king; as in Isaiah: "*They shall call thee, The city of Jehovah, The Zion of the Holy One of Israel.*" (lx. 14.) Again, in Ezekiel, the prophet describes his having been brought in the visions of God and set on a very high mountain, near to which he saw the frame of a city on the south, and a man with a line of flax in his hand, and a measuring rod, standing in the gate. This man measured the city, the walls, the gates, the chambers, and the

^y That by Zion is signified the celestial church, may be seen, *A. C.*, n. 2362, 9055: that by Jerusalem is signified the church as to doctrine, n. 402, 3654, 9166; and in the small work concerning the *New Jerusalem*, n. 6; that by streets are signified truths of doctrine, n. 2336: that by boys and girls are signified affections of truth and good, in which there is innocence, n. 3067, 3110, 3179, 5236, 6742: that to play or sport, denotes what pertains to interior festivity, which is of the affection of truth and good, n. 10,416.

porch of the gate; and the name of the city was "*Jehovah is there.*" (xl. 1 and following verses; xlviii. 35.) Again, in *Isaiah*: *Behold, Jehovah hath caused it to be heard even to the extremity of the earth, Say ye to the daughter of Zion, Behold thy salvation cometh. And thou shalt be called, Sought out, a city not forsaken.*" (lxii. 11, 12.) Again, in *David*: "*As we have heard, so have we seen in the city of Jehovah of hosts, in the city of our God; God will establish it for ever.*" (Psalm xlviii. 8.)² That those two cities are called holy cities, appears in *Isaiah*: "*Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.*" (lxiv. 9.) That Jerusalem in particular is called the holy city, is evident from the *Revelation*: "*And the holy city shall they tread under foot forty and two months.*" (xi. 2.) And in another place: "*I saw the holy city, New Jerusalem, coming down from God out of heaven.*" (xxi. 2.) And in *Matthew*: "*Then the devil taketh him up into the holy city.*" (iv. 5.) And again: "*And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city.*" (xxvii. 52, 53.) Jerusalem was called the holy city, because it signified the church as to the doctrine of truth, and divine truth proceeding from the Lord is what is called holy.^a That without such representation and signification thence derived, that city was not at all holy, but rather profane, is evident from this circumstance, that the Lord was there rejected and crucified; wherefore also it is called Sodom and Egypt in the *Revelation* (xi. 8). But inasmuch as it signified the church as to the doctrine of truth, it was not only called the holy city, but also the city of God, and the city of the great king; as in *David*: "*There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her.*" (Psalm xlvi. 4, 5.) Again: "*Great is Jehovah in the city of our God, beautiful for situation is Mount Zion, the city of the great king.*" (Psalm xlviii. 1, 2.) And in *Matthew*: "*But I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king.*" (v. 35.) The reason why Jerusalem was called the city of God, was, because by God in the Word of the Old Testament is understood the divine truth proceeding from the Lord, which may be seen above.^b And the reason why it was called the city of the great king, was, because by king, when predicated of the Lord, is likewise signified divine truth proceeding from Him, which also may be seen above.^c Hence it is that Jerusalem is called the

^a What the celestial church is, and what the spiritual church, may be seen in the work concerning *Heaven and Hell*, n. 20—28.

^a As may be seen, *A. C.*, n. 6788, 8302, 9129, 9820, 10,361.

^b n. 220, 222.

^c n. 31.

city of truth in Zechariah viii. 3. Again, in Isaiah: "Thus saith Jehovah, thy Redeemer, and thy Former from the womb; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, ye shall be built, and I will raise up the waste places thereof." (xliv. 24—26.) This passage treats of the rejection of the church, the doctrine of which is from self-derived intelligence, and of the establishment of a new church, the doctrine of which is from the Lord. The doctrine from self-derived intelligence is understood by these words: "That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish:" and the doctrine which is from the Lord is understood by these words: "That saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built up." Again, in Jeremiah: "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, for the earth shall be laid waste." (vii. 17, 34.) The cities of Judah, and the streets of Jerusalem, in this passage also signify the truths of doctrine; the voice of joy, and the voice of gladness, signify delight from the affection of good and truth; the voice of the bridegroom, and the voice of the bride, signify those affections themselves; and their being caused to cease, is intimated by the earth being laid waste; the earth signifies the church. Again, in Isaiah: "I will commix Egypt with Egypt, and they shall fight a man against his brother, and a man against his companion; city against city, and kingdom against kingdom. In that day shall five cities in the land of Egypt speak with the lip of Canaan and swear to Jehovah Zebaoth. In that day shall there be an altar to Jehovah in the midst of Egypt." (xix. 2, 18, 19.) By Egypt is understood the natural man, and his scientific principle. By their fighting a man against his brother, and a man against his companion, is understood, that they should fight against good and truth. "City against city, and kingdom against kingdom," signifies doctrine against doctrine, and church against church. "In that day," signifies the coming of the Lord, and the state, at that time, of those who are natural and in scientific truths. Five cities in the land of Egypt, speaking the language of Canaan, signify truths of doctrine in abundance, according to the genuine truths of the church; five denote many or abundance, and cities denotes truths of doctrine. The lip of Canaan signifies the genuine truths of the church; an altar to Jehovah signifies worship from the good of love. Again: "The paths are devastated, he that passeth through the way hath ceased; he

hath despised the cities, he regardeth not man. The earth mourneth and languisheth; Lebanon hath faded away." (xxxiii. 8, 9.) By the paths which are devastated, and the way which is not passed through, are denoted truths leading to heaven, which are the truths of the church; to despise the cities, denotes to despise truths of doctrine; and to regard not man, signifies not to regard truth and good. By the earth which mourneth and languisheth, is signified the church as to good; Lebanon, which hath faded away, denotes the church as to truth. Again: "*Sing, O barren, thou that didst not bear, for more are the sons of the desolate than the sons of the married wife. Enlarge the place of thy tent; thy seed shall inherit the nations, and make the desolate cities to be inhabited.*" (liv. 1, 3.) The barren which bare not, signifies the nations who have not as yet possessed truths from the Word; the sons of the desolate, denote truths which will be received; the sons of the married wife, denote truths with those who are in the church. To enlarge the place of the tent, denotes that they shall worship from good; seed denotes truth thence derived; the nations which it shall inherit, denote goods; and the cities which shall be inhabited, denote doctrines thence derived. Again, in Jeremiah: "*I will bring upon them every good; they shall buy fields with silver, and that by writing in a book, in the cities of Judah, and in the cities of the mountain, and in the cities of the plain, and in the cities of the south.*" (xxxii. 42—44.) These things are predicated of those in the church who are in good and thence in truths: to buy fields with silver, denotes to procure for themselves the good of the church by truths; to write in a book, denotes to implant into the life; the cities of Judah and the cities of the mountain, denote truths of doctrine pertaining to those who are of the Lord's celestial kingdom; the cities of the plain, and the cities of the south, denote truths of doctrine pertaining to those who are in the Lord's spiritual kingdom. Again, in Matthew: "*Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel.*" (v. 14, 15.) These things were said to the disciples, by whom are signified all truths and goods in the aggregate: wherefore it is said, ye are the light of the world; for by light is signified divine truth and intelligence thence derived. From this signification of those words, it is therefore said, "*A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel;*" for by a city set on a hill, is signified truth of doctrine derived from the good of love; and by a candle is signified, in general, truth from good, and thence intelligence. Again: "*Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand.*" (xii. 25.) By kingdom in the spiritual sense is signified the church; by city

and house, the truth and good of its doctrine, which do not stand but fall, if they do not unanimously agree. Again: when Jesus sent forth the twelve disciples, He said to them, "*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel.*" (x. 5, 6.) The way of the Gentiles into which they were not to go, signifies what is false from evil; the city of the Samaritans into which they were forbidden to enter, signifies the false doctrine of those who reject the Lord; the lost sheep of the house of Israel, signify those who are in the good of charity, and thence in faith, Israel denoting all such wheresoever they are.

† That the city of the Samaritans signifies the false doctrine of those who reject the Lord, is, because the Samaritans did not receive Him, as may be seen in Luke ix. 52—56. Again, in Matthew: "*But when they persecute you in this city, flee ye into another.*" (x. 23.) Here by city also is understood the doctrine of what is false originating in evil; and that where this exists, the doctrine of truth would not be admitted, is understood, by its being said, "*If they persecute you in this city, flee ye into another.*" And in Luke: "*Then the master of the house being angry, said to his servants, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.*" (xiv. 21.) By their going into the streets and lanes of the city, is signified that they should inquire where they are who receive the truths of doctrine; for streets and lanes denote truths of doctrine as above, and the city denotes doctrine. The poor, the maimed, the halt, and the blind, signify those who are not in truths and goods, but yet desire them.^d Again: "*A certain nobleman went into a far country to receive for himself a kingdom, and to return. And it came to pass that when he was returned, having received the kingdom, then he commanded these servants to be called unto him. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.*" (xix. 12—19, and the following verses.) By these words in the spiritual sense, much more is signified than can be expressed in a few words; but let it be observed, that by cities are not understood cities, but the doctrines of truth and good; and by having power over them, intelligence and wisdom; by ten much, and by five some.^e From these considerations it may

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^d Who are specifically signified by the poor, who by the maimed, by the halt and the blind, may be seen from the *Arcana Cœlestia*, in the *Doctrine of the New Jerusalem*, n. 107.

^e That ten in the Word signifies much, may be seen, *A. C.*, n. 1988, 3107, 4638, 9757; and that five signify some, see n. 4638, 9604.

now appear, that by “*the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God,*” is signified the doctrine of the new church, which is in the heavens.^f

224. *And my new name.*—That hereby is signified, that they should also acknowledge the divine humanity of the Lord, appears from the signification of “*I will write upon him my new name,*” as denoting the acknowledgment of the Lord’s divine humanity. To write upon any one denotes to implant in the life^g, here it denotes to implant in faith originating in charity, because that faith is treated of in what is written to the angel of this church^h; and to implant in that faith, denotes acknowledgment from the heart. The reason why the new name of the Lord denotes his divine humanity, is, because this prophetic book, which is called the Revelation, treats concerning those who shall be in the New Jerusalem, and concerning those who shall not be therein, and not concerning the successive states of the church, as is usually believedⁱ; and they who shall be in the New Jerusalem are all about to acknowledge the divine humanity of the Lord; wherefore it is also finally said, in *the Doctrine of the New Jerusalem*, “*That there is a threefold principle in the Lord, namely, the Divine itself, the Divine human, and Divine proceeding, is an arcanum from heaven, and is revealed for those who shall be in the holy Jerusalem.*”^k That this is the new name of the Lord, may appear from this circumstance, that it was not before acknowledged in the church. What is further understood by the name of Jehovah, of the Lord, and of Jesus Christ, in the Word, may be seen above^l; and that the divine humanity of the Lord is understood.^m The reason why this is understood by the name of Jehovah, is, because name in the Word signifies the quality of a thing and stateⁿ, and the divine quality by which all things were created and made in the heavens and in the earths, is the divine human principle of the Lord; as it is also said in John: “*In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made. And the world was made by him. And the Word was made flesh, and dwelt among us, and we beheld his glory; the glory as of the only begotten of the Father, full of grace and truth*” (i. 1, 2, 3, 10, 14). From these considerations it may appear whence it is, that by the name of Jehovah is understood the divine human principle of the Lord. That this is

^f See this doctrine treated of in a separate work, entitled, *Concerning the New Jerusalem and its Heavenly Doctrine.*

^g As may be seen above, n. 222.

ⁱ Which may be seen above, n. 5

^l n. 26, 102, 135, 148.

^u As may be seen above, n. 148.

^h See above, n. 203.

^k n. 297.

^m n. 26 and 102.

understood in the Word by the name of Jehovah, the Lord himself shews in John: Jesus said, "*Father, glorify thy name. Then came a voice from heaven, saying, I have both glorified it, and will glorify it again*" (xii. 28). To glorify is to make divine. And again: "*I have manifested thy name unto the men which thou gavest me out of the world. I have declared unto them thy name, and will declare it*" (xvii. 6, 26).

225. *He that hath an ear, let him hear what the Spirit saith unto the churches.*—That hereby is signified, that he who understands should hearken to what the divine truth proceeding from the Lord teaches and says to those who are of his church, may appear from what was said above.^o

226. Verses 14—22. *And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will vomit thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous, therefore, and repent. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches. "And unto the angel of the church of the Laodiceans write,"* signifies, to those who are in faith alone, consequently, who are in faith separate from charity. "*These things saith the Amen, the faithful and true witness,*" signifies from whom is all truth and all of faith: "*the beginning of the creation of God,*" signifies, faith from him, which is the first principle of the church as to appearance: "*I know thy works,*" signifies, the life of faith alone: "*that thou art neither cold or hot,*" signifies, that it is between heaven and hell, because without charity: "*I would thou wert cold or hot,*" signifies, that it would be better there were no faith, or that there were charity alone. "*So then because thou art lukewarm,*" signifies, those who live from the doctrine of faith alone, and justification thereby: "*and neither cold nor hot,*" signifies, a state between heaven and hell, because without charity: "*I will vomit thee out of my mouth,*"

^o n. 108, where the same words are explained.

signifies, separation from knowledges derived from the Word. "*Because thou sayest I am rich, and increased in goods, and have need of nothing,*" signifies, the quality of their faith, in that they believe themselves to be in truths above others: "*and knowest not that thou art wretched,*" signifies, that they do not know that their false persuasions have no coherence with truths: "*and miserable and poor,*" signifies, that neither do they know that they are without the knowledges of truth and good: "*and blind and naked,*" signifies, that they are without the understanding of truth, and without the understanding and will of good: "*I counsel thee,*" signifies, the means of the reformation of those who are in the doctrine concerning faith alone: "*to buy of me gold tried in the fire, that thou mayest be rich,*" signifies, to procure to themselves genuine good from the Lord, that they may receive the truths of faith: "*and white raiment, that thou mayest be clothed,*" signifies, genuine truths and intelligence thence derived: "*and that the shame of thy nakedness do not appear,*" signifies, that their filthy loves may not appear: "*and anoint thine eyes with eye-salve, that thou mayest see,*" signifies, that their understanding may be somewhat opened. "*As many as I love I rebuke and chasten,*" signifies, temptations in that state: "*be zealous, therefore, and repent,*" signifies, that they may attain charity. "*Behold, I stand at the door and knock,*" signifies, the perpetual presence of the Lord: "*if any man hear my voice,*" signifies, he who attends to the precepts of the Lord: "*and open the door,*" signifies, reception in the heart or life: "*I will come in to him,*" signifies, conjunction: "*and will sup with him, and he with me,*" signifies, communication with them of the felicities of heaven. "*To him that overcometh, will I give to sit with me in my throne,*" signifies, that he who endureth to the end of life, shall be conjoined to heaven where the Lord is: "*even as I also overcame, and am set down with my Father in his throne,*" signifies comparatively as the divine good is united to the divine truth in heaven. "*He that hath an ear let him hear what the Spirit saith unto the churches,*" signifies, that he who understands should hearken to what the divine truth proceeding from the Lord teaches and says to those who are of his church.

227. *And unto the angel of the church of the Laodiceans write.*—That by these words are signified those who are in faith alone, consequently, who are in faith separate from charity, appears from the internal or spiritual sense of all things that are written to the angel of this church; for what essential of the church is understood in what is written to each of the churches, can no otherwise appear than from that sense; for what is here written is prophetic, and all prophetic writings, as well as all things of the Word in general, are written by correspondences, in order that the conjunction of heaven with

the church may be thereby effected. Conjunction is effected by correspondences, for heaven, or the angels of heaven, understand all things spiritually which man understands naturally, and between natural and spiritual things there is a perpetual correspondence, and by correspondences is effected such a conjunction as that which exists between the soul and the body. And hence it is, that the Word is written in such a style, for otherwise it would be without soul or life, consequently there would be nothing of heaven in it, neither would there be any thing divine. Hence then it is that from the internal or spiritual sense of what is written to each church, it is manifest what essential of the church is understood; and thus it appears, that in what is written to the angel of this church, the subject treated of is concerning those who are in faith alone separate from charity. We have said faith separate from charity, and thereby is understood faith separate from life, for charity pertains to the life; wherefore, when faith is thence separated, it is not in the man, but out of him; for what resides in the memory only, and is thence taken out into the thought, without entering into the will of man, and thence into act, is not within him, but out of him; for the memory, and thought thence derived, is only as an outer court, by which there is entrance into the house, which house is the will; such is the nature of faith alone, or faith separate from charity.^p

228. *These things saith the Amen, the faithful and true witness.*—That these words signify from whom is the all of truth and of faith, appears from the signification of “*amen*,” as denoting verity and truth, which will be explained in what follows; and from the signification of “*the faithful and true witness*,” when predicated of the Lord, as denoting the all of truth from him; for witness, when predicated of the Lord, signifies divine truth which is from him, and hence the all of faith, for faith has regard to truth, and truth to faith. Divine truth proceeding from the Lord is called the witness, because it is his divine principle in heaven and in the church, in which he is, and which is himself there, for this proceeds from his divine human principle, and fills the whole heaven and forms it; hence it is that heaven in its whole extent has reference to one man. Such being the case with respect to the divine truth, its origin and quality, it is therefore here called the witness; for it bears witness concerning the divine human principle of the Lord, and

^p More may be seen concerning the quality of this faith, in the *Doctrine of the New Jerusalem*, n. 108—122; likewise in the small work concerning the *Last Judgment*, n. 33—39; and in the work concerning *Heaven and Hell*, n. 270, 271, 364, 482, 526. Also in the above explication of the Apocalypse, n. 204, 211, 212, 213. Moreover, what is understood by charity and what by neighbor, may be seen in the *Doctrine of the New Jerusalem*, n. 84—107; in the work concerning *Heaven and Hell*, n. 13—19, 528—535; and above, in the explication, n. 182, 198, 213.

manifests it to all who receive divine truths from him. From this circumstance it is, that the angels of the superior heavens perceive no other divine being or principle, neither can they perceive any other than the divine human of the Lord, and this from the influx of the whole heaven into their minds. From these considerations it plainly appears whence it is, that witness, when predicated of the Lord, signifies the Lord himself as to divine truth in heaven and in the church; and that to bear witness, when predicated of those who receive divine truth from the Lord, signifies to acknowledge in the heart the Lord's divine principle in his human.^q This divine truth is called by the Lord the Comforter, the Spirit of Truth, concerning whom it is said, that he should testify of him, and that he is from him. That he does testify, or bear witness of Jesus, is thus declared in John: "*When he,*" the Comforter (*παρακλητος*) "*is come, whom I will send unto you, he shall testify of me*" (xv. 26). And again, that he proceeds from the Lord is declared in the same Evangelist: "*Howbeit, when he, the Spirit of truth, is come, he 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 shew it unto you. All things that the Father hath are mine; therefore said I, he shall take of mine, and shew it unto you.*" (xvi. 13—15.) That divine truth is from the Lord, is understood by these words, "*He shall not speak of himself, but he shall receive of mine, and shall shew it unto you;*" and that it is from the divine human principle of the Lord, is understood by these words: "*All things that the Father hath are mine, therefore said I, that he shall take of mine, and shew it unto you.*" And that it manifests the divine human principle of the Lord, appears from these words: "*He shall glorify me.*" To glorify is to make known the divine humanity of the Lord.^r The like is signified by these words of the Lord: "*Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.*" (John xvi. 7.) Hence it is evident that divine truth is from the Lord's divine human principle. The reason why the Lord calls himself the Amen, is, because Amen signifies verity, thus the Lord himself, inasmuch as when he was in the world he was divine verity itself, or divine truth itself: which was also the reason why he so often said Amen, or

^q See above, n. 27. That heaven in the whole and in every part has reference to one man, and that this is from the divine human of the Lord, may be seen in the work concerning *Heaven and Hell*, n. 59—86, and the following, n. 101; and that the divine proceeding from the Lord, which formeth heaven, and the angels to the image of heaven, is divine truth, n. 13, 133, 138—140.

^r That this is to glorify, when predicated concerning the Lord, may be seen in the *Doctrine of the New Jerusalem*, n. 294.

Verily; and Amen, Amen, or Verily, Verily; as in Matt. v. 18, 26; vi. 16; x. 23, 42; xvii. 20; xviii. 3, 13, 18; xxiv. 2; xxviii. 20; John i. 51; iii. 11; v. 19, 24, 25; vi. 26, 32, 47, 53; viii. 34, 51, 58; x. 1, 7, 12, 24; xiii. 16, 20, 21; xxi. 18, 25. That the Lord was the divine truth itself when he was in the world, he teaches in John: "*I am the way, and the truth, and the life.*" (xiv. 6.) And again: "*For their sakes I sanctify myself, that they also may be sanctified through the truth.*" (xvii. 19.) That holy in the Word is predicated of divine truth, and to be sanctified, of those who receive it, may be seen above^s: hence by the Lord's sanctifying himself, is meant to make his human principle divine.^t Moreover, that Amen signifies divine confirmation, may be seen above.^u

229. *The beginning of the creation of God.*—That hereby is signified faith derived from the Lord, which is the first principle of the church as to appearance, is plain from the signification of "*beginning*," as denoting what is first; and from the signification of the "*creation of God*," as denoting the church, of which we shall speak presently. The reason why faith is what is understood by "*the beginning of the creation of God*," is, because this is the subject treated of in what is written to the angel of this church; but that faith is the beginning of the creation of God, that is, the first principle of the church as to appearance, shall now be explained. By faith is here understood faith from the Lord, for the faith which is not from the Lord is not the faith of the church, and faith from the Lord is faith originating in charity. This faith is the first principle of the church as to appearance, because it appears first to the man of the church; nevertheless charity itself is actually the first principle of the church, inasmuch as it constitutes the church with man. There are two things which constitute the church, namely, charity and faith; charity is of affection, and faith is of thought thence derived. The very essence of thought is affection, for without affection no one can think; the all of life, which is in thought, being from affection: hence it is evident, that the first principle of the church is affection, which is of charity or love. But the reason why faith is called the first principle of the church, is, because it first appears; for what a man believes, that he thinks, and by thought he sees; whereas that with which man is spiritually affected, he does not think, nor, therefore, does he see it in thought, but he perceives it in a certain sense, which has no reference to sight, but to another sensitive principle, which is called the sensitive principle of delight. And this delight,

^s n. 204.

^t But these things are further treated of and shewn in the *Arcana Cœlestia*, as may be seen by what is adduced from that work in the *Doctrine of the New Jerusalem*, n. 303—306.

^u n. 34; as also in the Old Testament, Deut. xxvii. 15—25; I Kings i. 36; Isaiah lxv. 16; Jerem. xi. 5; xxviii. 6; Psalm lxxii. 19; lxxxix. 52; cvi. 48.

inasmuch as it is spiritual, and above the sense of natural delight, man does not perceive, unless when he is made spiritual, that is, when he is regenerated by the Lord. Hence it is, that those things which are of faith, thus which are of sight, are believed to be the first things of the church, although they are so only in appearance: this therefore is called the beginning of the creation of God, because the Word, in the letter, is according to appearance; for the appearance in the letter is for the simple; but spiritual men, like the angels, are elevated above appearances, and perceive the Word such as it is in its internal sense, consequently they perceive that charity is the first principle of the church, and that faith is thence derived; for, as was said above, faith which is not derived from charity, and which does not pertain to charity, is not faith.^v Even from ancient times, it has been a matter of controversy what is the first principle of the church, whether faith or charity; and they who were unacquainted with the nature of charity have said that faith is the first principle; but they who were acquainted with the nature of charity have affirmed that charity is the first, and that faith is charity as to appearance, inasmuch as the affection of charity appearing to the sight in thought is faith; for the delight of affection, when it passes from the will into the thought, forms itself, and in various forms renders itself visible. This was unknown to the simple, wherefore they took that to be the first principle of the church which appeared before the sight of their thought; and because the Word in the letter is written according to appearances, therefore this is there called the first, the beginning, and the first-born. For this reason, Peter, by whom was represented the faith of the church, is said to be the first of the apostles; whereas John was the first, inasmuch as by John was represented the good of charity. That John, and not Peter, was the first of the apostles, is evident from this circumstance, that John leaned on the breast of the Lord, and that he, and not Peter, followed the Lord. (John xxi. 20—22.)^w For the same reason also, by Reuben (because he was the first-born of Jacob) was represented faith, and it was believed that the tribe which had its name from him was the first; nevertheless that tribe was not the first, but the tribe of Levi, inasmuch as by Levi was represented the good of charity; wherefore also this tribe was appointed to the priesthood, and the priesthood is the first order of the church.^x It is also for the same reason, that

^v Concerning which circumstance, see what is said in the small work concerning the *Last Judgment*, n. 33—39.

^w That by the twelve disciples of the Lord were represented all the truths and goods of the church, may be seen, *A. C.*, n. 2129, 3354, 3488, 3858, 6397: that by Peter was represented faith, n. 4738, 6000, 6073, 6344, 10,087, 10,580; and that by John was represented the good of charity, n. 3934, 10,081, 10,087.

^x That by the twelve sons of Jacob, or the twelve tribes named from them, were represented all the truths and goods of the church, may be seen, in the *Arcana Cæles-*

in the first chapter of Genesis, which, in the sense of the letter, treats concerning the creation of heaven and earth, but in the internal sense concerning the new creation or regeneration of the man of the church at that time, it is there said, that the light was first made, and afterwards the sun and the moon, as may be seen, verses 3—5, and 14—19 in that chapter, when, notwithstanding, the sun is the first, and light is thence. The reason why light was said to be the first of creation, was, because by light is signified the truth of faith, and by the sun and moon the good of love and charity.^y From these considerations it is evident what is signified by the beginning of the creation of God, namely, faith from the Lord, which is the first principle of the church as to appearance.

230. *I know thy works.*—That these words signify the life of faith alone, appears from the signification of works, as denoting those things which are of the interior life of man, inasmuch as works proceed from those things, and are their effects.^z Here therefore they signify the life of faith alone, because this is treated of in what is written to the angel of the church. To each of the churches it is premised, “*I know thy works,*” and in every case it signifies such things belonging to the church as are then treated of;^a therefore the quality of the life of faith alone, or of faith separate from charity, is described in what now follows.

231. *That thou art neither cold nor hot.*—That these words signify, that the life is between heaven and hell, because without charity, appears from the signification of cold, as denoting not to be in spiritual love, but in infernal love, concerning which we shall speak presently; and from the signification of hot, as denoting to be in spiritual love, concerning which also we shall speak presently. Hence it is evident, that by being neither cold nor hot, is signified, to be neither in infernal love nor in spiritual love, but between both, and he who is between both is between hell and heaven. That this is the case with those who are in faith alone, or in faith separate from charity, has not hitherto been known; but that it is so, is manifest from each of the things written to the angel of this church; also from this

tia, n. 3858, 3926, 4060, 6335, 7836, 7891, 7996: that by Reuben was represented faith, n. 3861, 3866, 4605, 4731, 4734, 4761, 6342—6345; and that by Levi was represented the good of charity, n. 3875, 4497, 4502, 4503.

^y That by the creation of heaven and earth, in the first chapter of Genesis, in the spiritual sense, is understood and described the new creation of the man of the celestial church, or his regeneration, may be seen in the explication of that chapter in the *Arcana Cœlestia*, and likewise n. 8891, 9942, 10,545. That light signifies truth derived from good, thus also the truth of faith, may be seen in the work concerning *Heaven and Hell*, n. 126—140; and that the sun signifies the good of love, and the moon the good of charity, both from the Lord, may be seen in the same work, n. 116—125, 146.

^z Concerning which see above, n. 157, 185.

^a See above, n. 98.

consideration, that they who are in faith separate from charity, live to themselves, to the world, and to natural temper, and they who so live are in infernal love; and that yet by reading the Word, and by hearing discourses thence, by receiving the holy supper, and by many things which they retain in the memory from the Word, they look towards heaven; and when they do so, they are in some degree of spiritual heat, but still because they have not any heat or spiritual love, inasmuch as they do not live according to the Word, therefore they are neither cold nor hot. Thus also they divide the mind into two parts; namely, by the things which are of the Word they turn themselves to heaven, and by the things which are of the life they turn themselves to hell, so that they halt between both. When they who are of such a character come into another life, they desire to go to heaven, saying, that they have faith, that they have read the Word, have heard sermons, have received the holy supper, and that by these things they expect to be saved; but when their life is explored, it appears altogether infernal; namely, that they made no account of enmities, of hatred, of revenges, of craftiness, of deceitful stratagems; that when they did what was right, sincere, and just, it was only in the external form, for the sake of appearing such to the world, whilst inwardly, or in their spirit, they thought other things, things contrary to what is right, sincere, and just, believing that thoughts and intentions are of no account, provided they do not openly appear before the world. Hence it is that the spirit of such, when loosened from its bond with the terrestrial body, is of such a nature and quality, for it is the spirit of man which thinks and intends. These are they who are understood by the words of the Lord in Matthew: "*Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.*" (vii. 21—24.) So also by these words in Luke: "*When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity.*" (xiii. 24—28.) The reason why cold signifies infernal love, is, because heat signifies heavenly love.^b

^b That heat signifies heavenly love, may be seen in the work concerning *Heaven and Hell*, n. 126—140, 567, 568; and that love to the Lord, and love towards our neighbor or charity are heavenly loves, and constitute heaven, may be seen in the same work, n. 13—19; and that the love of self and the love of the world are infernal loves and constitute hell, n. 551—565. That in the hells also there is heat, but

232. *I would thou wert cold or hot.*—That by these words is signified that it is better that there should be no faith, or that there should be charity alone, appears from the signification of, “*I would thou wert cold,*” as denoting that it were better there should be no faith, which will be shewn in what follows; and from the signification of “*or hot,*” as denoting that there should be charity alone. What is meant by charity alone will be explained in its place; it shall be here first explained what is meant by there being no faith. With those who are in the doctrine of faith alone, there is indeed no faith, by which is to be understood no spiritual faith, or not the faith of the church; yet such possess natural faith, which is also called persuasive faith; for they believe that the Word is divine, they believe in eternal life, they believe also in the remission of sins, and in many other things; but such faith, with those who are without charity, is merely persuasive faith, which, regarded in itself, does not differ from a faith of things unknown which are heard from others in the world, and are believed although neither seen nor understood, but because they are said by some one whom such persons think worthy of credit; thus it is only the faith of another in themselves, and not their own. And this faith, which is not made their own by sight and understanding, is not unlike the faith of one born blind concerning colours and objects of sight in the world, who has also a dulness in the sense of touching, concerning which things he has an extraneous idea, which no one knows but himself. This faith is what is called historical faith, and is by no means a spiritual faith, such as the faith of the church ought to be. Spiritual faith, or faith of the church, is wholly derived from charity, so that in its essence it is charity; also things spiritual, which are believed, appear in light to those who are in charity. This I declare from experience; for everyone, who has lived in charity during his abode in the world, sees, in the other life, his own truth which he believes, whereas they who have been in faith alone, see nothing at all. Nevertheless, historical faith only, by means of thought concerning God, concerning heaven, and eternal life, has some degree of conjunction with heaven, but only by obscure thought, and not by the affection of charity, for this affection it has not; wherefore by the affection which such persons have, which is the affection of the love of self and of the world, they are conjoined to hell: hence it may appear that they are between heaven and hell, inasmuch as they look with their eyes towards heaven, while their heart is inclined towards hell; to do which is to profane, and the lot of profaners in the other life is of all others the worst. To profane is to believe in God, the Word, eternal life,

impure, see in the *Arcana Coelestia*, n. 1773, 2757, 3340; but that that heat is changed into cold when heavenly heat flows in, see in the work concerning *Heaven and Hell*, n. 572.

and many things, which are taught in the literal sense of the Word, and still to live contrary to them. Hence then it is, that it is said, "*I would thou wert cold or hot;*" for he who is cold, that is, who is without faith, does not profane; neither does he who is hot, that is, who has charity alone.^c A few words shall now be said concerning charity alone. Charity regarded in itself is spiritual affection, but charity alone is natural affection, and not spiritual; for charity itself, which is spiritual affection, is formed by truths from the Word, and in proportion as it is formed by those truths, in the same proportion it is spiritual; but charity alone, which is natural affection, is not formed by any truths from the Word, but exists with man from hearing discourses, without any attention on his part to truths, and without learning them; therefore charity alone is also without faith, for faith has respect to truth, and truth to faith.

233. *So then, because thou art lukewarm.*—That hereby are signified those who live from the doctrine of faith alone, and of justification thereby, appears from the signification of "*lukewarm,*" as denoting those who are between heaven and hell, and thereby serve two masters. That they who think, believe, and live from the doctrine of faith alone, and of justification thereby, are in such a state, is not as yet known, wherefore it shall be manifested. There are two states of faith and thence of the life, or of the life and thence of the faith, of those who compose the church; the one state is produced from doctrine, the other from the Word, or from preachings from the Word: that these two states exist, scarcely anyone knows; nevertheless, that they do exist, and that with some they act as one, and that with several they do not act as one, has been given me to see and know by living experience with spirits recently departed out of the world, inasmuch as spirits carry with them all the states of their life. But this cannot be seen and known by men whilst they live in the world, inasmuch as what the spirit of man thinks within itself, believes and loves in spiritual matters, cannot be openly manifested in any other way than by speech and outward deeds; and these proceed, as to what pertains to faith, either from the doctrine received in the church, or from the precepts of the Lord from the Word, without thought from doctrine. The former is mostly the case with the learned, the latter with the simple. The quality, therefore, of the state of thought, of faith and life from doctrine, shall be first explained. The doctrine of the churches in the Christian world at this day insists, that faith alone saves, and that the life of love is of no account; also that when a man receives faith he is justified, and that

^c What profanation is, and what its quality, may be seen in the *Doctrine of the New Jerusalem*, n. 169, 172: and what persuasive faith is, and its quality, n. 116—119, as likewise that there is no spiritual faith where there is no charity, in the small work concerning the *Last Judgment*, n. 33—39.

when he is thus justified, no evil can be afterwards imputed to him; consequently, that every man is saved, even a wicked man, if he only has faith, although it may be in the last hour of his life; they therefore who think and live from such doctrine, omit good works, because they do not believe that good works affect man, nor that they are at all efficacious to salvation. They also have no concern about the evils of their thought and will, whether those evils consist in contempt of others in comparison with themselves, or whether they consist in enmity, in hatred, in revenge, craft, deceit, and similar other evils, because they believe that such things are not imputed to those who are justified by faith; saying in their heart that they are not under the yoke of the law, because the Lord has fulfilled the law for them, nor under the curse, because the Lord took it upon himself. Hence then it is, that they who think, live, and believe, from the doctrine of faith alone, and of justification thereby, have no respect to God in their lives, but only to self and the world; and they who look only to self and the world in the course of their life, adjoin themselves to the hells, for all who are in the hells make no account either of good or of evil. In a word, for men to live from that doctrine is to confirm themselves in the life, that it is of no consequence to think, to will, or to do good, inasmuch as salvation is not from that source, and also that it is of no consequence if they think, and will, and, as far as the fear of the law does not restrain, do evil, inasmuch as damnation is not from that source, provided they have only confidence and trust, which is called saving faith.^d That such persons are the lukewarm, is manifest from this circumstance, that when they think, speak, and preach from that doctrine, they do so concerning God, concerning the Lord, life eternal, and the Word; but have no regard to them at all when they think and speak out of doctrine. By such thought, therefore, they look to heaven, but by their life they conjoin themselves to hell; wherefore they are between heaven and hell, and they who are in such a state are lukewarm. These things are said concerning the state of faith, and thence of the life of men within the church, when their faith and life are from the doctrine of the church. Something shall now be said concerning the state of faith and thence of the life of the men of the church, when their faith and life are from the Word. The greater part of those who are born within the churches where the doctrine of faith alone, and of justification thereby, is received, do not know what faith alone is, nor what is understood by justification; wherefore when they hear those things from their teachers, they think that a life according to the precepts of God in the Word is thereby understood, for they believe this to be faith and also justification, not entering more deeply into the mysteries of doctrine. Such persons, also

^d See the *Doctrine of the New Jerusalem*, n. 115.

when they are instructed concerning faith alone, and concerning justification thereby, believe no otherwise than that faith alone is to think concerning God and salvation, and how they ought to live; and that justification is to live before God. All within the church who are saved, are kept by the Lord in this state of thought and faith, and after their departure out of the world are instructed in truths, because they possess a capacity for receiving instruction; but they who have framed their lives from the doctrine of faith alone, and of justification thereby as above spoken of, are blinded, for faith alone is not faith, and hence justification by faith alone is a nonentity.^e From these considerations it is evident who are understood by the lukewarm, namely, they who say in their heart, To what purpose is it if I think, will, and do good, inasmuch as there is no salvation thereby? it is sufficient that I have faith; and what does it signify, also, if I think, will, and do evil, inasmuch as there is no damnation thereby? thus relaxing all reins to their own thoughts and intentions, and so to their own spirit, for it is the spirit which thinks and intends, and becomes altogether such as are its thoughts and intention. It is however to be observed, that there are very few who thus live from doctrine, although it is believed by the preachers that all who hear their preachings are under their influence; for it is from the divine providence of the Lord, that there are but very few such. The reason why the providence of the Lord particulary affects this, is, because the lot of the lukewarm is not unlike that of profaners, and their lot is, that after their life in the world, all that they have known from the Word is taken away from them, and they are afterwards left to the thought and love of their own spirit. And when the thought which they had from the Word is taken away, they become of all others the most stupid; they appear also in the light of heaven like burnt skeletons covered over with some skin.^f

234. *And neither cold nor hot.*—That these words signify, that they are between heaven and hell, because they are without charity, appears from what was said and shewn above.^g

235. *I will vomit thee out of my mouth.*—That these words signify separation from knowledges derived from the Word, appears from the signification of vomiting, when spoken of by the Lord, as denoting separation; not that the Lord separates them from himself, but that they separate themselves from the Lord. The expression “*to vomit*” is used, because the subject treated of is concerning the lukewarm, and in the world what is

^e That faith alone is not faith, may be seen in the small work concerning the *Last Judgment*, n. 33—39.

^f Concerning profanation, and the lot of those who profane, see in the *Doctrine of the New Jerusalem*, n. 172.

^g n. 231.

lukewarm causeth vomiting. This is also from correspondance; for the food which man takes corresponds to knowledges, and thence in the Word signifies knowledges; wherefore separation from them signifies non-admission; but inasmuch as they who are here treated of admit some things from the Word, it signifies ejection or vomiting out.^h And from the signification of “*out of my mouth,*” when predicated of the Lord, as denoting out of the Word. The reason why “*out of my mouth,*” when predicated of the Lord, signifies the Word, is, because the Word is divine truth, and this proceeds from the Lord, and what proceeds from the Lord and flows into man is said to be out of his mouth, although it is not out of his mouth, but is as light from the sun; for the Lord above the heavens, where the angels are, appears as a sun, and the light thence is divine truth, from which angels and men have all their intelligence and wisdom.ⁱ Hence it appears that by “*I will vomit thee out of my mouth,*” is signified to separate from divine truth, or, what amounts to the same, from knowledges derived from the Word. That they who are lukewarm, that is, neither cold nor hot, as they are who live from doctrine concerning faith alone and concerning justification thereby, of which we have spoken just above, are separated from knowledges derived from the Word, is not known to themselves, for they believe that they possess knowledges above all others; but nevertheless they do not, nay, they have scarcely any knowledge. The reason of this is, because the principles of their doctrine and religion are false, and from false principles nothing but falsities follow; wherefore when they read the Word, they detain the mind in their own false persuasions; whence it is that they either do not see truths, or if they do see them, they pass by or falsify them. The false principles referred to are, that salvation is by faith alone, and that man is justified by that faith. Such persons if they would, might know that they are separated from knowledges derived from the Word, and that they do not see truths; for what is more frequently said by the Lord, than that they ought to keep his words, his commandments, and do his will; and that everyone shall be rewarded according to his deeds; as likewise that the whole Word is founded upon two commandments, which are, to love God, and to love our neighbor, and that to love God is to do his precepts? (John xiv. 21, 23, 24). That these are to be done in order to salvation, is said a thousand times in

^h That food, from correspondance, signifies knowledges and intelligence thence derived, may be seen in the *Arcana Cœlestia*, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5656, 8562; by reason that knowledges nourish the internal man or spirit, as food nourishes the external man or body, n. 4459, 5293, 5576, 6277, 8418.

ⁱ As may be seen in the work concerning *Heaven and Hell*, n. 116—125, and 126—140.

both Testaments, as likewise that to hear and to know them is to no purpose unless they are done. But do they who have confirmed themselves in faith alone, and justification thereby, see those things? and if they do see them, do they not falsify them? Hence it is that such persons have no doctrine of life, but a doctrine of faith alone; when nevertheless it is the life which forms the man of the church, and those things become of his faith which are of his life. That such persons are separated from knowledges derived from the Word, appears also from this circumstance, that they do not know that they are to live as men after the death of the body; that it is the spirit in them which lives; that heaven and also hell are from the human race; that they know nothing at all concerning heaven and heavenly joy; neither concerning hell and infernal fire; thus nothing concerning the spiritual world;—nothing concerning the internal or spiritual sense of the Word;—nothing concerning the glorification of the Lord's human principle;—nothing concerning regeneration;—nothing concerning temptation:—concerning baptism, what it involves;—nothing concerning the holy supper, and what flesh and blood, or bread and wine, therein signify;—nothing concerning free-will;—nothing concerning the internal man;—nothing concerning charity,—concerning the neighbor,—concerning good,—concerning love;—neither do they know what the remission of sins is, besides many other things contained in the Word. I have also heard the angels say, that when they are permitted to look into the church, and to see those who believe themselves to be intelligent from doctrine, they see mere thick darkness, and such intelligent ones as it were deep under waves. There are two causes of their separation from knowledges derived from the Word; the first of which is, that they cannot be enlightened from the Lord, for the Lord flows into the good man, and from that influx enlightens him in truths, that is, he flows into man's love, and thence into his faith. The other cause is, that they profane truths by falsifications; and they who do this are separated from the truths themselves whilst they live in the world, so that they do not know them, but in the other life they reject from themselves all things which, during their abode in the world, they have known from the Word. Both these separations are understood by being vomited out of the mouth. Similar things are understood by vomiting elsewhere in the Word; as in the following passages; in Isaiah: "*Jehovah hath commixed in the midst of Egypt the spirit of perversities; whence they have seduced Egypt in every work thereof, even as a drunkard is seduced in his vomit.*" (xix. 14.) By Egypt is signified the science of things, as well spiritual as natural; by commixing in the midst thereof the spirit of perversities, is signified to pervert and falsify those things; by the drunkard are signified those who are insane

Believe
Faith
with
Good

in spiritual things; and inasmuch as truths mingled with falsities are east out, it is therefore said, "*as a drunken man is seduced in his vomit.*"^k And in Jeremiah: "*Drink ye and be drunken, and spew and fall, and rise no more because of the sword.*" (xxv. 27.) To drink, and be drunken, is to imbibe falsities and mingle them with truths, and hence to be insane; to spew and fall, is altogether to eject truths falsified; the sword, because of which they shall rise no more, signifies the false principle destroying and vastating truth.^l Hence it is evident what is meant by spewing and falling. Again: "*Make Moab drunken, because he hath lifted himself up against Jehovah, that he may clap hands in his vomit.*" (xlviii. 26.) Moab signifies those who adulterate the goods of the church, wherefore vomiting is predicated of them. Also in Habakkuk: "*Woe unto him that maketh a companion to drink till he be drunken, that thou mayest look into their nakednesses. Thou shalt be satiated with shame more than glory; drink thou also, and let thy foreskin be discovered; the cup of Jehovah shall go about unto thee, and shameful spewing shall be on thy glory.*" (ii. 15, 16.) To drink and to be drunken, also signify to imbibe truths and mingle them with falsities; the nakednesses into which they are said to look, signifies the deprivation of truth and of intelligence thence derived.^m The foreskin which shall be discovered, signifies the defilement of goodⁿ, glory signifies divine truth, consequently the Word.^o Hence it is evident, what is signified by a shameful spewing upon their glory. And again in Isaiah: "*These 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 are out of the way through strong drink; they err among the seeing, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place for emptying. Whom shall he teach knowledge? and whom shall he make to understand doctrine?*" (xxviii. 7—9.) Here wine and strong drink, by which they are said to have erred, signify truths mingled with falsities; the priest and the prophet signify those who teach goods and truths, and, in the abstract, the goods and truths of the church; they who err among the seeing signify those who were about to see truths; to stumble in judgment, signifies insanity; tables signify all things which should nourish the spiritual life, for by tables are understood the food which is upon them, and food signifies all truths and goods,

^k That Egypt signifies science, may be seen, *A. C.*, n. 1164, 1165, 1186, 1462, 5700, 5702, 6015, 6651, 6679, 6683, 6692, 7296; and also the scientifics of the church, n. 7296, 9340, 9391; that the drunken signify those who are insane in spiritual things, n. 1072.

^l See *A. C.*, n. 2799, 4499, 7102.

^m See *A. C.*, n. 1073, 5433, 9960.

ⁿ See *A. C.*, n. 2356, 3412, 3413, 4462, 7225, 7245.

^o See *A. C.*, n. 4809, 5292, 8267, 8427, 9429.

because they are what nourish spiritual life. Here, therefore, by all tables being full of vomit and filthiness are signified the same things falsified and adulterated. Also in Moscs; "*Defile not yourselves in any of these things; for in all these the nations are defiled which I cast out before you. And the land is defiled; therefore I do visit the iniquity thereof upon it; and the land itself vomiteth out her inhabitants.—That the land spew not you out also, when ye defile it, as it spewed out the nations were that before you.*" (xviii. 24, 25, 28.) The subject here treated of is concerning all kinds of adulteries, by which, in the spiritual sense, are understood all kinds of adulterations of good, and falsifications of truth, or profanations; and inasmuch as evils and goods, as likewise falsities of evil, and truths of good, cannot be together, but are cast out, therefore it is said that the land, that is the church, has vomited them out. From these considerations it may now appear what is signified by these words, "*I will spew thee out of my mouth.*"

236. *Because thou sayest I am rich, and increased with goods, and have need of nothing.*—That hereby is signified their faith, that they believe themselves to be principled in truth more than others, appears from the signification of "*thou sayest,*" as involving what is believed by them; and inasmuch as they are here treated of who are in faith alone, therefore "*thou sayest*" signifies their faith. Moreover, "*to say,*" in the spiritual sense, signifies to think, because what is said issues from the thought, and thought is spiritual, inasmuch as it pertains to the spirit of man, and saying and discourse thence derived are natural, because they pertain to the body. From this circumstance it is, that to say, in the Word, has significations varying according to the subject treated of. And from the signification of "*I am rich,*" as denoting to possess the knowledges of truth and good, and thence to be intelligent and wise, which will be seen in what follows. Also from the signification of "*and increased in goods, and have need of nothing,*" as denoting to know all things, so that nothing is wanting. That they are of such a nature, or thus believe, who hold the doctrine of faith alone, and of justification thereby, is not known to those who are not in that faith, although such are amongst them; nevertheless, that they are such, has been given me to know by much experience. I have conversed with several who in the world believed themselves to be more intelligent and wise than others, from the circumstance of their knowing so many things concerning faith alone, and justification thereby, and, indeed, such things as the simple were unacquainted with, which they also called interior things, and mysteries of doctrine; that they believed they knew and understood all things, so that they wanted nothing. Among these were many who had written concerning faith alone, and concerning justification by that faith; but it was shewn to them,

that they knew nothing of truth, and that they were not more intelligent nor wiser than others, who lived the life of faith, which is charity, and did not understand justification by faith alone. It was also shewn to them, that the things which they knew were not truths but falsities, and that to know and think such things is not to be intelligent and wise, inasmuch as intelligence has respect to truth, and wisdom to the life thence derived. The reason of this was also discovered to them, namely, that they were in no spiritual affection of truth, but only in the natural affection of knowing those things which are taught by the learned or their rulers, by some for the sake of employment, by others for the fame of erudition; also that they who are in the latter affection, and not in the former, believe that when they know those things they know all things, and especially they who have confirmed themselves in them by the literal sense of the Word, and have laboured by the fallacies of reasoning to connect them with other falsities. Something shall be here also said from experience concerning these persons. Some spirits, who, when they lived as men in the world, and were then believed by others to be men of erudition, were explored, that it might be seen whether they knew what spiritual faith is; they replied, that they knew, wherefore they were sent to those who held that faith, and then from the communication made to them, they perceived that they had not faith, and were ignorant as to what faith is. Upon this it was asked them, what they now believed concerning faith alone, on which the whole doctrine of their church is founded, but they were ashamed and struck dumb. There were also many from amongst the learned of the church, who were interrogated concerning regeneration, whether they knew what it is: they answered that they knew it to be baptism, inasmuch as the Lord declares, that unless a man be regenerated by water and the spirit, he cannot enter into the kingdom of God; but when it was shewn to them, that baptism is not regeneration, but that by water and the spirit are understood truths and a life according to them, and that no one can enter into heaven unless he is thereby regenerated, they retired, confessing their ignorance. Moreover, when they were interrogated concerning angels, concerning heaven and hell, concerning the life of man after death, and many other subjects, they were found to be quite ignorant respecting them, and such things were all as thick darkness in their minds; they then confessed, that they had indeed believed that they knew all things, but now they were convinced that they knew scarcely anything. By knowing something, in the spiritual world, is understood to know something of truth; but to know falsities is to know nothing, because in such knowledge there is neither intelligence nor wisdom. It was afterwards told them, that this state is understood by these words of the Lord: "*Thou sayest, I am rich*

and increased with goods ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The reason why the rich mentioned in the Word signify those who are in truths, is, because spiritual riches mean nothing else ; hence also in the Word, by riches are signified the knowledges of truth and good, and by the rich, those who are thereby in intelligence. This appears from the following passages in Ezekiel : "*In thy wisdom and in thine intelligence thou hast made to thyself riches, gold and silver in thy treasures ; by the multitude of thy wisdom thou hast multiplied to thyself riches.*" (xxviii. 4, 5.) These things are said to the prince of Tyre, by whom, in the spiritual sense, are understood they who are in the knowledges of truth ; by riches are understood those knowledges in general. By gold and "*in thy treasures,*" are meant the knowledges of good and truth. That knowledges are signified by these expressions manifestly appears, for it is said, "*In thy wisdom and in thine intelligence thou hast made to thyself riches ; and by the multitude of thy wisdom thou hast multiplied to thyself riches.*" The reason why by the prince of Tyre are understood those who are in the knowledges of truth, is, because prince signifies primary truths,^p and Tyre the knowledges of truth.^q And in Zeehariah : "*Tyre collecteth silver as dust, and gold as the mire of the streets ; behold the Lord shall impoverish her, and shall shake her wealth into the sea.*" (ix. 3, 4.) Here also by Tyrus are signified those who procure to themselves knowledges, which are silver, gold, and wealth. And in David : "*The daughter of Tyre shall bring to thee a gift, the king's daughter ; the rich of the people shall flatter thy faces.*" (Psalm xlv. 12.) The church is here described as to the affection of truth, which is understood by the daughter of Tyre, for a daughter denotes the church as to affection,^r and king denotes truth.^s On this account it is said, that the daughter of Tyre shall bring to thee a gift, and that the rich among the people shall flatter thy faces ; the rich among the people are those who abound in truths. And in Hosea : "*Ephraim hath said, truly I am rich, I have found me wealth, all my labours shall not find me iniquity which is sin ; but yet I will speak to the prophets, and I will multiply visions.*" (xii. 8, 10.) By becoming rich and finding wealth, is not understood being rich in worldly wealth, but in heavenly riches and wealth, which are the knowledges of truth and good ; for by Ephraim is understood the intellectual principle of those who are of the church which is enlightened when the Word is read.^t Hence it is said, "*I will speak to the*

^p See *A. C.*, n. 1482, 2089, 5094.

^q See *A. C.*, n. 1201 : that by treasures are signified the possessions of knowledges, may be seen n. 1694, 4508, 10,227 ; and that by gold is signified good, and by silver truth, n. 1551, 1552, 2954, 2658.

^r See *A. C.*, n. 3262, 3963, 6729, 9059.

^s See *A. C.*, n. 1672, 2015, 2069, 3670, 4575, 4581, 4966, 6148.

^t See *A. C.*, n. 5524, 6612, 6238, 6267.

prophets, I will multiply visions." By prophets are signified truths of doctrine, and likewise by visions. And in Jeremiah: "*I Jehovah search the heart, I try the reins, even to give every man according to his ways, and according to the fruits of his doings. As the partridge collecteth but bringeth not forth, he maketh riches but not with judgment, in the midst of his days he shall forsake them, in the extremity of days he shall become foolish.*" (xvii. 10, 11.) The subject here treated of is concerning those who procure to themselves knowledges without any other use as an end in view, than that they may know them, when yet the life is the end to which they should be subservient. This is what is understood by collecting as a partridge and not bringing forth; by making riches, but not with judgment; and by becoming foolish in the extremity of days. And inasmuch as the knowledges of truth and good are intended to be subservient to the life, for this is perfected by them, therefore it is said, that Jehovah gives to every man according to his ways, and according to the fruits of his doings. Also in Luke: "*So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*" (xiv. 33.) He who does not understand that in the Word, by a man forsaking all that he has, is meant his renunciation of the knowledges he has thence derived, which are spiritual riches and wealth, can conceive no otherwise than that he ought to deprive himself of all wealth in order to be saved, when yet no such thing is meant by those words. By "*all that he hath*" are meant all things belonging to self-derived intelligence, for no one can be wise from himself, but from the Lord alone; hence to forsake all that he has, is to attribute nothing of wisdom and intelligence to himself, and he who does not this, cannot be instructed by the Lord, that is, he cannot be his disciple. They who do not know that by the rich are understood those who possess the knowledges of truth and good, thus who have the Word, and that by the poor are understood those who do not possess knowledges, but yet desire them, can think no otherwise, than that by the rich man who was clothed in purple and fine linen, and by the poor man who was laid at his gate (Luke xvi), are understood the rich and the poor in the common sense of those words, when notwithstanding by the rich man is there understood the Jewish nation, which had the Word, in which all the knowledges of truth and good are contained; by the purple with which he was clothed, is understood genuine good,^u and by fine linen genuine truth,^v and by the poor man who was laid at his gate, are understood the nations which were without the church, and had not the Word, and yet desired the truths and goods of heaven and the church. Hence also it is evident, that by the

^u See *A. C.*, n. 9467.^v See *A. C.*, n. 5319, 9469, 9596, 9744.

rich are understood those who have the Word, consequently who possess the knowledges of truth and good, inasmuch as those are contained in the Word. As also in the prophecy of Elizabeth in Luke: "*God hath filled the hungry with good things, and the rich he hath sent empty away.*" (i. 53.) The hungry are they who desire knowledges, such as were the Gentiles, who received the Lord and doctrine from Him; but the rich are they who have knowledges, because they have the Word, such as were the Jews, but who nevertheless were not willing to know truths from thence, wherefore they did not receive the Lord and doctrine from Him.

237. *And knowest not that thou art wretched.*—That hereby is signified that they do not know that their falsities have no coherence with truths, appears from the signification of wretchedness, as denoting the breach of truths by falsities, and also no coherence; hence it is manifest what is understood by wretched. The reason why they are thus wretched, is, because their doctrine is founded upon two false principles, which are faith alone, and justification thereby; wherefore false persuasions flow thence in a continued series, and the truths which they adduce to confirm them from the letter of the Word, are broken into and falsified, and falsified truths in themselves are falsities. This is described in many passages in the Word, and is understood by the vanities which the prophets are said to see, and the lies which they are said to speak. The same is likewise described by the breaches made in walls and in houses so that they fall; in like manner, by the idols and graven images, which the artificer is said to make and connect by chains that they may cohere, for by idols and graven images are signified falsities of doctrine. The same is also meant by breaches made in walls and in houses, and by the prophets seeing vanities and speaking lies; for by prophets are understood doctrines, by vanities, such things as are of no account, and by lies, falsities. But as these things are mentioned in too many passages in the Word to be here adduced, we shall only quote some, wherein mention is made of wretchedness, and of a wall (*maceries*), in order that it may be known that they signify the breaches of truths by falsities, and thus no coherence. Thus in Isaiah: "*Thy wisdom and thy knowledge, it hath seduced thee; and thou hast said in thine heart, I, and none else beside me. Therefore shall wretchedness fall upon thee, and desolation shall come upon thee suddenly.*" (xlvii. 10, 11.) Here also they are described who believe that they know all things, and suppose themselves to be intelligent above all others, when yet they neither know nor understand anything of truth; wherefore it follows that the understanding of truth is taken away from them. Their belief that they are more intelligent than all others, is understood by these words, "*Thy wisdom and thy*

knowledge, it hath seduced thee, and thou hast said in thine heart, I, and none else beside me;" and the loss of all understanding of truth is understood by these words, "*Wretchedness shall fall upon thee, desolation shall come upon thee suddenly.*" And in Ezekiel: "*Wretchedness shall come upon wretchedness; then shall they seek a vision from the prophets; but the law hath perished from the priest, and counsel from the elders. The king shall mourn, and the prince shall be clothed with desolation.*" (vii. 26, 27.) The vastation of the church is here treated of, which takes place when there is no truth but what is falsified: falsity from falsity is understood by wretchedness upon wretchedness: a vision from the prophet denotes doctrine, and here, false doctrine: "*the law hath perished from the priest,*" denotes the Word not being understood; for the law signifies the Word, and the priest him that teaches it: "*counsel hath perished from the elders,*" denotes that what is right shall perish from the intelligent; counsel denoting what is right, and elders signifying the intelligent: "*the king shall mourn, and the prince shall be clothed with desolation,*" denotes that there is no longer any truth; king signifies truth, and the prince truths primarily subservient. And in David: "*What is right is not in their mouth, wretchedness is in the midst of them*" (Psalm v. 10); where wretchedness likewise signifies falsities not cohering with any truth. Likewise in Jeremiah: "*Howl, O Heshbon; lament, and wander among the walls; for their king is gone into captivity, and his priests and his princes together.*" (xlix. 3.) Here by wandering among the walls, is meant their wandering amongst falsified truths: by the king who is gone into captivity, is signified truth: and by "*his priests and princes together,*" are denoted the goods and truths of life and doctrine, as above. Again, in Ezekiel: "*And one built up a wall [maceries], and, lo, others daubed it with untempered mortar. Say unto them which daub it with untempered mortar, that it shall fall. Lo, when the wall [paries] is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?"* (xiii. 11, 12.) The wall which they daubed with untempered mortar, signifies the falsity which is assumed as a principle, and which, by application of the Word according to its literal sense, they make to appear as truth: daubing denotes application, and thence apparent confirmation: untempered mortar, or what is unfit, denotes what is falsified: and because the truth of the Word is thus destroyed, and things confirming become truths falsified, which in themselves are falsities, and these perish together with the false principle, therefore it is said, "*Behold the wall shall fall, shall it not be said unto you, Where is the daubing with which ye have daubed it?"* Again, in Hosea: "*Behold, I hedge up thy way with thorns, and I will encompass wall with wall, that she shall not find thy paths.*" (ii. 6.) To hedge up the way with thorns,

is to obstruct all thoughts by falsities of evil, lest they should see truths; falsities of evil are signified by thorns. To encompass wall with wall, is to heap falsities upon falsities: "*that she shall not find thy paths,*" denotes that nothing of truth can be seen; this comes to pass, because truths can no more exist together with falsities of evil than heaven can with hell, for truths are from heaven, and falsities of evil from hell; wherefore, when the latter have rule, communication with heaven is taken away, in which case the former cannot be seen, and if others speak them they are rejected. Hence it is, that they who are in false principles, as is the case with those who hold the doctrine of faith alone, and of justification thereby, cannot be in any truths, as may be seen above.^w But we shall now illustrate this subject by examples. They who embrace faith alone and justification thereby as a principle of religion, when they read the Word, and see that the Lord teaches that man shall be rewarded according to his deeds and works, and that he who has done good shall enter into heaven, and that he who has done evil shall be cast into hell, they then call the good which they do the fruit of faith, not knowing, or not being willing to know, that the goods which they call fruits of faith are all from charity, and none of them from faith separate from charity, which is called faith alone; for all good is of charity, and truth is of faith thence derived. From this circumstance it is evident, that they pervert the Word. But this they do because they cannot otherwise apply the truth to their own principle, believing still that they are thus made to cohere; but truth perishes in consequence, and becomes falsity, and not only so, but also evil. That falsities thence follow in a continuous series is also evident, for they teach that the good works which man performs are meritorious, not being willing to understand that, as faith and its truths are from the Lord, and thus not meritorious, so likewise are charity and its goods. They likewise teach that as soon as a man receives faith, he is reconciled to God the Father by the Son, and that the evils which he afterwards does are not imputed, nor yet the evils which he had done before; for they say that all are saved, howsoever they have lived, if they only receive faith, even a few hours before death. But these and many other things, which are derivations from a false principle, do not cohere with truths from the Word, but destroy them, and truths destroyed are falsities, and such falsities as smell of evil; a grievous smell is perceived from them in the other life, which is of such a nature, that it cannot be sustained by any good spirit; it is as a stench from diseased lungs. Many other examples might be adduced, of which there is an abundance; for whatsoever is concluded from a false prin-

^w n. 235, 236.

ciple derives thence what is false, inasmuch as therein is beheld the principle to which it adheres, because it thence flows, and is thereto applied. The true quality of the doctrine of faith alone, and of justification thereby, may be inferred from this circumstance alone, that all who have confirmed those tenets in themselves by doctrine and life, in the other life diffuse from themselves a sphere of horrid adultery, which is, as that of a mother, or a mother-in-law, with a son; this horrid adultery corresponds to them, and is also perceived from them whithersoever they go; from that sphere I have a thousand times discovered their presence. The reason why such a sphere flows forth from them, is, because they adulterate the goods of charity and of the Word, and adulteries correspond to the adulterations of good, and whoredoms to the falsifications of truth.^z The like is understood by Reuben, in that he lay with Bilhah, of whom his father begat Dan and Naphthali, Genesis xxxv. 22; wherefore also he was accursed, Genesis xlix. 4; and because he polluted the couch of his father, the primogeniture was taken away from him and given to Joseph, 1 Chron. v. 1; for by Reuben, in the Word, is understood faith, and in this case faith alone,^y and by Joseph is understood the good of faith.^z That such things would take place at the end of the church, is predicted in Daniel, where the statue which Nebuchadnezzar saw in a dream is treated of, in these words: "*Whereas thou sawest iron mixed with miry clay, they shall commix themselves by the seed of man: but they shall not cohere one with the other, even as iron is not commixed with clay.*" (ii. 43.) By iron is understood truth without good; by miry clay, the false principle which is from self-derived intelligence; by the seed of man the Word of the Lord (see Matt. xiii. 24, 37.) Their not cleaving one to another is understood by its being said, they shall not cohere, even as iron is not commixed with clay.

238. *And miserable and poor.*—That these words signify that they are also ignorant of their having no knowledges of truth or of good, appears from the signification of miserable, as denoting those who are destitute of the knowledges of truth; and from the signification of poor, as denoting those who are without the knowledges of good. That the terms miserable and poor have such signification, appears from many passages in the Word, and moreover from this consideration, that spiritual misery and poverty are nothing else but a defect of the knowledges of truth and good, for when this is the case, the spirit is both miserable and poor; but when these knowledges are possessed, the spirit is rich and opulent; wherefore by riches and

^x As may be seen, *A. C.*, n. 2466, 2729, 3799, 4865, 6348, 8904, 10,648.

^y See *A. C.*, n. 3325, 3861, 3866, 3870, 4601, 4605, 4731, 4734, 4761, 6342, 6350.

^z See *A. C.*, n. 3969, 3971, 4669, 6417.

wealth in the Word are signified spiritual riches and wealth, which are the knowledges of truth and good, as was shewn above.^a Miserable and poor are terms used in many passages in the Word, but when the spiritual sense of these terms is not known, it is believed that no others are understood by them, but they who are miserable and poor as to the things of the world; when nevertheless these are not understood, but they are meant who are not in truths and goods, and in the knowledges thereof, and indeed by the miserable are meant they who are not in truths, because not in the knowledges of them, and by the poor, they who are not in goods, because they are not in the knowledges thereof. Inasmuch as these two, namely truths and goods, are understood by these two expressions, therefore in many places both are mentioned together; as in David: *"I am miserable and poor, Lord remember me"* (Psalm xl. 18; Psalm lxx. 6). Again: *"Incline thine ear, O Jehovah, answer me, for I am miserable and poor"* (Psalm lxxxvi. 1). That by the miserable and poor are not understood those who are so as to worldly riches but as to spiritual riches, is manifest, inasmuch as David spake this concerning himself; wherefore he also said, *"Jehovah, incline thine ear and answer me."* Again: *"The wicked draw out the sword, and bend their bow, to cast down the miserable and poor"* (Psalm xxxvii. 14). That by the miserable and poor are here also understood they who are spiritually such but yet desire the knowledges of truth and good, is evident, for it is said that the wicked draw out the sword, and bend their bow; the sword signifying what is false, combating against truth, and endeavouring to destroy it; and their bow, the false doctrine against the doctrine of truth; wherefore it is said that they do this to cast down the miserable and poor.^b Again: *"The wicked hath persecuted the miserable and poor, and the dejected in heart to slay him."* (Psalm eix. 16.) And in Isaiah: *"The fool speaketh foolishness, and his heart doeth iniquity to commit hypocrisy and to speak error against Jehovah, to make empty the hungry soul, and to make him who thirsteth for drink to faint; He deviseth wicked devices to destroy the miserable with words of falsehood, even when the poor speaketh judgment"* (xxxii. 6. 7). In this passage also, by the miserable and poor are understood those who are destitute of the knowledges of truth and good, wherefore it is said that the wicked deviseth wicked devices to destroy the miserable with lying words, even when the poor speaketh judgment: lying words denote falsities and to speak judgment denotes what is right. Inasmuch as such are here treated of, it is also said,

^a n. 236.

^b That by sword is signified truth combating against what is false, and, in an opposite sense, what is false combating against truth, may be seen above. n. 131; and that by bow is signified doctrine in both senses, may be seen in the *Arcana Cœlestia*, n. 2686, 2709.

that they practise hypoerisy, and utter error against Jehovah, to make empty the soul of the hungry, and to cause him that thirsteth for drink to faint. To practise hypoerisy, and to utter error, denotes to commit evil from what is false, and to speak what is false from evil; to make empty the soul of the hungry denotes to deprive those of the knowledges of good who desire them, and to cause the thirsty to faint for drink, is to deprive those of the knowledges of truth who desire them. Again: "*The miserable shall have joy in Jehovah, and the poor of men shall exult in the Holy One of Israel*" (xxix. 19). By the miserable and poor are here also signified those with whom there is a deficiency of truth and good, and who nevertheless are in the desire of those principles; concerning these it is said that they "*shall have joy in Jehovah, and exult in the Holy One of Israel,*" and not concerning those who are miserable and poor as to worldly wealth. From these considerations it may appear what is signified by the miserable and poor in other passages in the Word; as in the following: "*The poor shall not always be forgotten; the expectation of the miserable shall not perish for ever*" (Psalm ix. 18). Again: "*He shall judge the miserable of the people, he shall keep the sons of the poor. He shall liberate the poor when he crieth; the miserable also. He shall spare the poor and the needy, and shall save the souls of the poor*" (Psalm lxxii. 4, 12, 13). And Again: "*the miserable shall see and be glad; ye that seek Jehovah! Your heart shall live. For Jehovah heareth the poor*" (Psalm lxxix. 32, 33). And Again: "*O Jehovah, who is like unto thee, which deliverest the miserable from him that is too strong for him, yea the poor and the needy from him that spoileth him?*" (Psalm xxxv. 10.) And Again; "*The miserable and poor praise thy name*" (lxxiv. 21; eix. 22). And Again: "*I know that Jehovah will maintain the cause of the miserable, and the judgment of the poor*" (Psalm cxl. 12). Also in many other passages, as in Isaiah x. 2; Jerem. xxii. 16; Ezek. xvi. 49; xviii. 12; xxii. 29; Amos viii. 4; Deut. xv. 11; xxiv. 14. The reason why both the miserable and the poor are mentioned in the passages adduced above, is, because it is according to the style of the Word, that where truth is treated of, good is also treated of; and in the opposite sense, where what is false is treated of, evil is also treated of, inasmuch as they form a one, and are as a marriage. On this account the miserable and the poor are mentioned together; for, by the miserable are understood those who are deficient in the knowledges of truth, and by the poor those who are deficient in the knowledges of good.^c On this account also it is said in what follows: "*And blind and naked;*" for by the blind are understood

^c That there is such a marriage almost throughout the prophetic parts of the Word, may be seen in the *Arcana Cœlestia*, n. 683, 793, 801, 2506, 2712, 3004, 3005, 3009, 4158, 5135, 5194, 5502, 6343, 7022, 7945, 8339, 9263, 9314.

those who have no understanding of truth, and by the naked those who have no understanding and will of good. Likewise, in the verse following, it is said: "*I counsel thee to buy of me gold tried in the fire, and white raiment, that thou mayest be clothed;*" for by gold tried in the fire is understood the good of love, and by white raiment, the truths of faith. And further, for the same reason it is said, "*That the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see,*" by which is understood lest the evils and falsities should be seen. The case is the same in other passages: but that such a marriage exists in every part of the Word, none can see but those who are acquainted with its internal sense.

239. *And blind and naked.*—That these words signify that they are without the understanding of truth, and without the understanding and the will of good, appears from the signification of "*blind,*" as denoting those who are without the understanding of truth, as will be explained in what follows; and from the signification of "*naked,*" as denoting those who are destitute of the will of good, thus also of the understanding thereof, which will likewise be presently explained. That they who hold the doctrine of faith alone, and of justification thereby, are without the understanding of truth, is plain from this circumstance, that faith alone, or faith without charity, resides wholly in the memory, and nothing thereof in the understanding; hence they who are principled therein, remove the understanding from the things which pertain to faith, saying that such things are to be believed, and that the understanding has nothing to do with them; thus they can say whatsoever they will, be it ever so false, provided they know how to adduce something in confirmation thereof from the letter of the Word, the spiritual sense of which they are ignorant of. In this lies concealed something similar to the statute of the pontiffs, which is that all should depend upon what they say; thus persuading the people that they know and see all things, when nevertheless they see nothing: they therefore who do not see, that is, who do not understand the things which they believe, are meant by the blind. It is also a consequence of this, that they cannot perfect the life by means of the things pertaining to faith; for the way of access to the life of man is through the understanding, and by no other way can man become spiritual. All who are in heaven, see truths with the understanding, and thus receive them; but what they do not see with the understanding, they do not receive; and if anyone say to them that they must have faith, although they neither see nor understand, they turn away, saying, How can this be? What I see, or understand, that I believe; but what I do not see nor understand, that I cannot believe; possibly it may be a false principle, which may destroy the spiritual life. That they who hold the doctrine concerning faith alone, and justification

thereby, are destitute of the understanding of good, because they are without the will of good, appears from this circumstance, that they know nothing at all concerning charity towards the neighbor, and consequently nothing concerning good; for all spiritual good is from charity, and there is no good without it; wherefore they who separate faith from charity, and assert that charity contributes nothing to salvation, but faith alone, are altogether ignorant as to what good is, because they are ignorant of what charity is, when yet spiritual good, and its affection, which is called charity, constitutes the spiritual life itself of man, but not faith without it. Hence it is manifest, that they who are principled in the doctrine of faith alone, are destitute of the understanding of good. The reason why this is in consequence of their being without the will of good, is, because they call themselves just or justified when they have faith, and by being justified, they understand their not being liable to condemnation for anything which they think and will, inasmuch as they are reconciled to God; wherefore they believe, because it follows from connection with their principle, that the evil may be saved equally as the good, if they only receive faith, although it should be in the last hours of their life. The secrets of this doctrine consist in this, that they speak of progressive degrees of justification, arising not from anything of man's life, or from the affection of his charity, but from faith alone concerning the reconciliation of God the Father by the Son, which faith they call confidence or trust, and saving faith itself; not knowing that there can be nothing of spiritual life therein unless there be charity; that which is interiorly perceived, or appears in the confidence which they profess, has nothing in it derived from spiritual affection, but springs from natural thought concerning the joy of deliverance from damnation. Besides, they have no will of good who are ignorant of the good of charity; and they who know nothing of this good, know nothing concerning evil, for good discovers evil, wherefore neither can such persons explore themselves, nor see their own evils, and thus flee from, and be averse to them. Hence they relax all restraint on their thought and their will, only taking heed not to do evil, from the fear of the laws, of the loss of fame, of honor, of gain, and of life. Hence also it is, that when such persons become spirits, and those fears are removed from them, they associate themselves with devils, for they think and will as they do, inasmuch as they so thought in the world, for it is the spirit in man which thinks; the case, however, is otherwise with those who have lived the life of charity. Moreover, they who believe themselves to be justified by faith alone, suppose themselves to be led by God, and thence to do good, alleging that all good is from God, and nothing from man, and that otherwise good would be meritorious, not knowing that there ought to be re-

ception on the part of man, and that reception cannot be given if man does not attend to his thoughts and intentions, and thence to his deeds, and then desists from evils and does good, which is done when he looks to the truths which he has derived from the Word; and lives according to them. And, indeed, unless man does this, there is not co-operation on his part, and hence no reformation; and in such case, of what use are all the precepts of the Lord in the Word? That man can do this, is also from the Lord, for such power is given to every man from his divine presence and will, that it may be received. In a word, unless man receives in his understanding and will, or in his thought and affection, or, what is the same, in his faith and love, there can be no reception on his part, consequently no conjunction with the Lord. Everyone may know that the Lord is continually present with good, and desirous that it may be received, but that where all restraint on the thoughts is cast off, He cannot flow in: He can only do so where the thoughts and intentions of concupiscence are restrained by truths from the Word. That the Lord is continually present with good, and desires to be received, He himself teaches in the following words of this chapter, where He says, "*Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me.*" (verse 20.) To open the door, denotes reception on the part of man, as has just been said. The Lord teaches the same also in other parts of the Word, as in John: "*If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my words.*" (xiv. 23, 24.) And in Matthew: "*He that received seed into good ground is he that heareth the Word and understandeth it, which also beareth fruit and bringeth forth.*" (xiii. 23.) Also in Mark: "*These are they which received the seed into good ground, such as hear the Word and receive it, and bring forth fruit.*" (iv. 20.) Inasmuch as reception is on the part of man which conjoins him with the Lord, and thus makes him spiritual, therefore, when the Lord uttered those things, He cried, saying, "*He that hath ears to hear, let him hear.*" (Matt. xiii. 9; Mark iv. 9; Luke viii. 8.) That the blind signify those who have no understanding of truth, and that the naked signify those who have no understanding of good, because they are not in the will thereof, appears from many passages in the Word, of which I am desirous here to adduce a few, as a means also of shewing that the Word internally is spiritual, but that in the letter it is natural; consequently, that the sense of the letter, which is natural, has a spiritual sense treasured up within it. That the blind signify those who have no understanding of truth, is manifest from the following passages in Isaiah: "*And in that day shall the deaf hear the words of the book, and the eyes of the*

blind shall see out of obscurity, and out of darkness.” (xxix. 18.)

→ In this passage, the re-establishment of the church is treated of, and by the deaf who shall hear the words of the book, are understood those who are willing to obey truths, and thence to live in the practice of good, but cannot, because they have not the Word. And by the blind, whose eyes shall see out of obscurity, and out of darkness, are meant those who have not the understanding of truth, because in ignorance, and that they shall then understand. That the deaf and the blind are not literally understood, is evident. Again: “*Behold, your God will come to vengeance to the retribution of God. He will come, and will save you; then shall the eyes of the blind be opened, and the ears of the deaf shall be opened; waters shall break out in the desert, and rivers in the plain of the desert.*” (xxxv. 4—6.) These things are spoken concerning the advent of the Lord, to shew that at that time they will be saved who believe in Him; that they who are destitute of the understanding of truth shall then understand, is signified by the eyes of the blind being opened; and that they who have not the perception and will of good, shall then obey and live in good, is signified by the ears of the deaf being opened. It is therefore said, that waters shall break out in the wilderness, and rivers in the plain of the desert: desert signifies where there is no good, because there is no truth; and waters signify truths, and rivers intelligence derived from truths. Again: “*I will give thee for a covenant to the people, for a light of the nations; to open the blind eyes, to bring out the bound from the prison. I am Jehovah: that is my name; and my glory will I not give to another.*” (xlii. 6—8.) These things also are said concerning the Lord, and concerning the establishment of a church from Him among the nations. That they who were before in ignorance should then understand truths, is signified by the blind eyes which the Lord should open; and that they should be led out from ignorance and from falsities, is understood by his bringing the bound out of prison. That the divine principle itself would assume the human, is understood by these words: I am Jehovah: that is my name: and my glory will I not give to another. Again: “*I will lead the blind into a way which they have not known; I will lead them into paths which they have not known; I will make their darkness light.*” (xlii. 16.) The blind here also denote those who are without any understanding of truth; the truths, and goods of truth which they should receive, are signified by their being led into a way, and into paths which they have not known; the dissipation of the falsity of ignorance, and illumination, are signified by “*I will make their darkness light.*” Again: “*Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give; and to the south, Keep not back: bring my sons from far, and my daughters from the*

ends of the earth, even every one that is called by my name I have created. I have formed him; yea, I have made him. Bring forth the blind people who have eyes, and the deaf who have ears." (xliiii. 5—8.) The establishment of the church by the Lord among the nations, is here treated of; to bring seed from the east, the west, the north, and the south, denotes all of whatsoever religion they be, for the east and west signify respectively where the good of love is clear and obscure; and the north and the south, where the truth of faith is in obscurity and in brightness. Here they are understood who are in obscurity from ignorance, for it is said, "*Bring my sons from far, and my daughters from the ends of the earth:*" sons are predicated of those who receive truths, and daughters of those who receive goods; "*from far,*" and "*from the ends of the earth,*" signify, those who are remote from the truths and goods of the church. That all will be received and reformed by the Lord, who acknowledge Him, is signified by the terms, "*I have created, I have formed, I have made every one that is called by my name.*" These then are they who are understood by the blind who have eyes, and by the deaf who have ears. Again: "*Looking for light, but behold darkness; in thick darkness we walk, we grope for the wall as the blind, and we grope as they who have no eyes, we stumble in the noon-day as in twilight, among the living we are as dead.*" (lix. 9, 10.) Here likewise the blind denote those who are without the understanding of truths; darkness and thick darkness, denote falsities; to stumble at noon-day as in twilight, denotes to err in falsities, although they may be in the light from the Word. Again: "*His watchmen are blind; they are shepherds who know not to understand.*" (lvi. 10, 11.) Here also the blind denote those who do not understand truths, although they have the Word: that such are signified by the blind, is evident, for it is said they know not, and know not to understand. And in Jeremiah: "*Behold, I bring them from the land of the north, amongst them the blind and the lame; with tears they shall come, and with prayers I will bring them; I will lead them to fountains of waters in the way of right.*" (xxxii. 8, 9.) Here by the land of the north, is denoted where the false principle arising from ignorance prevails; they who are influenced by that principle are called blind; their being led to fountains of waters in the way of right, denotes their being led into truths. Again, in Lamentations: "*Jehovah hath kindled a fire in Zion, and it hath devoured the foundations thereof. For the sins of her prophets and the iniquities of her priests, that have shed the blood of the just in the midst of her, they have wandered as blind men in the streets, they are polluted with blood, the things which they cannot they touch with their garments.*" (iv. 11, 13, 14.) Zion here denotes the church: by the fire which is said to devour her foundations, is meant the love of

self, which should disperse all the knowledges of truth; the sins of her prophets, and the iniquities of her priests, signify the perversities of those who teach truths and good; and that hence they understand nothing of truth, is signified by their wandering as blind men in the streets. The blood with which they are said to be polluted, denotes the falsification of truth and the adulteration of good in the Word: the profanation of the good, and of truth thence derived, by evils and falsities, is understood by the words "*the things which they cannot they touch with their garments.*" Again, in *Zechariah*: "*In that day I will smite every horse with astonishment, and the horseman with madness: I will smite every horse of the peoples with blindness.*" (xii. 4.)

Horse signifies the intellectual principle, and a rider, or horseman, one that is intelligent; hence it is evident what is signified by smiting every horse with astonishment, and every horse of the people with blindness, also the rider with madness.^d Again, in *David*: "*Jehovah looseth the bound, Jehovah openeth the eyes of the blind.*" (Psalm cxlvi. 7, 8.) They are called bound who are in falsities, and desire to be loosed from them; the blind are they who thence are without the understanding of truth; to open their eyes is to make them to understand. Again, in *John*: "*Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart.*"

(xii. 39, 40.) That to blind their eyes that they should not see with them, denotes not to understand truths, is evident. Again: "*Jesus said, For judgment I am come into this world, that they who see not might see; and that they who see might be made blind. And some of the Pharisees said unto him, Are we blind also? Jesus said unto them, If ye were blind ye should have no sin; but now ye say, We see, therefore your sin remaineth.*" (ix. 39—41.)

By them who do not see, are understood those who are without the church, and do not know truths, because they have not the Word, thus the Gentiles; but by them who see, are understood those who are within the church, and have the Word, thus the Jews: concerning the latter it is said, that they should be made blind; but concerning the former, that they should see. The reason why their sin is said to remain, is,

because they said, "*We see,*" for they were in the church where the Word is, and yet were not willing to see and acknowledge truths, thus neither the Lord. Hence it is that the Scribes and Pharisees amongst the Jews are called by the Lord, "*blind leaders of the blind*" (Matt. xv. 14; Luke vi. 39); also "*blind guides, fools and blind.*" (Matt. xxiii. 16, 17, 19, 24.) Again: "*And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did*

^d That a horse signifies the intellectual principle, may be seen in the small work concerning the *White Horse*, n. 1—6.

sin, this man, or his parents, that he was born blind? Jesus answered, *As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.*" (John ix. 1, 4—7.) No one can understand why the Lord did thus, unless he knows the internal or spiritual sense of the Word; in which sense, by the man which was blind from his birth, are understood those who are born out of the church, and hence can know nothing concerning the Lord, nor be instructed in the Word. By the clay which the Lord made from the spittle on the ground, is signified reformation by truths from the sense of the letter of the Word: the ground denotes the church where the Word is; the clay denotes the ultimate divine principle forming: to anoint the eyes of the blind with clay, denotes to give thereby the understanding of truth: the pool of Siloam also signifies the Word in the letter: to be washed therein, denotes to be purified from falsities and evils. That these things are understood in the above passage, has been hitherto concealed.^e Again, in Mark: "*And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.*" (viii. 22—25.) What these words involve can be known only from the internal or spiritual sense of the Word; if this is not understood, nothing can be seen but the transaction itself, and the thought concerning it will, perhaps, be merely sensual; but all things which the Lord spake and did in the world contained spiritual things in order, from supremes to ultimates, thus fully, as do also all the miracles and the descriptions of them. The blind whom the Lord restored to sight signified the spiritually blind, who are those who do not know and understand truths. The reason why the blind man here mentioned was led out of the town of Bethsaida, was, because Bethsaida signified damnation, on account of non-reception of the Lord; the spitting on his eyes has a similar signification with the making clay of spittle, mentioned above; the Lord afterward touching his eyes, signifies that He enlightened him from the divine principle: hence it is

^e That ground signifies the church, may be seen, *A. C.*, n. 566, 10,570: that clay signifies the good from which truth is derived, thus the good forming, see n. 1300, 6669: that the pool of Siloam signifies the Word in the sense of the letter, is evident in Isaiah viii. 6; and in general the pools that were in Jerusalem, Isaiah xxii. 9, 11.

that the blind man first saw men as trees, walking; by which is signified a common and obscure perception of truth from the sense of the letter. By trees also are signified knowledges, and by walking is signified living. By his seeing every man clearly after the Lord put his hands on him again, is signified, that after instruction and illumination from the Lord, he understood truths: this sense is contained in these words, and is perceived by the angels. That Bethsaida signifies damnation, on account of non-reception of the Lord, is evident in Matt. xi. 21; and in Luke x. 13; that touch signifies communication and translation, but here illumination, because the eyes were touched, may be seen above, n. 79. Moreover, by all the blind, whom the Lord restored to sight, are understood those who are in ignorance, and yet receive Him, and are enlightened by the Word from Him; and in general, by all the miracles of the Lord are signified such things as concern heaven and the church, thus spiritual things; from which circumstance his miracles were divine, for that is divine which acts from first principles, so as to present or exhibit those things in ultimates. From these considerations it is manifest what is signified by the blind whom the Lord restored to sight.^f Inasmuch as by the blind are signified those who have not the knowledges of truth, and thence are without any understanding thereof, it was amongst the laws and statutes which were given to the sons of Israel, that the blind of the sons of Aaron and of the Levites should not approach to offer the bread of his God, that is, to offer sacrifice (Levit. xxi. 18; Deut. xv. 21); likewise that what was blind should not be offered (Levit. xxii. 22); in like manner that they should not put a stumbling-block before the blind (Levit. xix. 14); that he should be cursed who made the blind to err (Deut. xxvii. 18). The reason why these laws were so enacted, was, because the church instituted among the Jews was a representative church, in which all observances represented spiritual things, because they correspond to them. Therefore also the following curse is pronounced upon those who keep not the commandments: "But it shall come to pass, if thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments, that Jehovah shall smite thee with madness, and blindness, and astonishment of heart. And thou shalt grope at noonday, as the blind gropeth in darkness." (Deut. xxviii. 15, 28.) By these words is also understood, that they shall be smitten with spiritual blindness and astonishment who do not obey the voice of the Lord, in doing the things which He has commanded in the Word. Spiritual blindness of the eyes, and spiritual astonish-

^f That trees signify knowledges, see in the *Arcana Cœlestia*, n. 2722, 2972, 7692: that to walk signifies to live, see n. 519, 1794, 8417, 8420; and above, n. 97.

^g Concerning whom see Matt. ix. 27—31; xii. 22; xx. 29 to end; xxi. 14; Mark x. 46 to end; Luke vii. 21, 22; xviii. 35 to end.

ment of the heart, denote destitution of the understanding of truth, and of the will of good; to grope in noonday, is to be of such a quality in the church, where the light of truth is given by the Word.^h

240. But that "naked," signifies those who are without the understanding of truth, because without the will of good, appears also from those passages in the Word, where the terms naked and nakedness are mentioned, which shall be adduced below. The reason why these terms have such a signification is, because garments signify the truths which pertain to the understanding, and he who is without truths is also without good, for all spiritual good is procured by truths, and without them, or unless by them, spiritual good is not given; spiritual good is charity. Naked and nakedness signify the deprivation of intelligence and love, thus of the understanding of good, and of the will thereof, and for this reason, because garments cover the body and the flesh, and by body and flesh is signified good; hence by garments are signified those things which cover good. There is the understanding of truth, and there is also the understanding of good; the understanding of truth is the understanding of such things as pertain to faith, and the understanding of good is the understanding of such things as pertain to love and charity. There is also the will of truth, and there is the will of good; the will of truth pertains to those who are of the Lord's spiritual kingdom, but the will of good to those who are of his celestial kingdom. These latter, inasmuch as they are principled in love to the Lord and thence in mutual love, which with them is charity towards the neighbour, have truths inscribed on their hearts, and hence do them, and what proceeds from the heart is from the will of good, for the heart denotes the will of good; but they who are principled in love towards the neighbour, which love is charity, have not truths inscribed on their hearts, but on the memory, and thence on the intellectual mind, and what thence proceeds from affection is the will of truth. It is thus that the spiritual angels are distinguished from the celestial angels; the latter appear naked in heaven, but the former clothed. The reason why the celestial angels appear naked, is because they have no need of the memory to retain truths, nor of the understanding to comprehend them, inasmuch as they have them inscribed on the heart, that is, on the love and will, and thence see them. And the reason why the spiritual angels appear clothed, is, because they have truths inscribed on the memory, and thence on the understanding, and truths thus inscribed correspond to garments, wherefore they all

^h That noonday signifies where truth is in the light may be seen, *A. C.*, n. 9642; and in the work concerning *Heaven and Hell*, n. 148—151.

appear clothed according to their intelligence.ⁱ From these considerations it is evident what naked signifies in both senses, namely, that in the one sense it signifies those who are in celestial good, and in the other, those who are not in good because not in truths. But these things may be better seen from the passages in the Word where naked and nakedness are mentioned, some of which shall be now adduced. Thus in Isaiah: "*At the same time spake Jehovah to Isaiah the son of Amos, saying, Put off the sackcloth from upon thy loins, and put off thy shoe from upon thy foot. And he did so, walking naked and barefoot. And Jehovah said, Like as my servant Isaiah hath walked naked and barefoot three years; so shall the king of Assyria lead the captivity of Egypt, and the crowd of Cush to be carried off, the boys and the old men naked and unshod, and uncovered buttocks, the nakedness of Egypt.*" (xx. 2—4.) No one can see what is secretly treasured up in these words concerning the church and heaven, unless he knows their spiritual sense; for in every single part of the Word something pertaining to heaven and the church is contained, inasmuch as the Word is spiritual; wherefore it shall be explained. By the prophet Isaiah is here understood the doctrine of the church: by putting off sackcloth from upon his loins, or by presenting the loins naked, is understood to discover filthy loves. By the usual sackcloth of the prophet are here understood the breeches which cover, and by the loins are signified those loves. By putting off the shoe from upon his foot, or unshoeing the soles of the foot, is signified to discover the filthy things of nature. By the king of Assyria leading the captivity of Egypt, and the crowd of Cush to be carried off, is understood that the perverted rational principle should confirm evils and falsities, by scientifics and by fallacies. By young and old, is understood, by all things, as well general as particular. By naked and barefoot, is understood that they are deprived of all truth and of all good. By uncovered buttocks are understood the evils of self-love. By the nakedness of Egypt, are meant the falsities thence derived. Hence it is manifest what is here treated of concerning the church and heaven, namely, that the perverted rational principle, which denies a God, and attributes all things to nature, confirms itself by scientifics and by fallacies, until it is deprived of all understanding of truth and will of good.^k Again, in Ezekiel: "*And when I passed by thee,*

ⁱ That the angels are thus clothed, may be seen in the work concerning *Heaven and Hell*, n. 177—182.

^k That by prophet in the Word is understood doctrine, may be seen in the *Arcana Cælestia*, n. 2534, 7269. That by the loins are signified the loves in each sense, n. 3021, 4280, 5059. That by the feet are signified the natural things pertaining to man, and by the soles of the feet those which are in the ultimates, n. 2162, 3147, 3761, 3986, 4280, 4938—4952. That by shoes are signified the same things as to the covering of them, n. 1748, 1860, 6844. That by the king of Assyria is signified the

and saw thee, I spread my skirt over thee, and covered thy nakedness. Then washed I thee. I clothed thee also. But thou didst trust in thine own beauty, and playedest the harlot. And in all thine abominations and thy whoredoms, thou hast not remembered the days of thy youth, when thou wast naked and bare. Thou hast also committed fornication with the sons of Egypt. Thou hast played the whore also with the sons of Ashur. Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; wherefore thy nakedness is revealed by thy whoredoms; and they shall stone thee with stones, and shall cut thee in pieces with their swords. And they shall burn thine houses with fire." (xvi. 6, and following verses.) Jerusalem is here treated of, by which is understood the church as to doctrine, and by these and many other expressions in the same chapter, is described the quality of the church, and its beginning, and what it became when it declined from good and from truth. The quality of the church, when it was established by the Lord, thus its quality in its beginning, is described by these words: "*When I passed by thee, and saw thee, I covered thy nakedness, I washed thee and clothed thee.*" To cover nakedness signifies to remove the evils of the will and the falsities of the understanding: to wash signifies to purify from evils, and to clothe signifies to instruct in truths. But the quality of the church, when it declined from good and from truth, is described in what follows. "*Thou didst trust in thy beauty,*" signifies intelligence derived from the proprium, and that the church was delighted with it. By committing whoredom, is signified, that thus it imbued falsities; by committing fornication with the sons of Egypt and with the sons of Ashur, are signified falsifications confirmed by scientifics and rationals thence derived. By multiplying fornication in Canaan unto Chaldea, is signified even to the profanation of truth. † Hence also it is manifest what is signified in the following words: "*Wherefore thy nakedness is revealed by thy whoredoms;*" namely, that the church by falsities and falsifications should be deprived of all understanding of truth. By "*they shall stone thee with stones,*" is signified that the church should die by falsities. By "*they shall cut thee in pieces with their swords,*" is signified that the church should altogether die by the falsifications of truth. And by "*they shall burn thy houses with fire,*" is signified that it should wholly perish by infernal loves: houses denote all things which pertain to man, and fire denotes infernal loves. From these considerations it is manifest what is contained in those words pertaining to heaven and the church, and that it appears

rational principle in both senses, n. 119, 1186. That by Egypt is signified the scientific principle which is of the natural man, also, in each sense, the good and the evil, n. 1164, 1165, 1186, 1462, 5700, 5702, 6015, 6651, 6679, 6683, 6692, 7296, 9340, 9391. That by Cush, or Ethiopia, are signified the fallacies of the senses, n. 1163, 1164, 1166.

solely from the spiritual sense.^l Again, in *Hosea*: “*Contend with your mother, that she may put away her whoredoms and her adulteries, lest peradventure I strip her naked and make her as a desert, as a land of dryness, and slay her by thirst; and her sons I shall not pity because they are the sons of whoredoms.*” (ii. 2—4.) The subject here treated of is also concerning the church fallen into falsities and evils; the mother with whom they should contend, signifies the church. Whoredoms and adulteries, signify falsities and evils thence derived: to make her as a wilderness, and set her as a land of dryness, signifies the deprivation of good and truth: to slay her by thirst, signifies, a total defect of truth: her sons signify all the falsities thereof, in general, wherefore they are called sons of whoredoms.^m Hence it may appear what is signified by stripping her naked, namely, the church being without good and truth. Again, in *Lamentations*: “*Jerusalem hath sinned a sin; therefore all that honoured her, despise her, because they have seen her nakedness.*” (i. 8.) Again, in *Ezekiel*: “*Aholah, which is Samaria, hath committed whoredom with the Egyptians, and with the sons of Ashur, they have discovered her nakedness, her sons and her daughters have they taken, and at length they have slain her with the sword! therefore will I give thee into the hand of those whom thou hast hated, that they may deal with thee from hatred, and take away all thy labor, and leave thee naked and bare, that the nakedness of thy whoredoms may be discovered.*” (xxiii. 4, 8, 9, 10, 18, 23, 29.) The subject treated of in this chapter is concerning Samaria which is called Aholah, and concerning Jerusalem which is called Aholibah, and the church is signified by both. By Samaria,

^l That washing signifies to purify from evils and falsities, may be seen in the *Arcana Cœlestia*, n. 3147, 10,237, 10,240, 10,243: that clothing signifies to instruct in truths, n. 1073, 2576, 5248, 5319, 5954, 9212, 9216, 9952, 10,536: that beauty signifies intelligence, n. 3080, 4985, 5199, and in this case intelligence from the proprium. That to commit whoredom denotes to imbue falsities, see above, n. 141: that Egypt denotes the scientific principle; and Assyria, or Ashur, the rational, may be seen just above. That Chaldea denotes the profanation of truth, *A. C.*, n. 1182, 1283, 1295, 1304, 1306, 1307, 1308, 1321, 1322, 1326: that to stone with stones signifies to die by falsities, n. 5156, 7456, 8575, 8799: that sword signifies the false combating against the true and destroying it, n. 2799, 4499, 7102; hence to cut in pieces with swords denotes to die altogether by falsifications of truth. That fire signifies infernal love, n. 1861, 5071, 6314, 6832, 7575, 10,747; and that a house signifies the whole man, and the things pertaining to him, thus which pertain to his understanding and his will, n. 710, 2179, 2233, 2234, 3128, 3538, 4973, 5023, 6690, 7353, 7848, 7910, 7929, 9150; hence it is evident what is signified by these words, “*they shall burn thy houses with fire.*”

^m That mother signifies the church, may be seen *A. C.*, n. 289, 2691, 2717, 3703, 4257, 5580, 8897: that desert signifies where there is no good, because there is no truth, n. 2708, 4736, 7055: that a dry land signifies where there is no truth, is, because water signifies the truth of faith, n. 2702, 3058, 5668, 8568, 10,238: that to be slain with thirst, signifies to perish from defect of truth, u. 8568 at the end. That sours signify affections of truth and truths in general, n. 2362, 3963, 6729, 6775, 6778, 9055; thus, in the opposite sense, they signify affections of what is false and falsities in general.

where the sons of Israel were, is signified the church in which there were no truths, but falsities, and by Jerusalem, the church where there were no goods, but evils. What is signified by committing whoredom with the Egyptians, and with the sons of Ashur, and what by slaying her sons and daughters with the sword, was explained above; hence it is manifest, that by leaving her naked and bare is signified destitution of good and truth. Again, in Isaiah: "*The Lord will make bald the crown of the head of the daughters of Zion, and Jehovah will make naked their secret parts.*" (iii. 17.) The daughters of Zion signify the celestial church and the things belonging to that church, but in this case perverted. By the crown of the head, which shall be made bald, is signified intelligence of which it shall be deprived; and the secret parts, which shall be made naked, signify the love of evil and of falsity. Again, in Nahum: "*Woe to the city of bloods, wholly in a lie, and full of rapine, I will uncover thy skirts over thy faces: and will make nations see thy nakedness, and kingdoms thy lightness.*" (iii. 1, 4, 5.) The city of bloods signifies the false doctrine which offers violence to the good of charity. Again, in Habakkuk: "*Woe unto him that maketh his companion to drink, that pultest thy bottle to him and makest him drunken also, that thou mayest look on their nakednesses. Thou art filled with shame for glory; drink thou also, and let thy foreskin be discovered.*" (ii. 15, 16.) To make a companion drink, and make him drunken, signifies to imbue with falsities until he does not see truth: to look on their nakednesses, denotes to make the falsities which are of the understanding, and the evils which are of the will, to appear: the foreskin which should be discovered, denotes the filthy loves.ⁿ Hence it may appear what is signified in Moses, where it is said, that Noah drank wine and was drunken, so that he lay naked in the midst of his tent, and that Ham laughed at the nakedness of his father, but Shem and Japheth covered his nakedness, and they turned away their faces that they might not see the nakedness of their father. (Genesis ix. 21—23.)^o Again, in Lamentations: "*Rejoice and be glad, O daughter of Edom; the cup also shall pass over unto thee: thou shalt be drunken, and shalt be made naked.*" (iv. 21.) Here, by being drunken and made naked, are signified the same things as above.^p Again, in Isaiah: "*Daughter of Babel and Chaldaea sit upon the earth. Take the millstones, and grind meal; uncover*

ⁿ That to drink denotes to be instructed in truths may be seen *A. C.*, n. 3069, 3772, 4017, 4018, 8562, 9412; hence, in the opposite sense, it denotes to imbue falsities: that to be made drunken denotes to become insane from falsities, thus not to see truths, n. 1072: that the foreskin signifies corporeal and terrestrial loves, n. 4462, 7045.

^o But these things may be seen explained in the *Arcana Caelestia*, where they are treated of.

^p But who they are in particular that are signified by Edom may be seen *A. C.*, n. 3322, 8314.

thy hair, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea thy shame shall be seen." (xlvii. 1—3.)

By the daughter of Babylon and Chaldea, are understood those who profane the goods and truths of the church. To grind meal, signifies to falsify truths; to uncover the hair and the thigh, signifies to be deprived of the understanding of truth, and the will of good; to pass over the rivers, and to discover her nakedness have likewise a similar signification. Because nakedness signified the deprivation of the understanding of truth and of the will of good, it was therefore commanded that Aaron and his sons should not ascend by steps upon the altar, lest their nakedness should be discovered thereon" (Exod. xx. 27); likewise that "*they should make for them breeches of linen to cover the flesh of their nakedness, and that they should be upon them when they entered the tent of the assembly, and when they came near to the altar, and that otherwise they should bear iniquity and die.*" (Exod. xxviii. 42, 43.) From these considerations it is manifest what is signified by the words in the following verse of this chapter: "*I counsel thee to buy of me white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.*" And likewise in the following words of this book: "*Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*" (xvi. 16.) Moreover, by naked, in the Word, are also understood those who are not in truths and thence not in good, inasmuch as they are ignorant of truths, but nevertheless desire them, which is the case with those who are within the church, where they who teach are in falsities; likewise those who are out of the church, and have not the Word, and hence neither know truths nor anything concerning the Lord. These are described in the following passages. In Isaiah: "*Is not this the fast that I have chosen? Is it not to break bread with the hungry, and when thou seest the naked that thou cover him?*" (lviii. 6, 7.) And in Ezekiel: "*And hath given his bread to the hungry, and hath covered the naked with a garment.*" (xviii. 7.) And in Matthew: "*I was naked, and ye clothed me.*" (xxv. 36.) To cover with a garment, and to clothe, signify to instruct in truths.^q

241. *I counsel thee.*—That hereby is signified the medium of the reformation of those who hold the doctrine of faith alone, appears from the things which now follow, for the reformation of those who are in that doctrine is now treated of; hence the expression, I counsel thee, involves precepts directing how they ought to live, in order that they may be reformed, and so be saved.

242.—*To buy of me gold tried in the fire, that thou mayest be*

^q That garments denote truths, may be seen above, n. 195. That naked also signifies the good of innocence, may be seen in the *Arcana Cœlestia*, n. 165, 8375, 9960; and in the work concerning *Heaven and Hell*, n. 179, 180, 280.

rich.—That these words signify that they should procure to themselves from the Lord genuine good, that they may receive the truths of faith, appears from the signification of buying, as denoting to procure and appropriate to themselves; and from the signification of gold tried in the fire, as denoting genuine good, thus good from the Lord, which will be explained in what follows; also from the signification of “*that thou mayest be rich,*” as denoting that he may receive the truths of faith. The reason why this is signified by being rich, is because riches and wealth signify the knowledge of truth and good, and the rich those who are in intelligence thereby; in the present case, those who are in faith thereby, inasmuch as the subject here treated of is concerning those who hold the doctrine of faith alone. Hence it is manifest, that by these words, “*to buy of me gold tried in the fire, that thou mayest be rich,*” is signified to procure to themselves genuine good from the Lord, that they may receive the truths of faith. We shall first explain how this is to be understood. That truth is not given which is true in itself, except from good, thus that faith is not given which is faith in itself, except from charity, has been frequently stated above; for truth, which is in itself true, is not given, except spiritual life be in it, and spiritual life is only in it, when it is formed from the good of charity; for truth is the form of good, and good is the essence of truth, Thus also good is the life of truth, and good is from no other source than from the Lord; and when good is from the Lord, then truth, which is from good, looks primarily to the Lord, and also to the neighbor and his good, for the Lord flows in with good, and from good forms truth, which is the truth of faith, and causes the spiritual sight of man to look to himself and to his neighbor.* From these considerations it is plain what the genuine good is which is signified by “*gold tried in the fire,*” namely, that it is from the Lord alone. Inasmuch as in what is written to the angel of this church, the subject treated of is concerning those who live according to the doctrine of faith alone; and because they who have confirmed themselves in that doctrine, and were, in the world, thence called learned, could connect falsities with truths, and induce an appearance as if the doctrine were true, it was therefore given me to converse with some of them in the other life; and inasmuch as the things which were then mutually said

* Concerning which see *A. C.*, n. 4397, 5374, 5397, 5406, 5410, 5426.

† That this is the case, may be seen in the work concerning *Heaven and Hell*, n. 145, 251; namely, that the Lord beholds angels and men in the forehead, and they behold the Lord through the eyes; the reason is, that the forehead corresponds to the good of love, and the eye to the understanding thence illuminated, consequently to the truths of faith. And also in the same work, n. 17, 123, 124, 142—144, 510, it is shewn, that in the spiritual world all are turned to their own loves; and they who have acknowledged the Lord, and believed in Him, are turned to Him, and hence they receive good from Him, and by good, illumination as to truths.

may serve for illustration, I am willing to adduce them. Those learned ones, from the opinion which they entertained in the world, thought that faith could be given without charity, and that man is justified by that faith alone. Their discourse was very ingenious; they said that faith could be given without charity, because it is prior to charity, and that by it man is in good. Who, said they, cannot believe that God is, that the Word is divine, and things of a like nature, which, unless they were believed, could not be received and thought of by man? Hence they concluded that faith can be given without charity, because it preceedes, or is prior; and if it can be given, that it is saving, inasmuch as man cannot do good from himself, wherefore, unless that faith saved, all would perish; nor could the presence of God with man be given without faith, and if it were not given, evil would reign, and no one would have any good; these things, they said, were understood by justification by faith alone. But it was shewn them that there could be no faith unless it existed together with charity; and that what they called faith was only the knowledges which are first acquired by every man, as that God is, and that the Word is divine, and the like, and that those knowledges are not in man, but in the medium of access to him, which is his memory, before they are in his will; but that in proportion as they are in his will, in the same proportion they are in the man himself, for the will is the man himself; and in proportion as they are in the will, in the same proportion they are in his sight, which is faith. Previously to this, the knowledges themselves, which preceede and, to the natural sight, appear as if they were believed, do not become knowledges of faith; hence it is that the mere sight of knowledges, which is supposed to be faith, reeedes from man successively as he begins to think evil from willing evil, and also reeedes from him after death, when he becomes a spirit, if the knowledges have not been implanted in his life, that is, in his will or love. This may be illustrated by a comparison with the stomachs of birds and terrestrial animals, which are called ruminant stomachs: into these they first collect their meat, and afterwards by degrees take it out thence and eat, and so nourish the blood, whence it becomes incorporated into their life. To those stomachs the memory of man corresponds, which he enjoys in the place of them, inasmuch as he is spiritual: into this he first collects spiritual food, which consists of knowledges, and afterwards takes them out, as it were, by ruminating, that is, by thinking and willing, and appropriates them to himself, and thus makes them the property of his life. From this comparison, trifling as it may appear, it is obvious that knowledges, unless they are implanted in the life, by thinking and willing them, and thence by doing them, are like meats which remain unmasticated in the ruminant stomachs, where they either be-

come putrid, or are vomited out. Moreover, the circle of the life of man is to know, to understand, to will, and to do; for the spiritual life of man commences from knowing, thence it is continued into understanding, afterwards into willing, and lastly into doing; whence it is also evident, that knowledges are only in the entrance to the life while they are in the memory, and that they are not fully in the man until they are in his deeds; also, that they are more fully in his deeds, the more fully they are in his understanding and will. It was further shewn, that the faith of knowledges, before it becomes the faith of the life, is merely historical faith, the quality of which is well known, namely, that a thing is believed so to be, because another has said it: this, before it becomes the man's own property, is the property of another, or another man's property pertaining to him. Another quality of such faith is, that it is a faith of things unknown, for it is said that such things are to be believed, although they are not understood, yea, that they are not to be searched into by the understanding, when yet such is the nature of spiritual faith, that truths themselves are seen in it, and so are believed. In heaven, no one believes any truth unless he sees or has seen it; for there they say, who can believe that it is so unless he sees it? Perhaps it may be false, and none but the evil can believe what is false, for the evil, from evil, see falsities, whereas the good, from good, see truths; and inasmuch as good is from the Lord, the sight of truth from good is also from the Lord. The reason why the angels see truths, is because the light of heaven, in which they are, is the divine truth proceeding from the Lord; hence all in the world also to whom that light pertains have the sight of truth.^t It was afterwards shewn that charity and faith act as one, and enter together into man, so that in proportion as man is in charity, in the same proportion he is in faith, inasmuch as faith as to its essence is charity, altogether as truth as to its essence is good; for good, when it exists in shape or in form, is truth; thus charity is faith, for good is of charity, and truth is of faith. The one also loves the other, and conjoins itself to it, wherefore one is not given unless together with the other. This was illustrated by the thought of man, which is of his understanding, and by the affection, which is of his will; to think without affection is impossible, for the very essence of thought is affection or love. Man may indeed think all those things which he knows from the doctrine of the church, but still only from a natural affection, which is the affection or love of glory, fame, honor, or gain; but this affection does not cause the thought to be spiritual, for this can only be effected by charity, which is

^t Concerning the light of heaven, and that such is its nature and quality, see in the work concerning *Heaven and Hell*, n. 126—140.

spiritual affection itself. This affection, when it conjoins itself with knowledges, becomes faith, and afterwards in proportion as man is in that affection, in the same proportion he sees in thought the things which belong to his faith, which are called truths, and acknowledges them because they are from his spirit itself, thus from his spiritual life itself: this also is what is called illumination: hence it is that no one can be enlightened from the Word unless he be in the spiritual affection of truth. There is indeed something like illumination given to those who have confirmed themselves in such things as pertain to the doctrine of faith alone, and justification thereby; but that illumination is from the light of infatuation, inasmuch as they can confirm falsities equally as truths, as is the case with all heresies, as well with those which prevail among the Jews as with those among the papists. A similar light is also given after such confirmations to those who are called naturalists, who deny God, the divinity of the Word, and all things belonging to the church. The case is the same with those who have confirmed themselves in faith alone, and justification thereby.^u But let us return to the faith which as to essence is charity: that faith is continually perfected by such things as confirm; for from spiritual light more truths are always seen, and these all conjoin themselves with the good of charity, and perfect it; hence man has intelligence and wisdom, which at length become angelic. Moreover, they who are only in the knowledges of faith, and not in a life according to them, believe that man can easily receive faith, if not in this world, yet in the other, saying within themselves, "When I hear and see that a thing is so, cannot I then believe it?" Nevertheless they are greatly deceived; for they who have not received spiritual faith in the world, if they should afterwards hear of it, and see it a thousand times, can never receive it. The reason is, because that faith is not in the man, but out of him. That this is the case, may manifestly appear from this circumstance, that all who come from the world are first received by angels and good spirits, and are instructed in every way, yea, many things are even shewn them to the life and to the sight, but still they do not receive them; wherefore they alienate themselves from the angels and good spirits, and accede to those who are destitute of faith. It was moreover told them, that if faith could be received by knowing and thinking only, it would be received by all, by the evil and the good alike, and thus no one would be damned.^v Hence it follows that the life of faith is charity, and that there is nothing of life

^u That the light of confirmation is natural light, and not spiritual, which may be given also with the evil, may be seen, *A. C.*, n. 8780.

^v That charity, which is spiritual affection, can never be given to any one, unless he knows truths, explores himself according to them, receives them, and lives a new life agreeably to them, may be seen above, n. 239.

in faith, but in proportion as charity is therein, and also that in proportion as charity is in faith, in the same proportion man is led by the Lord; but that in proportion as charity is not in faith, in the same proportion man is led by himself, and he who is led by himself, and not by the Lord, cannot think what is good, still less can he will and do good, which is good in itself; for from the proprium of man nothing but evil proceeds, for when he thinks what is good, and wills and does good from his proprium, it is only for the sake of himself, and for the sake of the world, which are the ends of his works, and the ends are the loves which lead him, and man cannot be withdrawn or elevated from his proprium, unless, as to the things of his life, he looks to the Lord: by this sight he is conjoined with heaven, and the spiritual affection is thence given to him by the Lord. When these observations had been made, it was given to them with whom I discoursed on this subject to be in spiritual light, which light is such that truths can be seen in it as clearly as objects in the world are seen in its light, and then they who were principled in the doctrine of faith alone and justification thereby, could not but affirm that the case was so; but as soon as that light was taken away from them, and they were remitted into their own light, which was natural, they could not see otherwise than that the sight of knowledge is saving faith, and hence that the falsities which they have made articles of their faith, are truths: falsities become articles of faith when evils are of the life. But to return to the explication of the words of this passage, which are, "*I counsel thee to buy of me gold tried in the fire, that thou mayest be rich;*" by which words are signified that they should procure to themselves from the Lord genuine good, in order that they may receive truths; and it now remains to be shewn, that gold in the Word signifies the good of love. This may appear from the following passages; as in Malachi: "*Behold, I send my angel who shall prepare the way before me, and suddenly shall come to his temple the Lord whom ye seek, and the angel of the covenant whom ye desire; He shall sit refining and purging silver, and shall purify the sons of Levi: He shall purge them as gold and silver, that they may bring to Jehovah a meat-offering (mincham) in justice.*" (iii. 1—3.) These things are spoken concerning the advent of the Lord. It is here said that Jehovah would send his angel who should prepare the way before Him; and by the angel, or messenger, is understood John the Baptist, as is well known. By before me, or before Jehovah, is understood the Lord's divine principle itself: by the temple to which He should come, is understood his divine human principle: the reason why that is called the angel of the covenant, is, because the conjunction of men and angels with his divine principle is by it, for covenant denotes conjunction. By the silver which he shall sit refining and purging, is understood truth from good:

→ by the sons of Levi, are understood all who are in the good of charity, and thence in the truth of faith; it is therefore said, that He should purge them as gold and silver; the reason of which is, because gold signifies good, and silver truth thence derived. By offering unto Jehovah an offering in justice, is understood the worship of the Lord from the good of charity;^w hence to bring an offering in justice, signifies worship from the good of love. Again, in *Zeehariah*: “*Two parts in the whole earth shall be cut off, they shall expire, but the third shall be left in it; nevertheless I will bring the third through the fire, and I will refine them as silver is refined, and I will explore them as gold is explored.*” (xiii. 8, 9.) Here, by the whole earth is not understood the universal earth, but the universal church; nor by the third part is to be understood a third part, but some who are therein. By its being brought through the fire, and refined as silver is refined, and tried as gold is tried, is signified their being purified from evils and falsities, that good and truth may be implanted.^z Inasmuch as gold tried in the fire signifies the good of love purified from evils, it was therefore commanded, that the gold and silver taken from the Midianites should pass through the fire, and so be purified (Numb. xxxi. 22, 23). That gold signifies the good of love and charity, appears more fully from the following passages; as in *Hosea*: “*Israel hath forsaken good: the enemy pursueth him: their silver and their gold have made to themselves idols.*” (viii. 3, 4.) By their silver and their gold making to themselves idols, is signified that they turned truth and good into falsities and evils, as is evident from its being said, “*Israel hath forsaken good: the enemy pursueth him.*” The enemy denotes falsity derived from evil, and evil from falsity. Also, in *Joel*: “*Yea, and what have ye to do with me, O Tyre and Zidon? My silver and my gold have ye taken, and the desirable of my goods have ye brought into your temples, and the sons of Judah, and the sons of Jerusalem ye have sold to the sons of the Grecians, that ye might remove them far from their borders.*” (iii. 4—6.) Here by Tyre and Zidon are understood those within the church who have the knowledges of truth and good, and in this case, those who have perverted them and applied them to falsities and to the evils thereof: this is signified

^w That temple signifies the divine human principle of the Lord, may be seen above, n. 220: that covenant signifies conjunction, may be seen in the *Arcana Coelestia*, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10,632: that silver signifies truth from good, n. 1551, 1552, 2954, 5658: that a meat-offering signifies the good of love and charity, n. 4581, 9990, 9993, 9994, 10,079, 10,137: that justice is predicated of good, n. 2235, 9857.

^z That earth in the Word signifies the church, may be seen, *A. C.*, n. 662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4407, 4535, 5577, 6516, 9325, 9643: that a third part signifies some, n. 2788. There are in the above passages comparisons of silver and gold with truth and good; but in the Word all things which serve for comparisons also correspond, and thence signify, as may be seen, n. 3579, 8989.

by these words, "*ye have taken my silver and my gold, and have carried into your temples the desirable of my goods.*" Silver signifies truth, gold good, and the desirable of my good things signify truths and goods derived, which are knowledges from the Word in the sense of the letter. To carry these into their temples, signifies to turn them into profane worship. By their selling the sons of Judah and the sons of Jerusalem to the Grecians, is understood that they transmuted all the truths of good into falsities of evil. By removing them far from their borders, is understood far from truths themselves.^y Again, in Ezekiel: "*The traders of Sheba and Raama, by the chief of all spices, and by every precious stone and gold, they have carried on their tradings.*" (xxvii. 22.) And again: "*In thy wisdom and thy intelligence thou hast made to thyself wealth, and hast made gold and silver in thy treasures. Thou hast been in Eden the garden of God; every precious stone was thy covering, and gold.*" (xxviii. 4, 13.) The subject treated of in these two passages is also concerning Tyre, by which, as was said above, are understood those who are within the church, and possess the knowledges of truth and good; by her tradings are understood those knowledges themselves. By Sheba and Raama also are understood those who have those knowledges.^z By spices are signified truths which are grateful because derived from good.^a By precious stones are signified truths, which are beautiful because from good.^b And by the garden of Eden is signified intelligence and wisdom thence derived.^c Inasmuch now as by those things are signified the knowledges of truth and of good, and as by gold and silver are signified the goods and truths themselves, and inasmuch as thereby are procured all intelligence and wisdom, therefore it is said, "*In thy wisdom and thine intelligence thou hast gotten thee riches, and hast gotten gold and silver into thy treasures.*" Again, in the Lamentations: "*How is the gold become dim! how is the best fine gold changed! the stones of holiness are poured out in the head of every street. The sons of Zion are estimated equal to pure gold, how are they reputed as bottles of tile, the work of the hands of the potter.*" (iv. 1, 2.) The vastation of the church is here treated of: the gold which is become dim, and the best fine gold which is changed, signify

^y That by Tyre and Zidon are understood those within the church who have the knowledges of truth and good, may be seen in the *A. C.*, n. 1201: that by the children of Judah and of Jerusalem are understood all truths of good, because by children are signified truths, n. 1729, 1739, 2159, 2629, 2803, 2813, 3255, 3704, 7499, 8897, 9807; by Judah, the celestial church, n. 3654, 6364; by Jerusalem, the church where there is genuine doctrine, n. 3654, 9166: that by the Grecians are signified falsities, because the Grecians signify the nations which are in falsities, may be seen, n. 50.

^z See *A. C.*, n. 1171, 3240.

^a See n. 4748, 5621, 9474, 9475, 10,199, 10,254.

^b See n. 9863, 9865, 9868, 9873, 9905.

^c See n. 100, 108, 1588, 2702, 3220.

the goods of the church; the stones of holiness which are poured out in the top of every street, signify that the truths thence derived are falsified; the sons of Zion, who were estimated equal to fine gold, signify the truths of the former church: bottles of tile, the work of the hands of the potter, signify evils of life derived from falsities of doctrine, which are from self-derived intelligence. Again, in Ezekiel: "*I decked thee also with ornaments, and I gave bracelets upon thy hands, and a necklace on thy neck. Thus wast thou decked with gold and silver: and thy raiment was of fine linen, and silk, and needlework. Thou hast also taken the vessels of thine adorning from my gold and from my silver which I gave to thee, and hast made thee images with which thou hast committed whoredom.*" (xvi. 11, 13, 17.) The subject here treated of is concerning Jerusalem, by which is signified the church as to doctrine, as was said above. The ornaments with which she was decked signify, in general, all truths from good and thence intelligence.^d Bracelets upon the hands signify specifically truths derived from good;^e the necklace upon the neck signifies the conjunction of goods and truths interior with goods and truths exterior, or of those which are spiritual with those which are natural;^f fine linen signifies genuine truth, and silk the same, resplendent from interior goods;^g needlework signifies the scientific principle which is of the natural man;^h the images with which she committed whoredom are the fallacies of the senses, which to them who are in falsities appear as truths; to commit whoredom with them is to conclude falsities by them.ⁱ

✱ From these considerations it is evident that the subject treated of in this chapter is concerning the church, as to its quality when it was first established by the Lord, and what the quality became afterwards. Again, in Isaiah: "*Behold I excite against them the Medes who shall not esteem the silver, and shall not delight in the gold, whose bows shall dash the young men, their eye shall not spare the sons.*" (xiii. 17, 18.) By the Medes are understood those who are against the goods and truths of the church; wherefore it is said of them, they shall not regard the silver, nor delight in the gold. Silver denotes the truth of the church, and gold the good thereof. Their bows signify false doctrines combating against truths and goods;^k the young men whom they shall dash to pieces signify the intelligent from truths;^l the sons whom they shall not spare signify truths themselves. Again, in the same prophet: "*The troop of camels shall cover thee; all from Sheba shall come; they shall bring gold and*

^d See *Arcana Cælestia*, n. 10,536 10,540.

^e See n. 3103, 3105.

^f See n. 5320.

^g See n. 5319, 9466.

^h See n. 9688.

ⁱ That to commit whoredom signifies to imbue falsities, may be seen above, n. 141.

^k See *A. C.*, n. 2686, 2709.

^l See n. 7668.

incense; and they shall announce the praises of Jehovah. Surely the isles shall confide in me, and the ships of Tarshish, to bring thy sons from afar, their silver and their gold with them." (lx. 6, 9.) The subject here treated of is concerning the advent of the Lord, and by a troop of camels are understood all who are in the knowledges of truth and good.^m By Sheba from whence they shall come is understood where the knowledges themselves are:ⁿ by the gold and incense which they shall bring, are understood goods and truths derived from good, which thence are grateful; by gold the goods, and by incense those truths:^o by the isles which shall confide in him, are understood the nations which are in divine worship, but more remote from the truths of the church:^p by the ships of Tarshish are understood common knowledges of truth and good, in which are contained many particular knowledges:^q by the sons whom they shall bring from far, are understood truths more remote;^r sons denote truths as above, and from far denotes which are more remote: by their silver and their gold with them are signified the knowledges of truth and good which they possess. Similar things are signified by what is written in Matthew, namely, that the wise men who came from the east to the place where Christ was born, offered gifts, gold, frankincense, and myrrh." (ii. 11.) They offered those things because they signified goods and truths, interior and exterior, which are gifts grateful to God. Again, in David: "*All kings shall bow down before him: all nations shall serve him. He shall preserve the souls of the poor, and they shall live, and he shall give them of the gold of Sheba.*" (lxxii. 11, 13, 15.) Here also the advent of the Lord is treated of. By the kings who shall bow down before Him, and by the nations who shall serve Him, are understood all who are in truths from good.^s By the poor whom he shall preserve are understood those who are not in the knowledges of truth and good, but yet desire them.^t By the gold of Sheba, of which he shall give them, is signified the good of love into which the Lord shall lead them by knowledges; what is signified by Sheba may be seen just above. Again, in Haggai: "*And I will excite all nations, and the choice of all nations shall come, and I will fill this house with glory. The silver is mine and the gold is mine, saith Jehovah of hosts. The glory of this latter house shall be greater than of the former.*" (ii. 7—9.) These things also are said concerning the advent of the Lord. By nations are understood those who are in good and thence in truths; by house is understood the church.^u By the glory with

^m See *A. C.*, 3048, 3071, 3143, 3145.

^o See n. 9993, 10,177, 10,296.

^q n. 1977, 6385.

^s That kings signify those who are in truths, may be seen above, n. 31; and that nations signify those who are in good, may be seen also above, n. 175.

^t As may be seen also above, n. 238.

ⁿ See n. 1171, 3240.

^p See n. 1158.

^r See n. 8613, 9487.

^u See *A. C.*, n. 3720.

which it shall be filled, is understood divine truth.^v By "*the silver is mine and the gold is mine,*" are understood truth and good as being from the Lord alone. Again, in *Zechariah*: "*And Judah also shall fight at Jerusalem: and the wealth of all nations round about shall be gathered together, gold, and silver, and apparel in great abundance.*" (xiv. 14.) By the wealth of all nations are understood knowledges, wheresoever they are, even with the evil; by gold, silver, and apparel in great abundance are understood goods and truths, both spiritual and natural. The same was signified by the gold, silver, and raiment which the Israelites borrowed of the Egyptians, when they departed from them. (Exod. iii. 22; xi. 2, 3; xii. 33, 36.) The reason why such a circumstance took place, and what it involves, may be seen in the *Arcana Cœlestia*,^w viz., that it might be represented that from the evil are taken away the things which they have, and that they are given to the good, according to the Lord's words in Matt. xxv. 28, 29; and in Luke xix. 24, 26; and that they made to themselves friends of the mammon of unrighteousness according to the words of the Lord in Luke xvi. 9.) By the unrighteous mammon are understood the knowledges of truth and good with those who do not possess them justly, who are those who do not apply them to the uses of life. Again, in David: "*Kings' daughters are among thine excellent women, on the right hand stands the queen in the best gold of Ophir: the king's daughter is all glorious within; her clothing is embroidered with gold.*" (xlv. 9, 13.) This passage treats of the Lord; and by the daughter of the king is understood the church which is in the affection of truth, and which is described by kings' daughters being among her excellent women; by whom are understood the affections of truth themselves. By the queen standing at his right hand in the gold of Ophir, is understood the Lord's celestial kingdom, which is in the good of love; by her clothing being embroidered with gold, is understood that truths are derived from good. Again, in Matthew: Jesus said to his disciples, whom He sent forth to preach the gospel, that they should not provide gold, nor silver, nor brass in their purses (x. 9); by which was represented that they should have nothing of good and truth from themselves, but from the Lord alone, and that all things should be given them freely. Because gold signified the good of love, therefore the table upon which was placed the shew bread was overlaid with gold (Exod. xxv. 23, 24); likewise "*the altar of incense,*" which was thence called the golden altar (Exod. xxx. 3); and on the same account the candlestick was made of pure gold (Exod. xxv. 31—38); as were also the cherubim (Exod. xxv. 11); and for the same reason the ark was covered within and without with gold. (Exod. xxv. 11.) The same was the case with many other things in the temple of

^v See n. 4809, 5292, 8267, 8427, 9429.^w n. 6914, 6917.

Jerusalem; for the tent in which were the ark, the cherubim, the table upon which was the shew bread, the altar of incense, and the candlestick, represented heaven, and so did the temple; and hence the gold therein signified the good of love, and the silver, truth from good. Inasmuch as the most holy principle of heaven was represented by the gold in the temple, therefore, when Belshazzar drank wine out of the vessels of gold brought out of that temple, and at the same time praised the gods of gold, of silver, of brass, of iron, of wood, and stone, there appeared written on the wall, Numbered, weighed, divided; and in that night he was slain (Daniel v. 2, and following verses); for thereby was signified the profanation of good. Moreover by gold, in an opposite sense, in the Word is signified the evil of the love of self, and by silver the falsity thence derived, as in Moses: "*The silver and the gold of nations they shall not covet, because they are abominations, nor shall they bring them into their houses, but they shall be accursed, because they are to be abominated and detested.*" (Deut. vii. 25, 26.) But concerning this signification of gold and silver we shall speak hereafter.

243. *And white raiment that thou mayest be clothed.*—That these words signify both genuine truths, and thence intelligencce, appears from the signification of white garments, as denoting genuine truths, for garments signify truths,^x and white signifies what is genuine, and is predicated of truths.^y And from the signification of clothing as denoting intelligence thence procured, for by genuine truths is procured all intelligence; for the human understanding is formed to receive truths, therefore such as the truths are of which it is formed, such is its quality. It is believed that it pertains also to the understanding to be able to reason from the thought and to speak from falsities, and to confirm them by many arguments, nevertheless this is not understanding, it is only a faculty given to man with the memory to which it is adjoined, and of which it is the active principle. Nevertheless the understanding is thereby born and formed, in proportion as man receives truths from affection; but to receive genuine truths from affection is not given to any man, but from the Lord alone, inasmuch as they are from Him, consequently, to receive understanding, or to become intelligent, is given to man, from the Lord alone, and it is given to everyone who applies himself to receive, according to what was said above.^z This therefore is what is signified by these words, "*I counsel thee to buy of me white raiment, that thou mayest be clothed.*"

244. *And that the shame of thy nakedness do not appear.*—That hereby is signified lest the filthy loves should be manifested, appears from the signification of nakedness, as denoting deprivation of the understanding of truth and good, because

^x As may be seen above, n. 196.

^y As may be seen also above, n. 196.

^z n. 239.

deprivation of the will thereof, or the deprivation of truth which is of faith, because there is no good which is of love.^a And inasmuch as by nakedness such deprivation is signified, therefore by the shame of nakedness are signified filthy loves, for these appear when they are not removed by the love of good and by faith of truth thence derived: for man is born into two loves, which are the love of self and the love of the world, wherefore from his hereditary nature he derives an inclination to love himself and the world above all things; these loves are filthy loves, inasmuch as from them all evils flow, which are contempt of others in comparison with himself, enmity against those who do not favour himself, hatreds, revenges, crafts, and deceits of every kind. Those loves with their evils cannot be removed but by their opposites, which are love to the Lord and love towards the neighbor; from these man derives an inclination to love the Lord above all things and his neighbor as himself; these two loves are pure loves, inasmuch as they are from the Lord out of heaven, and from these also all goods flow. In proportion therefore as man is influenced by these loves, in the same proportion the filthy loves, into which he is born, are removed, until they do not appear, and they are removed by truths from the Lord. From these considerations it may appear, that by these words, "*I counsel thee to buy of me white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear,*" is signified to procure to themselves genuine truths, and thence intelligence from the Lord, lest the filthy loves appear.

245. *And anoint thine eyes with eye-salve, that thou mayest see.*—That hereby is signified that the understanding may be in some degree opened, appears from the signification of eyes, as denoting understanding.^b Hence by anointing the eyes that they may see, is signified that the understanding may be opened. It is said to anoint with eye-salve, because by the collyrium is signified an ointment made from flour and oil, and flour signifies the truth of faith and oil the good of love.^c This is so said, because the understanding sees nothing of truth unless the will be in good, for truth in the understanding is nothing else but the form of good which is in the will.

246. *As many as I love, I rebuke and chasten.*—That these words signify temptations in such ease, appears from the signification of rebuking and chastening, as denoting to admit into temptations, when predicated of those who procure to themselves good, and thereby receive truths, who were treated of in the verse immediately preceding. It is said, "*as many as I love,*"

^a Concerning which see above, n. 240.

^b Concerning which see above, n. 152.

^c That flour signifies the truth of faith, may be seen *A. C.*, n. 2177, 9995, and that oil signifies the good of love, n. 3728, 4582, 4638.

and thereby are understood all who are in the doctrine of faith alone who are in good or in charity, and thence in truths or in faith. The reason why they are loved by the Lord, is, because the Lord is present in good or in charity, and by good or charity He is present in truths or in faith, and not contrariwise. The reason why it is now predicated of those who are in the doctrine of faith alone, that the Lord rebukes and chastens them, is, because it was said above, "*I counsel thee to buy of me gold tried in the fire, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve that thou mayest see;*" whereby is understood that they who are in the doctrine of faith alone should procure to themselves genuine good and genuine truths, and thence intelligence, lest their filthy loves should appear, and that their understandings may be in some degree opened. And whilst this is being effected with those who have been in the doctrine of faith alone, they cannot but be let into temptations, for the principles of what is false pertaining to them concerning faith alone, and justification thereby, cannot be abolished except by temptations, and these must be entirely abolished, inasmuch as they cannot be conjoined with the good of charity, with which truths alone can be conjoined, wherefore these are to be procured as has been said above. Truths are indeed conjoined by this, in that they say that man, after he has received faith, is led by God, and so is in the good of charity; but still they make this good of no account, because they say it contributes nothing to salvation, affirming also that nothing condemns him who has received that faith, neither evil of the thought and will nor evil of the life, likewise that such a person is not under the law, because the Lord has fulfilled the law for him, thus nothing is regarded except faith; by these things they disjoin. The reason why they conjoin, is, because the doctrine of faith alone would not otherwise cohere with the Word, where mention is so often made of charity and of deeds; still, this conjunction is not conjunction with those whose life is according to doctrine, but those whose life is according to the Word. It is said, "*As many as I love I rebuke and chasten,*" but it is to be understood that it is not the Lord who rebukes and chastens, but that infernal spirits, who are in similar false principles, are they who chastise, that is, who tempt man. That God tempts no man is well known, wherefore it is thus to be understood, although in the letter it is said of God that He leads into temptation, that He does evil, that He casts into hell, and many things of a like nature. Hence it is evident, that the divine truth in the Word is but little understood unless by its spiritual sense, or by doctrine from those who have been enlightened. What further respects temptations, is, that man comes into them when he is let into his own proprium, for then spirits from hell, who are in the

falsities of his principles and in the evils of his love, adjoin themselves to him and hold his thoughts therein, but the Lord holds his thoughts in the truths of faith and in the goods of charity, and inasmuch as he then also thinks continually concerning salvation and concerning heaven, hence arises his interior anxiety of mind, and hence also he experiences combat, which is called temptation. They, however, who are not in truth and goods, thus not in any faith grounded in charity, cannot undergo temptations, for there is nothing in them which combats with falsities and evils; hence it is that at this day there are few who are tempted, and hence that it is little known what spiritual temptation is.^d

247. *Be zealous therefore, and repent.*—That hereby is signified that they may have charity, appears from the signification of being zealous, as denoting to act from spiritual affection, for this is zeal in the spiritual sense, and inasmuch as charity is that affection itself, therefore it is said, “*be zealous and repent.*” and thereby it is signified that they may have charity. Moreover, no one is let into spiritual temptation, unless he be in spiritual affection, which is called charity; for unless he be in that, there does not exist any combat with falsities and evils, because there is no zeal in favour of truths and goods. Inasmuch as by temptation evils are not only tamed, and falsities removed, but also in their place truths are implanted, and these are conjoined with the good of charity, so that they become one, therefore by being zealous and repenting, is signified that they may have charity.

248. *Behold I stand at the door and knock.*—That hereby is signified the perpetual presence of the Lord, appears from the signification of door or gate, as denoting, in a supreme sense, the Lord as to introduction into heaven or into the church, and in the internal sense the truth from good, which is from him, inasmuch as man is thereby admitted into heaven.^e Here, inasmuch as it is said by the Lord, “*Behold, I stand at the door and knock,*” is signified his perpetual presence, and at the same time his perpetual will, in that he wills to admit into heaven, and also does admit, and conjoins himself with all who receive Him, which is effected by truths derived from good or by faith from charity; wherefore it follows, “*If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*” Because mention is made of a door, mention is also made of knocking, by which is signified the Lord’s perpetual will of conjoining himself with man, and of communicating to him the felicities of heaven. That this is the case, may appear from this consideration, that in the Lord is divine love, and the divine love consists in willing to give all its own to

^d These things may be seen more fully expounded in the *Arcana Cœlestia*, from which see what is collected in the *Doctrine of the New Jerusalem*, n. 196—201.

^e Concerning which see above, n. 208.

others, and in willing that they may receive it; and because this cannot be accomplished otherwise than by the reception of good and truth, or love and faith by man, inasmuch as these are the divine things which proceed from the Lord, and are received, and being divine, the Lord himself is in them, therefore conjunction of the Lord with angels and with men is effected by truths derived from good or by faith from love. To will to give these things, and to implant them in man, is specifically signified by these words, "*I stand at the door and knock.*" There are two things which are in the freewill of man, from the perpetual presence of the Lord, and from his perpetual will of conjoining himself with man. THE FIRST IS, that he has the permission and the faculty of thinking well concerning the Lord and concerning his neighbor, for everyone can think well or ill concerning the Lord and concerning his neighbor; if he thinks well, the door is opened, if otherwise, it is shut. To think well concerning the Lord and concerning his neighbor, is not from man and his proprium, but from the Lord, who is perpetually present, and by perpetual presence gives him that permission and faculty; but to think ill concerning the Lord and concerning his neighbor, is from man himself and his proprium. THE OTHER THING which is in the freewill of man from the perpetual presence of the Lord with him, and from his perpetual will of conjoining himself with him, is, that he can abstain from evils, and in proportion as he does so, in the same proportion the Lord opens the door and enters, for the Lord cannot open and enter so long as evils are in the thought and the will of man, inasmuch as these oppose and shut the door. It has been given also from the Lord to man, to know the evils of his thought and will, likewise the truths by which these evils are to be dispersed, forasmuch as the Word is given, where those things are discovered. From these considerations it is evident that nothing is wanting, in order that man may be reformed if he will; for all means of reformation are left to man in his free will: but it is well to be noted, that that free will is from the Lord, as was said above, and hence that the Lord operates those things, if man from free will, which is given to everyone, receives. Reception must be entirely on the part of man, which is understood by the following words: "*If any one hear my voice and open the door.*" It is of no consequence that man, in the beginning, does not know that this is from the Lord, inasmuch as he does not perceive the influx, if he only believes afterwards from the Word that all the good of love and the truth of faith are from the Lord, for the Lord effects those things, although man is ignorant thereof; and this by his perpetual presence, which is signified by his saying, "*I stand at the door and knock.*" Finally, the Lord wills that man from himself should abstain from evil and do good, only believing that the faculty of so doing

is not from himself, but from the Lord; for the Lord wills that there may be reception in man, and reception cannot be otherwise given than as man acts as of himself, although it be from the Lord; thus also a reciprocal principle is given to man, which is his new will. From these considerations it may appear, how much they are deceived who say that man is justified and saved by faith alone, because he cannot do good from himself; and what must be the consequence of such belief, but that man would let down his hands and expect immediate influx, whereas he who thus acts can receive nothing at all. They also err who believe that they can dispose themselves to influx by prayers, adorations, and other externals of worship; for these things are of no consequence unless man abstains from thinking and doing evils, and by truths from the Word leads himself as of himself to goods as to life: if man does these things, then he disposes himself, and in such case his prayers, adorations, and external acts of worship, avail before the Lord.^f

249. *If any man hear my voice.*—That hereby is signified if any man attend to the precepts of the Lord, appears from the signification of hearing, as denoting to attend; that is, to see with attention, and to hearken or to obey: for the things which enter by hearing, are not only seen by the understanding, but are also obeyed, if they agree with the affection of man, for interior affection adjoins itself to things thus heard, but not so to things merely seen. Hence it is that there are two significations of hearing and hearkening in common discourse, namely, that of hearing and hearkening, and that of being a hearer and listener to some one; the latter denoting to obey, but the former to perceive; and hence it is, that to be a hearer denotes to be obedient, and to be a seer merely denotes to be intelligent. That there are such significations in common discourse, is from the spiritual world, in which man is as to his spirit,^g and from the signification of "*my voice*," or the voice of the Lord, as denoting the truths which are of the Word, of doctrine, and of faith thence derived; thus the precepts of the Lord.^h It is said, if any man attend to the precepts of the Lord; and hereby is understood whosoever is willing to know truths, and to investigate them from the Word, which no one can do who is in evils of life, and who has confirmed himself in falsities of doctrine. They who confirm themselves in falsities of doctrine, attend to nothing in the Word but what favors their false principles; other things they either pass by as if they were not seen, or they pervert and falsify them; whereas they who are in evils of life, do not concern themselves about truths, and if they hear them they remain

^f Upon this subject, more may be seen in the work concerning *Heaven and Hell*, n. 521—527.

^g As may be seen above, n. 14 and 108.

^h Concerning which see *A. C.*, n. 219, 220, 3563, 6971, 8813; 9926.

still as if they heard them not. Thus in the one faculty of hearing, which is to see and perceive what they hear, they receive, but not in the other faculty, which is to hearken to or obey. But they who desire to know truths, and to investigate them from the Word, are those who are in the spiritual affection of truth, who love truth because it is truth; and they alone are in that affection who desire to live according to truths from the Word, thus according to the precepts of the Lord. These are they who are understood by these words, "*If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*"

250. *And open the door.*—That hereby is signified reception in the heart or life, appears from the signification of opening the door, as denoting to admit, or let in, for by the door is signified admission or letting in.ⁱ Here, however, by opening the door, is signified reception in the heart or life, for it follows, "*and I will come in to him.*" It is said, if any man open the door, as if man opened it, when, nevertheless, it is the Lord himself who opens, according to what was said and shewn above.^k But it is thus said, inasmuch as it appears so to man, from the free will given to him by the Lord; and, moreover, in the literal sense of the Word, many things are spoken according to appearances; but those appearances are put off in heaven, where the internal or spiritual sense of the Word is. The sense of the letter of the Word is in many places according to appearance, in order that it may serve for a basis to the spiritual sense, otherwise it would not be a basis or foundation to that sense. That many things are said in the Word according to appearances, is evident from this one consideration, that, in the Word, it is said that evil is from God; that wrath, anger, and revenge are in God, and similar other things; when yet God does evil to no one; nor is there any anger or revenge in God, for He is good itself, and love itself, but because it so appears to man, when he does evil and is punished, therefore, in the literal sense, it is so said; but still it is otherwise understood in the spiritual sense of the Word: the case is the same with this expression, "*If any man open the door.*" It shall now be further explained what is to be understood by opening the door, when it is said to be done by man, as in the present instance. The case is this: the Lord is always present with the good and truth belonging to man, and endeavors to open his spiritual mind, which is the door that the Lord desires to open, and to gift him with celestial love and faith, for He says, "*I stand at the door and knock;*" but this endeavor, or this perpetual will of the Lord, is not perceived by man, for he thinks that he does good from himself, and that the endeavor or will is his own. It is sufficient in this case, that he

ⁱ As may be seen above, n. 208.

^k n. 248.

should acknowledge from the doctrine of the church, that all good is from God, and nothing from himself; the reason why this is not perceived by man, is, that there may be reception on the part of man, and by reception appropriation, for otherwise man cannot be reformed. It is manifest, therefore, how much they err who hold the doctrine of faith alone, in that they say and believe, that faith saves, and not the good of life, or that man is justified by faith alone, thus excluding his application to receive. They know, indeed, that man must explore himself, must see and acknowledge the evils, not only of his works, but also of his thoughts and intentions, and that afterwards he must abstain from them, and flee from them, and live a new life, which must be a life of good, and that unless he does so, there is no remission, but damnation. This the doctors and rulers of the church teach, when they preach from the Word, and this they teach, as from faith, to every one, when he approaches to the holy supper; but as soon as they return, and have respect to the doctrine of justification by faith alone, they no longer believe those things, but say that all are led from evil to good by God after they have received faith, and some of them say that man may connect false principles with truths; and that after he is justified by faith, he is also led by God to explore himself, and to confess his sins before God, to abstain from them, and so on. But this is the case with no one who believes in justification by faith alone, but it is the case with those who live the life of charity; by this latter life, man is conjoined with heaven, but not by the life of the doctrine of justification by faith alone. He who is conjoined with heaven by the life of charity, is led by the Lord to see his evils, as well the evils of his thought as of his will; man sees evil from good, because evil is the opposite to good; but he who believes in salvation by faith alone, says in his heart, "I have faith, because I believe the things which are said: nothing condemns me, I am justified;" and he who thus believes, cannot be led by the Lord to explore himself, and to repent of his evils. However, as was said above, the doctors and rulers of the church teach truths before the people, who thence believe, that to live well and believe aright are understood by being justified by faith, nor do they look deeper into the arcana of their doctrine. These latter are they who are saved, but the former are condemned. That they are in a state of condemnation they themselves may see if they will, for they believe from doctrine that the goods of life, which are works, contribute nothing to salvation, but faith alone, when yet works consist in abstaining from evils, and living a new life, without which there is condemnation. That the preachings which are not from the arcana of their doctrine teach these things, and also the prayers received in the church, may appear from what is read before all the people, who approach the altar, to enjoy

the sacrament of the supper, which shall be here adduced as it is used on such occasions:—"The way and means to be received as worthy partakers of the holy supper, is, first, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbors, then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the holy communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy table; lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men. Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to live a new life, following the commandments of God, and walking henceforth in his holy ways; draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God." From these words it may now be seen, that the doctors and rulers of the church know, and yet do not know, that this way is the way to heaven, and not the way of faith without it; they know when they pray and preach before the people according to what is here adduced, but they do not know when they teach from their doctrine. The former way they call practical religion, but the latter the Christian religion; the former they believe to be for the simple, but the latter for the wise. However, I can assert that they who live according to the doctrine of faith alone and justification thereby, have no spiritual faith at all, and that after their life in this world they come into damnation; but they who live according to the doctrine adduced from the above exhortations, have spiritual faith, and after their life in this world come into heaven. This also perfectly agrees with the faith received throughout the Christian world, which is called the Athanasian faith, in the public confession of which are these words concern-

ing the Lord: "At whose coming all men shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire. This is the Catholic faith." That these things are in perfect agreement with the Word, is evident from the following passages: "*The Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*" (Matt. xvi. 27.) "*They that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.*" (John v. 28, 29.) "*Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors; their works do follow them.*" (Rev. xiv. 15.) "*I will give unto every one of you according to his works.*" (Rev. ii. 23.) "*I saw the dead, small and great, stand before God; and the books were opened; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.*" (Rev. xx. 13, 15.) "*Behold I come quickly, and my reward is with me, to give every man according to his works.*" (Rev. xxii. 12.) In what is written to the seven churches, it is likewise said to each of them, "*I know thy works.*" Thus: "*Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand; I know thy works.*" (Rev. ii. 1, 2.) "*And unto the angel of the church in Smyrna write: These things saith the first and the last, I know thy works.*" (Rev. ii. 8, 9.) "*And unto the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works.*" (verses 12, 13.) "*And unto the angel of the church in Thyatira write; These things saith the Son of God; I know thy works and charity.*" (verses 18, 19.) "*And unto the angel of the church in Sardis write; These things saith he that hath the seven spirits of God; I know thy works.*" (chap. iii. 1.) "*And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true; I know thy works.*" (verses 7, 8.) "*And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness; I know thy works.*" (verses 14, 15.) Also in Jeremiah: "*And I will recompense them according to their deeds, and according to the works of their own hands.*" (xxv. 14.) And again: "*Thine 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 doings.*" (xxxii. 19.) Again, in Hosea: "*And I will punish them for their ways, and reward them their doings.*" (iv. 9.) And in Zechariah: "*Like as Jehovah of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.*" (i. 6.)

So also in the following passages in John: "*If ye know these things, happy are ye if ye do them.*" (xiii. 17.) And in Luke: "*Why call ye me, Lord, Lord, and do not the things which I say?*" (xi. 46.) And in Matthew: "*But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*" (v. 19.) And again: "*Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man.*" (vii. 19, 26.) Again: "*But he that received seed into the good ground, is he that heareth the Word, and understandeth it, which also beareth fruit and bringeth forth.*" (xiii. 23.) And in Mark: "*And these are they which are sown on good ground; such as hear the Word and receive it, and bring forth fruit.*" (iv. 20.) Again, in Luke: "*But that on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit.*" (viii. 15.)

When the Lord had said these things, He cried, saying,—"*He that hath ears to hear, let him hear.*" Luke viii. 8.) Again, it is written in Matthew: "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.*" (xxii. 37, 40.) By "*the law and the prophets,*" is meant the Word in its whole compass. That to love the Lord God is to obey his words or precepts He himself teaches in John, "*He that hath my commandments, and keepeth them, he it is that loveth me. If a man love me, he will keep my words. He that loveth me not, keepeth not my sayings.*" (xiv. 21, 22, 24.) So also in Matthew, the Lord declares that He will say to the goats on his left hand, "*Depart from me, ye cursed, into everlasting fire,*" while He will say to the sheep on his right hand, "*Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*" (xxv. 34, 41.) That by the goats are meant they who do not the good things of charity, and by the sheep they who do, is evident from the scope of the chapter; both said that they knew not, that to do good to their neighbor was to do it to the Lord; but they are instructed, if not before, yet at the day of judgment, that to do good is to love the Lord. By the five foolish virgins who took no oil in their lamps, are also understood those who are principled in faith, and not in the good of charity; and by the five wise virgins who took oil in their lamps, are understood those who are also in the good of charity; for lamps signify faith, and oil signifies the good of charity. Con-

↗ concerning the latter virgins, it is said that they went into the marriage, but concerning the former, who said "*Lord, Lord, open to us,*" that they received this answer, "*Verily I say unto you, I know you not.*" (Matt. xxv. 1—12.) That in the last time of the church there would be no faith in the Lord, because no charity, is signified where it is written that Peter denied the Lord thrice before the cock crew (Matt. xxvi. 34, 69—74). The same is signified by the Lord's saying to Peter, when Peter saw John follow the Lord, "*What is that to thee?*" (Peter), "*follow thou me*" (John); for Peter had said concerning John, "*What is this man?*" (John xxi. 21, 22). Peter, in a representative sense, signifies faith, and John the good of charity, therefore it is said of him that he leaned on the breast of the Lord (John xxi. 20). That this good constitutes the church, is signified by the words of the Lord from the cross to John: "*When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.*" (John xix. 26, 27.) By the terms, mother and woman, is here understood the church, and by John, the good of charity, and thus by those words is signified that the church must exist where the good of charity is.^l From what has been adduced let it be well considered, whether to have faith be anything else than to live according to it; and whether to live according to it, be not only to know and to think, but also to will and to do; for faith is not in man whilst it is only in his knowledge and thought, but when it is also in his will and in his actions. Faith in man is faith of the life, but faith not yet in man is faith of the memory and of the thought thence derived. By faith of the life is understood believing in God; but to believe those things which are from God, and not to believe in God, is mere historical faith, which is not saving. Who that is a true priest and good pastor, does not desire that men may live well? and who does not know that the faith of knowledges, obtained from hearsay, is not the faith of the life, but historical faith? Faith of the life is the faith of charity, for charity is life. But although the case is thus clear, yet I foresee, that they who have confirmed themselves in the doctrine of faith alone and justification thereby, will not recede from it, by reason of their connecting falsities with truths; for they teach truths when they teach from the Word, but they teach falsities when they

^l But these things may be seen more fully explained in the passages quoted in the *Doctrine of the New Jerusalem*, n. 122. And moreover, that there is no faith where there is no charity, may be seen in the small work concerning the *Last Judgment*, n. 33—39. And that man after death is such as his life was in the world, and not such as his faith was, may be seen in the work concerning *Heaven and Hell*, n. 474—484. Also what charity is, and what faith is in its essence, may be seen in the *Doctrine of the New Jerusalem*, n. 84—122.

teach from doctrine; and hence they confound those things, by saying, that the fruits of faith are the good of life, and that these follow from faith, and yet that the goods of life contribute nothing to salvation, but faith alone. Thus do they conjoin and separate: and when they conjoin they teach truths, but only before the people, who do not know that they so invert, and say these things from necessity, in order that their doctrine may cohere with the Word; but when they separate, they teach falsities, for they say that faith saves, and not the goods of charity which are works, in this case not knowing that charity and faith act as one, and that charity consists in acting well, and faith in believing well, and that to believe well without acting well is impossible; thus that there can be no faith without charity, and that charity is the esse of faith and its soul, hence that faith alone is faith without a soul, and thus a dead faith; and inasmuch as such faith is not faith, hence justification thereby is a mere non-entity.

251. *I will come in to him.*—That hereby is signified conjunction, appears from the signification of coming in, when predicated of the Lord, as denoting to be conjoined to him.^m That the Lord is conjoined to those who receive Him in the heart and life, is, because He enters or flows into man's life; but this He does only with those who are in the life of spiritual love, or in the life of charity, for charity is spiritual love. When this life constitutes the life of man, then the Lord enters or flows thereby into the truths of faith, and causes man to see or to know them, hence man has the spiritual affection of truth. It is a great mistake to suppose that the Lord enters or flows into faith alone, or into faith separate from charity with man; in this faith there is no life, for it is as the breath of the lungs without the influx of the heart, which breath would produce only an inanimate motion, for the breath of the lungs is animated by the influx of the heart, as is well known. Hence it is manifest, by what way the divine proceeding from the Lord is admitted into man, namely, by the way of the heart, that is, of the love. For whether we speak of the heart or of the love, it is the same thing, also whether we speak of the life of the spirit thence derived. That the love constitutes the life of man, any one may know and see if he will only attend; for what is a man without love, but as a stock; hence, according to the quality of his love such is the man: love consists in willing and doing, for what a man loves that he wills and does. An idea concerning the good of charity and the truth of faith may be formed from the light and heat of the sun: when the light which proceeds from the sun is conjoined with the heat, as is the case in the time of spring and summer, then all things of the earth bud forth and flourish; but when there is no heat in the light, as in the time

^m Concerning which see *A. C.*, n. 3914, 3918, 6782, 6783.

of winter, then all things of the earth grow torpid and die away : now spiritual light is the truth of faith, and spiritual heat is the good of charity. From these considerations also an idea may be formed concerning the quality of the man of the church : when his faith is conjoined to charity, he is as a garden and a paradise ; but when his faith is not conjoined to charity, he is as a desert, and as a land covered with snow.

252. *And will sup with him, and he with me.*—That these words signify communication with them of the felicities of heaven, appears from the signification of supping, as denoting to communicate the goods of heaven. The reason why supping denotes to communicate those goods, is, because by banquets, feasts, dinners, and suppers in the Word are signified consociations by love, and hence communication of the delights of love, for all delights are of love. Those things derive their signification from bread and wine, which signify the good of love celestial and spiritual ; and from eating together, which signifies communication and appropriation : this was formerly signified by the paschal supper, and is at this day signified by the holy supper.ⁿ

The reason why mention is made of supping, is, because marriages were celebrated at supper-time, and by marriage is signified the conjunction of good and truth, and in such case communication of delights : hence it is said in the Revelation : “ *Blessed are they which are called to the marriage supper of the Lamb*” (xix. 9) ; and afterwards, “ *Come and gather yourselves together unto the supper of the great God.*” (ver. 17.) Inasmuch

as suppers signify consociations by love, and in such case communications of delights, therefore the Lord compared the church and heaven to a supper, and also to a marriage : to a supper, as where it is said in Luke, “ *A certain man made a great supper, and bade many. And sent his servant at supper-time to say to them that were bidden, Come ; for all things are now ready. And they all with one consent began to make excuse. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. For I say unto you, that none of those men which were bidden shall taste of my supper.*” (xiv 16.—25.) Nearly similar to the above is what is signified by the marriage to which they were invited, as recorded in Matthew (xxii. 1—15). By the supper is there understood heaven and the church. By those who were invited and excused themselves are understood the Jews with whom the church then was ; for the church specifically is where the Word is, and where the Lord is known by the Word. By the poor, the maimed, the halt and the blind, are understood those who are spiritually such, and who were then out of the church. The reason why

ⁿ As may be seen above, n. 146 ; and in the *Doctrine of the New Jerusalem*, n. 210—222.

heaven and the church are there likened to a supper, and to a marriage is, because heaven is the conjunction of the angels with the Lord by love, and their consociation amongst themselves by charity, and communication thence of all delights and felicities; in like manner the church, inasmuch as the church is the Lord's heaven on the earths.^o In the Word it is said throughout, that they who are admitted into heaven are to eat together, by which, in the spiritual sense, is understood the fruition of beatitude and felicity. Thus the same is signified by eating there as by supping, as in Luke: "*And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.*" (xiii. 29.) And in Matthew: "*Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.*" (viii. 11.) They who shall come from the east and the west, the north and the south, are all those who are in the good of love, and thence in the truths of faith.^p By Abraham, Isaac, and Jacob, the Lord is understood as to the divine principle itself, and divine human.^q Hence to sit down with them, denotes to be conjoined with the Lord, and to consociate together by love, and by such conjunction and consociation, to enjoy beatitude and felicity eternal, and this from the Lord alone. Again, in Luke: "*Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.*" (xii. 35 and following verses.) By the loins being girded, is signified the good of love.^r By the lights burning are signified the truths of faith from the good of love.^s By girding himself, making them to sit down to meat, and serving them, is signified to gift them with all good. Again: "*Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom.*" (xxii. 28—30.) To eat and drink at the table of the Lord in his kingdom, is to be conjoined with Him by love and faith, and to enjoy celestial beatitude. Again, in Matthew;

^o That heaven is the conjunction of the angels with the Lord by love, and also their mutual consociation by charity, may be seen in the work concerning *Heaven and Hell*, n. 13—19, and that hence there is a communication of all delights and felicities, n. 396—400.

^p That the four quarters in the Word have such a signification, may be seen in the work concerning *Heaven and Hell*, n. 141—153.

^q See *Arcana Cœlestia*, n. 1893, 4615, 6098, 6185, 6276, 6804, 6847.

^r See *A. C.*, n. 3021, 4280, 9961.

^s See *A. C.*, n. 9548, 9551, 9783.

Jesus said, "*But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*" (xxvi. 29.) These words were spoken by the Lord after he instituted the holy supper; and by the fruit of the vine is signified divine truth from the divine good, and beatitude and felicity thence derived. Similar to this is the signification of a feast in the Word, as in Isaiah: "*And in this mountain shall Jehovah of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined*" (xxv. 6); where the subject treated of is concerning the advent of the Lord, and by a feast of fat things is signified the appropriation and communication of goods, and by a feast of lees, or of the best wine, the appropriation of truths.[†] Similar things are signified by the marriage to which the ten virgins were invited, concerning whom it is thus written in Matthew: "*Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the Bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other ten virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.*" (xxv. 1—13.) The subject here treated of is concerning conjunction with the Lord by love and faith; the marriage also signifies that conjunction, oil signifies the good of love, and lamps the truth of faith. In order that it may be manifest, that in everything which the Lord spoke there is a spiritual sense, this parable shall be opened more particularly, according to that sense. The kingdom of heaven, which is likened to the ten virgins, signifies heaven and the church: the ten virgins signify all who are of the church, ten denoting all, and virgins those who are principled in the affection of spiritual truth and good, which constitutes the church. Hence it is that Zion and Jerusalem, by which the church is signified, in the Word are called virgins, as the virgin of Zion, and the virgin of Jerusalem, and that it is said in the Revelation, that the virgins follow the

[†] That fat things signify the goods of love, may be seen *A. C.*, n. 353, 5943, 10,053; and also the delights of love, n. 6409; and that wine signifies the good of charity, which in its essence is truth, n. 1071, 1798, 6377.

Lamb. By the lamps which they took when they went forth to meet the bridegroom, are signified the truths of faith; by the bridegroom is understood the Lord as to conjunction with heaven and the church by love and faith, inasmuch as a marriage is treated of, by which is signified that conjunction. By the five wise virgins, and by the five that were foolish, are signified those of the church who are in faith derived from love, and those who are in faith without love, in like manner as by the wise and foolish mentioned in Matthew (vii. 24, 26.) By midnight, when the cry was made, is signified the last judgment, and in general the last state of the life of man, when he must be adjudged either to heaven or to hell. By the foolish virgins then saying to the wise, "*give us of your oil,*" and the wise answering them that they should go to them who sell, is signified the state of all after death, in that they who have not the good of love in their faith, or the truth of faith derived from the good of love, are then desirous to procure it for themselves, but in vain, inasmuch as according to the quality of the life of man in the world such he remains. Hence it is now evident, what is signified by the wise virgins going into the marriage, and by the foolish who said, "*Lord, Lord, open to us,*" receiving for answer, "*Verily, I say unto you, I know you not.*" By not knowing them, is signified that the Lord was not conjoined to them, for spiritual love conjoins, and not faith without love; for the Lord has abode with those who are in love, and thence in faith, and these He knows, because He himself is there.

253. *To him that overcometh, will I grant to sit with me in my throne.*—That by these words is signified that he who endures to the end of life shall be conjoined with heaven where the Lord is, appears from the signification of overcoming, as denoting to remain in the spiritual affection of truth even to the end of life; but in this case in a state of faith derived from charity, inasmuch as that is the subject treated of. The reason why to overcome has such a signification, is, because man, so long as he lives in the world, is in combat against evils and the falsities thence derived which pertain to him; and he who is in such combat, and remains in the faith originating in charity, even to the end of life, overcomes; and he who overcomes in the world, overcomes to eternity, inasmuch as man is such after death as was the quality of his life in the world. And from the signification of "*to sit with me in my throne,*" as denoting to be conjoined with heaven where the Lord is; for by throne is signified heaven, and by sitting with the Lord is signified to be together with Him, thus to be conjoined to Him. In the Word mention is frequently made of a throne, and by it, when predicated of the Lord, is signified in general heaven, specifically the spiritual heaven, and in the abstract the divine truth proceeding

^u Concerning which see above, n. 128.

from the Lord, inasmuch as this constitutes heaven. Hence also a throne is predicated of judgment, since all judgment is effected from truths. That such is the signification of a throne in the Word, may appear from the following passages; as in Isaiah: "*Thus saith Jehovah, the heavens are my throne.*" (lxvi. 1.) And in David: "*Jehovah hath prepared his throne in the heavens.*" (Psalm ciii. 19.) And in Matthew: "*He that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon.*" (xxiii. 22.) That by throne is here signified heaven is evident; for it is said that heaven is Jehovah's throne that He hath prepared in the heavens, and that he who shall swear by heaven sweareth by the throne of God; not that Jehovah or the Lord there sits upon a throne, but because throne is predicated of his divine principle in the heavens, and also it occasionally appears as a throne to those to whom it is given to look into heaven. That the Lord was thus seen, appears in Isaiah: "*I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple.*" (vi. 1.) Jehovah's train filling the temple signifies that the divine truth proceeding from Him filled the ultimate of heaven and also the church, for by the train of the Lord is signified in general the divine proceeding, and specifically the divine truth, which is in the extremes of heaven, and in the church." Again, in Ezekiel: "*Above the expanse which was upon the head of the cherubs, there was as it were the aspect of a sapphire stone, the likeness of a throne, and upon the likeness of the throne, a likeness as it were the aspect of a man upon it above.*" (i. 26; x. 1.) The reason why the throne appeared in the aspect of a sapphire stone, was, because a sapphire stone signified the divine truth of the Lord proceeding from his divine good, and hence spiritual truth pellucid from celestial good.^v Thus the throne in this case signifies the whole heaven, for heaven is heaven from the divine truth.^w Again, in the Revelation: "*And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And out of the throne proceeded lightnings and thunderings and voices. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four animals full of eyes before and behind.*" (iv. 2—7.) That heaven is here described to the divine truth will be seen in the explication of those words in the following chapter. The same is likewise signified in this passage: "*And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of*

^v As may be seen above, n. 220.

^w As may be seen, *A. C.*, n. 9407, 9173.

^x What the cherubs signify, may be seen, n. 9277, f. 9509, 9674.

God and of the Lamb." (xxii. 1.) The reason why a pure river of water of life clear as crystal was seen proceeding out of the throne, was, because a river signifies the divine truth, as also does crystal. The same is signified in the Word by the throne of David, inasmuch as by David in the prophetic parts of the Word is not understood David, but the Lord as to his royalty, which is the divine truth in the spiritual heaven, which is the second heaven. Thus in Luke: "*He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David.*" (i. 32.) And in Isaiah: "*For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace. There shall be no end to the multiplying of his government and peace upon the throne of David, and upon his kingdom, to order it, and to establish it in judgment and in justice henceforth and even to eternity.*" (ix. 6, 7.) That David is not here understood, nor his throne upon which the Lord should sit, is evident, for the Lord's kingdom was not on earth but in heaven; wherefore by the throne of David is understood heaven as to the divine truth.^y The same is understood in the Psalms of David, where he speaks of his throne, and of his kingdom, as in the whole of the lxxxix. Psalm; in which are these words: "*I have sworn unto David my servant: Thy seed will I establish for ever; and I will build up thy throne to all generations. Justice and judgment are the support of thy throne; I will establish his throne as the days of the heavens.*" (verses 4, 14, 29.)^z The same is also signified by the throne of glory, where it is predicated of the Lord, for glory signifies divine truth; as in Matthew: "*When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.*" (xxv. 31.)^a Hence it is manifest what is signified by the throne of glory in Jeremiah: "*Do not disgrace the throne of thy glory.*" (xiv. 21, and xvii. 12.) By which is signified that divine truth should not be disgraced. The like is meant by Jerusalem being called the throne of Jehovah; for by Jerusalem is signified the church as to doctrine, and doctrine is divine truth. Hence it is also manifest, how these words are to be understood in Jeremiah: "*At that time they shall call Jerusalem the throne of Jehovah, and all the nations shall be gathered together unto it.*" (iii. 17.) And in David: "*Jerusalem is builded as a city that is compact together. Whither the tribes go up, the tribes of Jah. For there are set the thrones for judgment, the thrones of the house of David.*" (exxiii. 3—5.) And

^y As may be seen above, n. 205.

^z That the Lord is there understood by David, may be seen above, n. 205.

^a That glory signifies the divine truth in heaven, may be seen, *A. C.*, n. 4809, 5292, 8267, 8427, 9429, and above, n. 34.

in Ezckiel: "*And the glory of Jehovah came into the house by the way of the gate whose face was toward the east. And he said unto me, Son of man, behold the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the sons of Israel for ever.*" (xliii. 4, 7.)^b Inasmuch as all judgment is effected from truths, and judgment in the heavens from divine truth, therefore a throne is also mentioned where the Lord is treated of as to judgment, as above in Matthew (xxv. 31), and in David (Psalm cxxiii. 3, 5). And moreover in David: "*Jehovah, thou hast executed my judgment and my cause; thou sittest on the throne dispensing justice: thou hast rebuked the nations, thou hast destroyed the wicked; Jehovah shall sit for ever; he hath established his throne for judgment.*" (ix. 1, 4, 5, 7.) It is also said in the Word throughout, that others shall sit upon thrones, as well as the Lord; but still by such thrones are not understood thrones, but divine truths. Thus in the first book of Samuel: "*He raiseth up the depressed out of the dust, and lifteth up the needy from the dunghill, to set them among princes, and to make them inherit the throne of glory.*" (ii. 8.) And in the Revelation the four and twenty elders are described as sitting "*before the throne of God, upon their thrones.*" (xi. 16.) And in another place: "*And I saw thrones, and they sat upon them, and judgment was given unto them.*" (xx. 4.) And in Matthew: "*Ye which have followed me in the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*" (xix. 28, and Luke xxii. 30.) By thrones are there understood divine truths, according to, and from which, all are to be judged. By twelve, and by twenty-four, are signified all things, and they are predicated of truths; by the elders and the disciples are also signified divine truths, as likewise by the tribes. From these things it may be known what is understood by thrones in the passages here adduced; likewise by that which is now treated of in these words: "*To him that overcometh will I give to sit with me in my throne.*"^c From these considerations it may appear what was represented by the throne built by Solomon, concerning which it is thus written in the first book of the Kings: "*Moreover the king made a great throne of ivory,*

^b That Jerusalem signifies the church as to doctrine, thus the divine truth in the heavens and in the earths, for this makes the church, may be seen, *A. C.*, n. 3654, 9166, and above, n. 223.

^c That twelve signify all, and that they are predicated of truths may be seen, *A. C.*, n. 577, 2089, 2129, 2130, 3272, 3858, 3913; that the like is signified by twenty-four, because that number is double the number of twelve, and arises thence by multiplication, n. 5291, 5335, 5708, 7973. That by the elders of Israel are signified all in the church who are in truths from good, n. 6523, 6525, 6890, 7912, 8578, 8585, 9376, 9404: likewise by the twelve disciples of the Lord, n. 2129, 3354, 3488, 3858, 6397; likewise by the twelve tribes, n. 3858, 3926, 4060, 6035, 7836, 7891.

and overlaid it with pure gold. The throne had six steps, and the head of the throne was round behind; and behind it were hands on the one side and on the other near the place of the seat, and two lions standing near the hands; and there were twelve lions standing upon the six steps, on the one side, and on the other: there was not the like made in any kingdom." (x. 18—20.) Here by ivory is signified the divine truth in ultimates; by the head being round, the correspondent good; by the gold with which it was overlaid, is signified the divine good from which is the divine truth. By the six steps are signified all things from first to last; by the hands is signified all power; by the two lions are signified the truths of the church in their power; by the twelve lions, all things. Inasmuch as throne, where it is predicated of the Lord, signifies heaven as to all divine truth, so, in an opposite sense, it signifies hell as to all that is false; in this opposite sense, it is mentioned above (ii. 13; Isaiah xiv. 9, 13; xlvii. 1; Hagg. ii. 22; Dan. vii. 9; Luke i. 52); and elsewhere.

254. *As I also overcame, and am set down with my Father in his throne.*—That these words signify comparatively as the divine good is united with the divine truth in heaven, appears from the signification of overcoming, when predicated of the Lord himself, as denoting to unite the divine good with the divine truth. And as it was effected by temptations and victories, therefore it is said, "*as I also overcame.*"^d The ground and reason why the words, "*as I am set down with my Father in his throne,*" signify the divine good united with the divine truth in heaven, is, because by Father, when mentioned by the Lord, is understood the divine good which was in him from conception, and by Son, the divine truth, each in heaven; and by throne is understood heaven, as above. This divine principle of the Lord in the heavens is called the divine truth, but it is the divine good united to the divine truth.^e The reason why a comparison is made of the members of the church with the Lord himself, when it is said, "*To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne,*" is, because the life of the Lord upon earth, was an example according to which the members of the church were to live, as the Lord himself also teaches in John: "*For I have given unto you an example, that ye should do as I have done to you. If ye know these things, happy are ye if ye do them.*" (xiii. 15, 17.) And hence it is that the Lord himself, in other parts of scripture, makes a comparison between himself

^d That the Lord united the divine good with the divine truth by temptations admitted into his human principle, and by continual victories on the occasion, may be seen in the *Doctrine of the New Jerusalem*, n. 201, 293, 302.

^e That this is the case may be seen in the work concerning *Heaven and Hell*, n. 13, 133, 139, 140.

→ and his disciples; as in John: "*As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*" (xv. 9, 10.) And again: "*They are not of the world, even as I am not of the world. As thou hast sent me into the world, even so have I sent them into the world.*" (xvii. 16, 18.) And again: "*Then said Jesus to them, as my Father hath sent me, even so send I you.*" (xx. 21.) And again: "*And the glory which thou gavest me I have given them; that they may be one, even as we are one, I in them, and thou in me, that they may be perfect in one. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them.*" (xvii. 22—24, 26.) The reason why the Lord spoke of his conjunction with men as of his conjunction with the Father, that is, of his human principle with the divine, which was in himself, is, because the Lord is not conjoined with the proprium of man, but with his own pertaining to man. The Lord removes the proprium of man, and gives from his own, and in that he dwells. That this is the case is also known in the church, as is manifest from the prayer used by, and the exhortation addressed to, those who approach to the sacrament of the supper, in which are these words, "*If with a true penitent heart and lively faith we receive that holy sacrament; for then we spiritually eat the flesh of Christ, and drink his blood: then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us.*" And according to what is written in John. (vi. 56.)^f Hence then inasmuch as the divine principle of the Lord received by angels and men constitutes heaven and the church in them, they are one with the Lord, as He and the Father are one. In order that it may be yet more fully known, how these words of the Lord are to be understood, "*and am set down with my Father in his throne,*" it is to be noted that the throne of God denotes heaven, as was shewn in the preceding article, also that heaven is heaven from the divine principle proceeding from the Lord, and which is called the divine truth, as was said above. The Lord himself is not in heaven, but is above the heavens, and appears to those who are in the heavens as a sun. The reason why the Lord appears as a sun, is, because He is divine love, and divine love appears to the angels as solar fire, whence also sacred fire in the Word signifies love divine. From the Lord as a sun proceed light and heat: the light which proceeds, inasmuch as it is spiritual light, is the divine truth; and the heat, inasmuch as it is spiritual heat, is the divine good. This latter, namely, the

^f But these things may be better comprehended from what is shewn in the work concerning *Heaven and Hell*, n. 11, 12.

→ divine good, is understood by the Father in heaven.^g Hence it may appear what is understood by the terms Father in heaven, and heavenly Father, as in Matthew: "*But I say unto you, Love your enemies, do good to them that hate you. That ye may be the children of your Father which is in heaven.*" (v. 44, 45.) And again: "*Be ye therefore perfect, even as your Father who is in heaven is perfect.*" (verse 48.) And again: "*If ye then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to them who ask him.*" (vii. 11.) And again: "*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*" (vii. 21.) Again: "*Every plant which my heavenly Father hath not planted, shall be rooted up.*" (xv. 13.) Also in many other passages, as in Matt. v. 16; vi. 1, 6, 8; xii. 49; xvi. 17; xviii. 14, 19, 35; Mark xi. 25, 26; Luke xi. 13. That the divine good is understood by the Father, will also appear from this passage in Matthew: "*Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.*" (xviii. 10.) By their beholding the face of their Father in heaven, is signified that they receive divine good from the Lord; that they do not actually see his face, appears from the words of the Lord in John: "*No man hath seen God at any time.*" (i. 18; v. 37; vi. 47.) The same appears from this passage in Matthew: "*Call no man your Father upon the earth, for one is your Father which is in heaven.*" (xxiii. 9.) That no man is forbidden to call his father upon earth father, is evident, nor is it here forbidden by the Lord; but this was said, because by Father is understood the divine good, and there is none good except the one God." (xix. 17.) The reason why the Lord spoke thus, is, because by the Father in the Word of both testaments, is understood, in the spiritual sense, the divine good;^h and also heaven and the church as to good;ⁱ and by father, when mentioned by the Lord, the divine good of his divine love.^j

255. *He that hath an ear, let him hear, what the Spirit saith unto the churches.*—That hereby is signified, that he who understands should hearken to what the divine truth proceeding from the Lord teaches and says to those who are of his church, may appear from what was said and shewn above.^k

256. It was said above, that by the seven churches which

^g That the Lord is the sun of heaven, and that the light and heat thence proceeding, are the divine truth united with the divine good, may be seen in the work concerning *Heaven and Hell*, n. 116—125, also n. 126—140: and that heaven is heaven from the divine principle which proceedeth from the Lord, n. 7—12.

^h As may be seen *A. C.*, n. 3703, 5902, 6050, 7833, 7834.

A. C., n. 2691, 2717, 3703, 5580, 8897.

ⁱ *A. C.*, n. 2803, 3704, 7499, 8328, 8897.

^k n. 108.

are here written to, are not to be understood seven churches, but all who are of the church, and in the abstract, all things of the church; that this is the case may appear from this consideration, that by seven are signified all, and all things, and that by names are signified things. That all who are of the church, or all things of the church, are understood by what is written to those seven churches, may also appear from the explication of those things; for the whole has reference to the following four common or general principles, namely, to doctrine, to a life according thereto, to faith according to life, and to temptations. These are treated of in what is written to six of the churches, viz., DOCTRINE, in what is written to the churches in Ephesus and Smyrna; A LIFE ACCORDING TO DOCTRINE, in what is written to the churches in Thyatira and Sardis; and FAITH ACCORDING TO LIFE, in what is written to the churches in Philadelphia and Laodicea. And inasmuch as doctrine cannot be implanted in man's life, and become the doctrine of faith, unless he combat against evils and falsities, which he possesses hereditarily, therefore that combat is also treated of in what is written to the church in Pergamos: for the subject there treated of is concerning TEMPTATIONS, and temptations are combats against evils and falsities. That temptations are treated of in what is written to the church in Pergamos, may be seen above;^l that doctrine is the subject treated of in what is written to the churches in Ephesus and Smyrna, may be seen above also;^m that a life according to doctrine is treated of in what is written to the churches in Thyatira and Sardis,ⁿ and that faith according to life is treated of in what is written to the churches of Philadelphia and Laodicea.^o Inasmuch as what is written to this last church, namely, that in Laodicea, they are treated of who are in the doctrine of faith alone, and likewise the nature of faith originating in charity, to what has already been said, it is here to be added, that love constitutes heaven; and inasmuch as it does so, it also forms the church; for all the societies of heaven, which are innumerable, are arranged according to the affections of love, and likewise all within each society; so that it is affection, or love, according to which all things are arranged in the heavens, and not in any case according to faith alone. Spiritual affection, or love, is charity; hence it is manifest, that no one can ever enter into heaven, unless he be in charity.

257. Inasmuch as in this prophetic book, numbers are often mentioned; and as no one can know the spiritual sense of what is contained in those numbers unless he knows what the particular numbers signify, for all numbers in the Word, as

^l n. 130.ⁿ n. 150, 182.^m n. 93, 95, 112.^o n. 203 and 227.

well as all names, signify spiritual things; and inasmuch as the number seven is often mentioned amongst others, I am desirous here to shew, that seven signify all and all things, likewise what is full and the whole; for that which signifies all and all things signifies also what is full and the whole, for what is full and the whole is predicated of the magnitude of a thing, and all, and all things, are predicated of multitude. That the number seven has such signification, may appear from the following passages; thus in Ezekiel; "*The inhabitants of the cities of Israel shall set fire to and burn the arms, the shield also, and the buckler, with the bow and the arrows, and with the hand-staff, and with the spear; and they shall kindle a fire with them seven years; and they shall bury Gog and all his multitude, and they shall cleanse the earth seven months.*" (xxxix. 9, 11, 12.) The subject here treated of, is concerning the desolation of all things in the church; the inhabitants of the cities of Israel, signify all the goods derived from truth; to set on fire and burn, signifies to consume by evils. The weapons, the shield, the buckler, the bows, the arrows, the hand-staff, the spear, denote all things pertaining to doctrine; to kindle fire with them seven years, denotes to consume them all and fully by evils. Gog signifies those who are in external worship, and in no internal worship; to bury them and cleanse the land, denotes to destroy them all, and completely to purge the church of them. Again, in Jeremiah: "*Their widows shall be multiplied more than the sand of the seas, and I will bring to them upon the mother of the youths the waster at noon-day. She who hath borne seven shall languish, she shall breathe out her soul.*" (xv. 8, 9.) By the widows here mentioned, are signified those who are in good, and who desire truths, and, in the opposite sense, as in the present case, those who are in evil, and desire to have falsities. By the mother of the young men, is signified the church; by the waster at noon-day, is signified the vastation of that church, how much soever they may be in truths from the Word. By "*she that hath borne seven shall languish, she shall breathe out her soul,*" is signified that the church, to which all truths were given, because the Word was given them, should perish; for she that hath borne seven, signifies those to whom all truths were given. This is specifically said concerning the Jews. In like manner, in the first book of Samuel: "*They that were full have hired out themselves for bread; and they that were hungry ceased; so that the barren hath borne seven; and she that hath many children hath failed.*" (ii. 5.) The hungry who are said to have ceased, denote those who desire the goods and truths of the church; the barren who hath borne seven, signifies those who are without the church, and are ignorant of truths, because they have not the Word; thus the Gentiles, to whom all things will be given; she that hath many children failing, signifies those who have truths, and

from whom they will be taken away. Again, in David: "*Render unto our neighbors sevenfold into their bosom.*" (lxxix. 12.) And in Moses it is said by Jehovah that the Jews should be punished *seven times* for their sins (Levit. xxvi. 18, 21, 24, 28); seven times here signifying fully. Again, in Luke: "*And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.*" (xvii. 4.) Here, to forgive seven times, denotes to forgive as often as the offender should return, saying he repented, and thus at all times. But lest Peter should understand seven times to be meant by these words, the Lord explains his meaning to him, as recorded in Matthew: "*Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but until seventy times seven.*" (xviii. 21, 22.) Again, in David: "*Seven times a day do I praise thee upon the judgments of justice.*" (Psalm exix. 164.)

Here, as in the last quoted passage, *seven times a day* denote always, or at all times. Again: "*The sayings of Jehovah are pure sayings, as silver refined in a furnace of earth, purified seven times.*" (Psalm xii. 6.) Here silver signifies truth derived from the divine principle: purified seven times, denotes that it is altogether and fully pure. Also in Isaiah: "*Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days.*" (xxx. 26.)

In this passage the light of the sun signifies the divine truth proceeding from the divine good: and that this light should be seven fold, as the light of seven days, signifies that the divine truth in heaven should be without any false principle, thus that it should be altogether and fully pure. Again, in Matthew, speaking of the unclean spirit, the Lord says: "*Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there.*" (xii. 45; Luke xi. 26.) The Lord here speaks, concerning profanation, and by the seven other spirits, with which the unclean spirit is said to return, are signified all the falsities of evil, thus a plenary destruction of good and truth. Much the same was signified by the seven times which were to pass over the king of Babylon, as recorded in Daniel, where it is said, "*His heart shall be changed from man, and the heart of a beast shall be given unto him; while seven times shall pass over him.*" (iv. 13.) By the king of Babylon are signified those who profane the goods and truths of the Word. By his heart being changed from that of a man to that of a beast, is meant, that nothing spiritual, that is, truly human, should remain with him, but that instead thereof there should be everything diabolical. By the seven times which were to pass over him, is meant profanation, which is a plenary destruction of truth and good. Because the terms seven, and seven

times, signified all things, and also what is full, the following commands were given to the children of Israel; namely, that the son of Aaron who should be priest after him, should put on the holy garments of initiation for *seven* days when he came into the tabernacle of the congregation to minister in the holy place (Exod. xxix. 30); that Aaron and his sons should be sanctified *seven* days (verse 35); that an atonement should be made for the altar *seven* days, to sanctify it (verse 37). Again, that Aaron and his sons should not go out of the tabernacle for *seven* days, till the days of their consecration were ended (Levit. viii. 33); that the blood of the bullock should be sprinkled upon the altar *seven* times to cleanse it (Levit. xvi. 19); that the anointing oil was to be sprinkled by Moses on the altar *seven* times (Levit. viii. 11); that the blood of the bullock should be sprinkled *seven* times before the veil (Levit. iv. 17). Again, that the blood should be sprinkled *seven* times eastward, and towards the mercy-seat (Levit. xvi. 14). Again, that the blood of the red heifer should be sprinkled directly before the tabernacle *seven* times (Numb. xix. 4); that the blood should be sprinkled upon him that was to be cleansed from the leprosy, *seven* times (Levit. xiv. 7, 8, 27, 38, 51). Also, that the candlestick should consist of *seven* lamps (Exod. xxv. 37; xxxvii. 23); that the feasts should be kept *seven* days (Exod. xxxiv. 18; Levit. xxiii. 4—9; 30—42; Deut. xvi. 3, 4, 8). Again, that *seven* days of the feast the prince should prepare a burnt-offering to the Lord of *seven* bullocks, and *seven* rams daily, during *seven* days (Ezek. xlv. 23). Hence also it was that Balaam ordered Balak to build *seven* altars, and to prepare *seven* oxen and *seven* rams (Num. xxiii. 1, 4). For the same reason it was that the Israelites were commanded to number *seven* sabbaths of years, *seven* times *seven* years, and that they should cause the trumpet of the jubilee to be sounded on the tenth day of the *seventh* month (Levit. xxv. 8, 9). Hence, from the signification of the number seven, it is evident what is signified by the *seven* days of creation (Gen. i.); likewise, by what is written in the gospel respecting the four thousand who were filled from *seven* loaves, and the *seven* basketsful of fragments that remained (Matt. xv. 34—38; Mark viii. 5—2). Hence also it is evident, what is signified in the Revelation by the *seven* churches (i. 4, 11); by the *seven* golden candlesticks, in the midst of which was the Son of Man (i. 13); by the *seven* stars which he had in his right hand (i. 16, 20); by the *seven* spirits of God (iii. 1); by the *seven* lamps of fire burning before the throne (iv. 5); by the book sealed with *seven* seals (v. 1); by the *seven* angels to whom were given *seven* trumpets (viii. 2); by the *seven* thunders which uttered their voices (x. 3, 4); by the *seven* angels having the *seven* last plagues (xv. 1, 6); and by

seven vials full of the *seven* last plagues (xvi. 1; xxi. 9), and elsewhere in the Word, where the number *seven* is mentioned.

CHAPTER IV.

1. AFTER this I looked, and, behold, a door opened in heaven; and the first voice which I heard, as it were of a trumpet talking with me, said, Come up hither, and I will shew thee things which must be hereafter.

2. And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne in sight like unto an emerald.

4. And round about the throne were four-and-twenty thrones; and upon the thrones I saw four-and-twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings, and thunders, and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four animals full of eyes before and behind.

7. And the first animal was like a lion, and the second animal like a calf, and the third animal had a face as a man, and the fourth animal was like a flying eagle.

8. And the four animals had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come.

9. And when the animals give glory, and honor, and thanks to him that sat on the throne, who liveth for ever and ever,

10. The four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and by thy will they are, and were created.

THE EXPLICATION.

258. IT was announced above,^p that the subject treated of in this prophetic book is not concerning the successive states of the Christian church from its beginning to its end, as has been heretofore believed, but that it is concerning the state of the church and of heaven in the last times, when there is a new heaven and a new earth, that is, when there is a new church formed in the heavens and on the earths, thus when judgment takes place. It is said a new church in the heavens, because there is a church there equally as there is on the earth.^q Inasmuch as these are the subjects treated of in this book, therefore the first chapter treats concerning the Lord who is the judge; and the second and third concerning those who are of the church, and of those who are not of the church, thus concerning those who are in the former heaven, which is to be abolished, and concerning those who are in the new heaven, which is to be formed.^r The subject now treated of in this fourth chapter is the arrangement of all things, especially in the heavens, before the judgment; wherefore a throne was now seen in heaven, and round about it twenty-four thrones, upon which were twenty-four elders; likewise four animals near the throne, which are cherubim. That by those things is described the arrangement of all things before judgment, and for judgment, will be seen in the explication of this chapter. Let it be here noted that before any change takes place, all things are pre-arranged and prepared for the future event; for all things are foreseen by the Lord, and according to this foresight are disposed and provided for. By the throne, therefore, in the midst of heaven is understood judgment, and by Him who sat upon it, the Lord; by the four-and-twenty thrones, upon which were four-and-twenty elders, are understood all truths in their whole compass, from which and according to which is judgment. By the four animals which are the cherubim, is understood the divine providence of the Lord, lest the former heavens should suffer detriment by the remarkable change about to take place, and that afterwards all things might be done according to order; that is to say, that they who are interiorly evil might be separated from those who are interiorly good, and the latter be elevated into heaven, but the former cast down into hell.

259. Verse 1. *After this I looked, and, behold, a door opened in heaven; and the first voice which I heard, as it were of a*

^p n. 5.

^q As may be seen in the work concerning *Heaven and Hell*, n. 221—227.

^r That by the seven churches which are treated of in the second and third chapters, are understood all who are in the church, and also all things pertaining to the church, may be seen above, n. 256, 257.

trumpet speaking with me, said, Come up hither, and I will shew thee things which must be hereafter. “*After this I looked,*” signifies, the understanding illuminated: “*and, behold, a door opened in heaven,*” signifies, the arcana of heaven revealed: “*and the first voice which I heard,*” signifies, revelation now concerning things to come: “*as it were of a trumpet talking with me,*” signifies, what is clear and manifest: “*said, Come up hither,*” signifies, elevation of mind, and attention: “*and I will shew thee things which must be hereafter,*” signifies, instruction concerning those things which will exist in the last time of the church.

260. *After this I looked.*—That hereby is signified the understanding illuminated, appears from the signification of seeing, as denoting to understand; the reason of this is, because the sight of the eye corresponds to the sight of the mind, which is the understanding. That correspondence is grounded in this circumstance, that the understanding perceives spiritual things, and the sight of the eye natural things; spiritual things are truths derived from good, and natural things are objects in various forms. Truths derived from good, which are spiritual things, are seen in heaven as manifestly as objects before the eye, but yet with much difference; for those truths are seen intellectually, that is, are perceived, which sight, or perception as to its quality, cannot be described in human language, it can only be comprehended by this, that it includes consent and confirmation from the inmost principle that so it is, for there are confirming reasons in very great abundance, which present themselves as one to the intellectual sight, and this one is as a conclusion from many. Those confirming reasons are in the light of heaven, which is divine truth, or divine wisdom proceeding from the Lord, and which operates in each angel according to the state of his reception; this is spiritual sight or understanding. Inasmuch as this sight operates into the sight of the eyes with the angels, and presents the truths of the understanding in correspondent forms, which appear in heaven not unlike to the forms in the natural world which are called objects, therefore by seeing, in the literal sense of the Word, is signified to understand.^s The reason why in the Word it is not said to understand, but to see, is, because Word in its ultimate is natural, and what is natural is the basis on which spiritual things are founded; wherefore if the Word in the letter were also spiritual, it would have no basis, thus it would be as a house without a foundation.^t That in the Word, to see,

^s What the quality of appearances in heaven is, and that they correspond to the objects of the interior sight of the angels, may be seen in the work concerning *Heaven and Hell*, n. 170—176.

^t Concerning this subject, also, see in the work concerning *Heaven and Hell*, n. 303—310.

signifies to understand, appears from the following passages; as in Isaiah: "*Who have said to the seers, see not, and to those who have vision, see not for us right things; speak to us blandishments, see illusions.*" (xxx. 10.) And again: "*And the eyes of them that see shall not wink, and the ears of them that hear shall hearken.*" (xxxii. 3.) And again: "*Ye blind, by seeing behold, seeing great things, thou retainest not.*" (xlii. 20.) Again, in the same prophet: "*The priest and the prophet have erred through strong drink; they err among the seeing, they stumble in judgment.*" (xxviii. 7, and in other places.) So likewise in Matthew: "*By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.*" (xiii. 13—15.) Again, in Mark: "*That seeing they may see, and not perceive; and hearing they may hear, and not understand.*" (iv. 12; viii. 17, 18.) Also in Isaiah: "*Lest they see with their eyes, and hear with their ears, and understand with their hearts.*" (vi. 10.)

* The same is mentioned in numerous other passages, which need not here be adduced, since everyone knows, from the customary modes of expression, that to see signifies to understand; hence we say, I see this, that it is, or is not so, meaning the perception of truth by the understanding.

"*And, behold, a door opened in heaven.*"—That hereby are signified the arcana of heaven revealed, appears from the signification of a door, as denoting introduction, concerning which see above; in this case, introspection or looking into, which is a letting-in of the sight; and the sight is let into heaven when the sight of the bodily eyes is made dim, as the sight of the eyes of the spirit is then enlightened: by this latter sight were seen all the visions of the prophets. The reason why "*a door opened in heaven*" here signifies the arcana of heaven revealed, is, because those things then appear which are in the heavens, and before the prophets, those which are arcana of the church; in the present case were seen the arcana concerning those things which were to exist about the time of the last judgment, none of which have been as yet revealed, nor could they be revealed before the judgment was accomplished, and not even then except by some one in the world, to whom it should be given by the Lord to see them, and to whom at the same time should be revealed the spiritual sense of the Word. For all things which are written in this prophetic book are written concerning the last judgment, but by representatives and correspondences; for whatsoever is said by the Lord and perceived by the angels, is turned into representatives whilst it descends, and is thus presented before the eyes as well of the angels in the ultimate heavens, as before men who were prophets when the eyes of their spirit were opened. From these considerations it is evident what is understood by "*a door in heaven.*"

261. *And the first voice which I heard.*—That hereby is signified revelation now concerning things future, appears from the signification of voice, as denoting whatever proceeds from the Lord, and is perceived by angels and by men, in this ease principally revelation concerning things future, which were to take place before the last judgment, which were to be attendant on it, and which were to follow it, because these things are treated of in what now follows.” The same also appears from the following passages; as in David: “*The voice of Jehovah is upon the waters: the God of glory thundereth. The voice of Jehovah is full of power, the voice of Jehovah is full of majesty. The voice of Jehovah breaketh the cedars. The voice of Jehovah falleth as a flame of fire. The voice of Jehovah maketh the wilderness to tremble. The voice of Jehovah maketh the hinds to bring forth; and in his temple doth every one speak of glory.*” (Ps. xxix. 2—10.)

The subject here treated of is concerning the divine principle which proceeds from the Lord, and which in one expression is called the divine truth; its effect both with the good and with the evil is described by such things as are there mentioned; hence it is evident what is signified by the voice of Jehovah. Again, in John: “*He that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. And other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me.*” (x. 2—5, 16, 26, 27.)

By sheep in the Word are understood those who are in truths derived from good, thus who are in faith derived from charity; by the voice here mentioned is not understood voice, but the divine proceeding, which is the divine truth. This flows into those who are in the good of charity, and gives them intelligence, and so far as they are in good, it gives them wisdom; intelligence is of truth, and wisdom is of truth derived from good. Again, in Jeremiah: “*The maker of the earth, by his intelligence he stretched out the heavens, at the voice which he giveth, there is a multitude of waters in the heavens,*” (x. 12, 13; li. 16.) And in David: “*The voice of Jehovah upon the waters, Jehovah upon the great waters.*” (Ps. xxix. 3.) So in the Revelation: “*And his voice as the sound of many waters.*” (i. 15.) And again: “*I heard a voice from heaven, as the voice of many waters.*” (xiv. 2.) The voice of Jehovah, and the voice from

^v That the voice of Jehovah in the Word signifies the divine proceeding, which is divine truth, from which are all intelligence and wisdom, may be seen *A. C.*, n. 219, 220, 375, 3563, 6971, 8813, 9926.

heaven, is the divine proceeding, or the divine truth, from which are derived all intelligence and wisdom; the reason why it is compared to the voice of many waters, is, because waters signify the divine truths in ultimates, as may be seen above.^w Again, in David: "*Ye kingdoms of the earth sing praises unto the Lord. To him who rideth upon the heavens of the heaven of antiquity; behold, he will give in a voice, a voice of strength.*" (Psalm lxxiii. 33, 34.) Again, in John: "*Verily verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.*" (v. 25.) And in Joel: "*Jehovah from Jerusalem shall give his voice that the heavens and the earth may tremble.*" (iii. 16.) Again, in the same prophet: "*And Jehovah hath uttered his voice before his army; because innumerable is the host that executeth his word.*" (ii. 11.) That the divine truth is here signified by the voice of Jehovah, is evident, as also in many other places.

262. *As it were of a trumpet talking with me.*—That these words signify what is clear and manifest, appears from the signification of trumpet, as denoting the divine truth manifested and revealed out of heaven, concerning which see above.^x The voice which is heard from heaven by those who are in the spirit, is usually heard as a human voice; but the reason of its being heard as a trumpet speaking, was, because it was clearly and manifestly perceived by the angels, and what is clearly and manifestly perceived by them, falls with a sound into the hearing of the spirit; and this was the case with John in order to excite his attention, and thence his sight, lest anything should be obscure to him. The same is understood by the voice of a trumpet, also, in other places, as Matt. xxiv. 31; Zeeh. ix. 14; Psalm xlvii. 5; Rev. viii. 2, 7, 8, 13; ix. 1, 3, 14; x. 7; xviii. 22.

263. *Said, Come up hither.*—That hereby is signified elevation of the mind and attention, appears from the signification of ascending, when predicated of hearing from the Divine Being or Principle, as denoting elevation of the mind.^y The reason why it also denotes attention, is, because when the mind is elevated, there is attention: for there belong to man, as to his thought and will, things interior and things exterior: interior things are those which are of the internal man, exterior things are those which are of the external man. Interior things, which are those of the internal man, are in the spiritual world, wherefore they are spiritual; but exterior things, or those which are of the external man, are in the natural world, and are therefore natural. Forasmuch as the latter things are exterior, and

^w n. 71.^x n. 55.^y Concerning which see *Arcana Cœlestia*, n. 3804, 4539, 4969, 5117, 6007.

the former interior, therefore, by ascending is signified elevation towards things interior, or elevation of the mind.^z

264. *And I will shew thee things which must be hereafter.*—That hereby is signified instruction concerning those things which will exist in the last time of the church, appears from the signification of shewing, as denoting to instruct as to the life, concerning which we shall speak presently; and from the signification of things which must be hereafter, as denoting the things that are about to exist in the last time of the church. The reason why those things are signified, is, because in what now follows the subject treated of is concerning the state of heaven and of the church just before the last judgment, and afterwards concerning the judgment itself: and because this was to take place at the end of the church, therefore those things which exist in the last time of the church are hereby signified.^a The reason why “*I will shew thee;*” signifies, instruction as to the life concerning the above things, is, because all the things which were shewn contain them, for they lie hid in the representatives described in the Revelation, but appear before the angels, and also before men, who know the spiritual sense of the Word.

265. Verses 2—5, and part of the 6th. *And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was in aspect like to a jasper and a sardine stone, and there was a rainbow round about the throne in sight like unto an emerald. And about the throne were four-and-twenty thrones; and upon the thrones I saw four-and-twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal.*—“*And immediately, I was in the spirit;*” signifies a spiritual state, during which there is revelation. “*And, behold, a throne was set in heaven, and one sat on the throne;*” signifies, the Lord as to the last judgment: “*and he that sat was in aspect like to a jasper and a sardine stone;*” signifies, the appearance of the Lord as to divine truth transparent from the divine good of the divine love. “*And there was a rainbow round about the throne, in sight like unto an emerald;*” signifies, the appearance of divine truth in the heavens, surrounding the Lord. “*And round about the throne were four-and-twenty thrones, and upon the thrones four-and-twenty elders;*” signifies,

^z But concerning this elevation, see what is shewn in the work concerning *Heaven and Hell*, n. 33, 34, 38, 92, 499, 501; and in the *Doctrine of the New Jerusalem*, n. 36—53.

^a That the last judgment takes place at the end of the church, and that it has taken place, may be seen in the small work concerning the *Last Judgment*, n. 33—39, and n. 45—52.

all truths derived from good in the superior heavens arranged by the Lord before the judgment: "*clothed in white raiment,*" signifies, all truths derived from good in the inferior heavens: "*and they had on their heads crowns of gold,*" signifies, all truths disposed in order from the divine good, thus also all the former heavens. "*And out of the throne proceeded lightnings, and thunderings, and voices,*" signifies, illumination, understanding, and perception of divine truth in the heavens: "*and there were seven lamps of fire burning before the throne, which are the seven spirits of God,*" signifies, the divine truth itself, united to the divine good, proceeding from the divine love of the Lord. "*And before the throne there was a sea of glass like unto crystal,*" signifies, the appearance of divine truth in ultimates, in which are the common or general things thereof, transparent from the influx of divine truth, united to divine good in first principles.

266. *And immediately I was in the spirit.*—That hereby is signified a spiritual state during which there is revelation, appears from what has been said and shewn above,^b where it is also said, "*I was in the spirit.*"

267. *And, behold, a throne was set in heaven, and one sat on the throne.*—That hereby is signified the Lord as to the last judgment, appears from the signification of throne, as in general denoting heaven, specifically the spiritual heaven, and abstractly the divine truth proceeding from the Lord; the reason why it also signifies judgment, is, because all are judged from divine truth, and also all who are in heaven, concerning which see above.^c That He who sat on the throne is the Lord, is evident. That judgment belongs to the Lord alone, He himself also teaches in Matthew: "*When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.*" (xxv. 31, 32.) And in John: "*The Father judgeth no man, but hath committed all judgment unto the Son; and hath given him authority to execute judgment also, because he is the Son of Man.*" (v. 22, 27.) Inasmuch as no one is judged from divine good, but from divine truth, therefore it is said that the Father judgeth no man, but that He hath committed all judgment to the Son, and hath given him authority to execute judgment also, because He is the Son of Man; for the Father signifies the divine good, and the Son of Man divine truth proceeding.^d The reason why throne here signifies judgment, is, because the subject treated of in this chapter is

^b n. 53.^c n. 253.^d That the Father signifies divine good may be seen above, n. 254; and that the Son of Man signifies divine truth proceeding, may be seen above, n. 53 and 151.

concerning the arrangement of all things for judgment, as may be seen above.^e

268. *And he that sat was in aspect like to a jasper and a sardine stone.*—That hereby is signified the appearance of the Lord as to divine truth transparent from the divine good of the divine love, appears from the signification of one sitting upon the throne, as denoting the Lord as to the last judgment, which was treated of just above;^f and from the signification of “*like in aspect*,” as denoting appearance; also from the signification of a jasper stone, as denoting the spiritual love of truth, of which we shall treat in what follows; and from the signification of a sardine stone, as denoting the celestial love of good: thus, by a jasper and a sardine stone, to which the Lord appeared like, is signified divine truth transparent from the divine good of the divine love. That a jasper signifies the divine love of truth, or divine truth proceeding, appears from those passages in the Word, where it is mentioned, as in Exod. xxviii. 20; and in Ezek. xxviii. 13; likewise in the Revelation: “*Her light was like unto a stone most precious, like to a jasper stone, clear as crystal.*” (xxi. 11.) By the light of the holy city, new Jerusalem, is signified the divine truth of the church shining, and by Jerusalem the church as to doctrine; this is likened to a jasper stone, because jasper has a similar signification. And in another place: “*The building of the wall of it was of jasper, and the city was pure gold, like unto pure glass.*” (xxi. 17.) The wall of the holy Jerusalem is said to be of jasper, because by wall is signified divine truth defending; and on account of this signification of the wall, the first stone of its foundation is said to be jasper (verse 18), foundation signifying the truth upon which the church is founded. The sardine stone is also mentioned, inasmuch as by that stone is signified good, here divine good, because it is predicated of the Lord. It is this stone which is called pyropus,^g and since it shines as from fire, by both is signified the translucence of truth from good.^h

269. *And there was a rainbow round about the throne in sight like unto an emerald.*—That hereby is signified the appearance of divine truth in the heavens, surrounding the Lord, appears from the signification of “*a rainbow in sight like unto emerald*,” as denoting the appearance of divine truth in its circumference; for a rainbow round about the throne, signifies divine truth

^e n. 258.

^f n. 267.

^g From the Greek term *πυρροπος*, signifying, that has a fiery aspect or appearance, red hot.

^h That all precious stones signify the truths of heaven and of the church derived from good, may be seen, *A. C.*, n. 114, 9863, 9865, 9868, 9873; hence it is that in the breast-plate of Aaron, which is called the Urim and Thummim, were set twelve precious stones, and by them responses given, and this from their shining brilliancy, and at the same time by perception of the thing interrogated, or by a living voice.

around it, and in sight, signifies appearance. The reason why the appearance of the rainbow was like that of an emerald, was, because it indicated the last judgment, for the colour of this stone is green, and green signifies truth obscured. Divine truth in its splendor appears either of a celestial color, or in various colors disposed in beautiful order, as those of the rainbow; but when it is obscured, it appears of the color of an emerald. The heaven which is called the former heaven, was that on which judgment was to be executed, and which was about to perish,ⁱ which caused the obscurity; hence it is that mention is made of a rainbow, and its appearance as that of an emerald. The reason why the rainbow signifies divine truth in the heavens in its order, and thence in its beauty, is, because there are infinite varieties of truth from good in the heavens, and when they are represented by colors, they present the aspect of a beautiful rainbow. Hence it was that the rainbow was made a sign of the covenant after the flood. (Gen. ix. 12—17.)^j

270. *And round about the throne were four-and-twenty thrones, and upon the thrones I saw four-and-twenty elders sitting.*—That hereby are signified all truths from good in the superior heavens, arranged by the Lord before judgment, appears from the signification of the throne on which one sat, as denoting the Lord as to the last judgment;^k and from the signification of four-and-twenty thrones round about it, and four-and-twenty elders sitting on them, as denoting all the truths of heaven in all their varieties, arranged before judgment. Twenty-four signify all, and the thrones signify judgment, and the elders those who are in truths derived from good, and in the abstract, truths derived from good. The reason why the superior heavens are here understood, is, because all who are there are in truths derived from the good of love, and because in what presently follows the inferior heavens are treated of. The reason why twenty-four signify all, is, because that number signifies the same as the number twelve, and twelve signify all, and are predicated of truths.^l That the number twenty-four signifies the same as the number twelve, is, because it is the double thereof, and the double signifies the same as the number from which it

ⁱ See Rev. xxi. 1.

^j That there are infinite varieties in the heavens may be seen in the work concerning *Heaven and Hell*, n. 56, 405, 418, 486; and in the small work concerning the *Last Judgment*, n. 13; and in the *Arcana Cœlestia*, n. 684, 690, 3744, 5598, 7236, 7833, 7836, 9002: that colors in heaven appear from the light there, and that they are the modifications and variegations thereof, n. 1042, 1043, 1053, 1624, 3993, 4530, 4922, 4742; and that the colors appear various according to the varieties of the states of truth from good, and thence of intelligence and wisdom, n. 4530, 4922, 4677, 9466: that rainbows appear in heaven, and whence and what they are, n. 1042, 1043, 1623, 1624, 1625.

^k Concerning which see above, n. 267; and that throne signifies judgment, see n. 253.

^l See *A. C.*, n. 577, 2089, 2129, 2130, 3272, 3858, 3913.

arises by multiplication.^m The same is signified by thrones, upon which the twelve apostles were to sit, concerning which it is said in Matthew: "*Ye who have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel*" (xix. 28; Luke xxii. 30), where by the twelve apostles are signified all truths in the aggregate. In like manner in the following words in the Revelation: "*I saw thrones, and they sat upon them, and judgment was given unto them.*" (xx. 4.) Judgment being given to those that sat upon the thrones, signifies that judgment belongs to the Lord alone, for by elders in the Word are signified all who are in truths derived from good, and abstractly, truth from good from which is judgment. He who believes that by elders and apostles in the Word are understood elders and apostles is much deceived; for, in the spiritual sense of the Word, no persons are perceived, but things abstractly from persons, for what is spiritual has nothing in common with persons. The case is otherwise in the literal sense of the Word, which is natural; in this sense persons are not only mentioned, but also the idea of a person is implied in many expressions, in order that the Word in its ultimates may be natural, and thus form a basis for the spiritual sense. The same is the case with the signification of elders as with that of infants, children, young men, old men, virgins, women, and several things of the same kind; all are no otherwise thought of, in the natural sense, than as persons; but, in the spiritual sense, by infants is understood innocence; by children, charity; by young men, intelligence; by old men, wisdom; by virgins are understood the affections of truth and good; and by women, the goods of the church; and so in other cases. The same may be said of the natural and spiritual sense of the term neighbor; in the natural sense, by neighbour is understood every man; but in the spiritual sense are meant the good itself, the truth, the sincerity, and the just principles which are in the person. Every one who thinks with himself, may know that this is the neighbor in the spiritual sense; for who loves any person from anything else but the good which is in him? for good and truth constitute the man, and cause him to be loved, and not the countenance and the body. But to return to the signification of elders. That elders signify truths derived from good, may appear from those passages in the Word where they are mentioned; as in Isaiah: "*Then the moon shall blush, and the sun shall be ashamed, and Jehovah Zebaoth shall reign in the mount of Zion and in Jerusalem; and before his elders shall be glory.*" (xxiv. 23.) By the moon and the sun are understood their idolatrous worship, the falsity of their faith, and the evil of their love; by mount Zion, and by Jerusalem, are understood heaven

^m As may be seen, n. 5291, 5335, 5708, 7973.

and the church; by the elders are understood truth derived from good; wherefore it is also said, that before them shall be glory, for by glory is signified the divine truth in heaven, as may be seen above." Again in Lamentations: "*Hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity. I have cried to my lovers, but they have deceived me: my priests and mine elders have expired in the city.*" (i. 18, 19.) The subject here treated of is the vastation of the church, over which there is lamentation, which vastation takes place when there is no longer any spiritual affection of truth, and hence no intelligence in such things as pertain to the church, and hence when there is no truth. By the virgins which are gone into captivity, is understood the spiritual affection of truth; by the young men, intelligence; captivity denotes a removal from those principles; by the elders who expired are understood the truths of the church. Again, in Ezekiel: "*Slay to perdition the old man and the young man, and the virgin, and the infant and the women; begin from my sanctuary; therefore they began from the men the elders who were before the house.*" (ix. 6.) The subject here treated of is also the vastation of the church; and by an old man and a young man are understood wisdom and intelligence; by virgin is meant the affection of truth and good; by little child, innocence; by women, goods of the church. To slay to perdition signifies devastation; the sanctuary at which they should begin, signifies the church as to the good of love and the truth of faith, which are the men, the elders who were before the house. Again in Lamentations: "*Princes are hanged up by their hand; the faces of the old men were not honoured. The elders have ceased from the gate, the young men from their singing.*" (v. 12, 14.) The old men signify the wisdom which is of good; the elders, the truths which are derived from good; the young men, intelligence. That the God of Israel was seen under the feet as the work of sapphire by Moses, Aaron, Nadab, and Abihu, and seventy of the elders, and not by the rest (Exod. xxiv. 9—12), signifies, that the Lord is seen solely by those who are in good, and in truth derived from good.^o These things are what the seventy elders of Israel represented, and what are signified by the four-and-twenty elders sitting upon as many thrones. The same also are what the twelve apostles signify, concerning whom it is said that they should sit upon thrones judging the twelve tribes of Israel.^p

271. *Clothed in white raiment.*—That hereby are signified

^a n. 34.

^o As may be seen in the explication of the passage in the *Arcana Cælestia*, n. 9403—9411.

^p That the twelve apostles signify all truths derived from good, may be seen in the *A. C.*, n. 2129, 3354, 3488, 3858, 6397; that the same are signified by the twelve tribes of Israel, n. 3158, 3926, 4060, 6335, and likewise by the elders of Israel, n. 6523, 6525, 6890, 7912, 8578, 8585, 9376, 9404.

all truths derived from good in the inferior heavens, appears from the signification of white raiment, as denoting truths clothing, which specifically are scientific truths and knowledges;^q and because the inferior heavens are in these truths, therefore they are signified. That white raiment should signify the inferior heavens, may appear strange to those who know nothing concerning appearances and representatives in heaven; yet all who are in the heavens are clothed according to their truths, and inferior truths correspond to raiment, and because the inferior heavens are in these truths, therefore also the raiment or garments of the angels in the superior heavens correspond to the same."

272. *And they had on their heads crowns of gold.*—That hereby is signified all truths disposed into order from the divine good, thus also all the former heavens, appears from the signification of the four-and-twenty elders sitting upon four-and-twenty thrones clothed in white raiment, as denoting all the truths of the heavens, thus all the heavens, as well the superior as the inferior, as has been just explained;^r and from the signification of a crown of gold, as denoting divine good, from which truths are derived, which will be treated of in what follows. All the truths of heaven and of the church are derived from divine good; but truths which are not derived from that source are not truths. Truths which are not derived from good are as shells without a kernel, and as a house not inhabited by man, but by wild beasts; and such are the truths which are called truths of faith without the good of charity; the good of charity is good from the Lord, thus good divine. Now forasmuch as the elders upon the thrones signify the truths of the heavens, and crowns of gold the good from which they are derived, therefore the elders were seen with such crowns. The same is signified by the crowns of kings; for kings, in a representative sense, signify truths, and crowns upon their heads signify the good from which the truths are derived:^t hence it is that crowns are of gold, for gold in like manner signifies good.^u That crowns signify good and thence wisdom, and that they are truths which are crowned, may appear from the following passages; as in David: "*There will I make the horn of David to bud; I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish.*"

^q Concerning which see above, n. 195, 196, 198.

^r This arcanum may be more clearly comprehended from what is said and shewn concerning the garments in which the angels are clothed, in the work concerning *Heaven and Hell*, n. 177—182: as likewise from what was represented and signified by the garments of Aaron and his sons, explained in the *A. C.*, n. 9804, 10,068; and by the garments of the Lord when He was transformed, as explained n. 9212, 9216.

^s See n. 270, 271.

^t That kings signify truths may be seen above, n. 31.

^u As may be seen above, n. 242.

(Psalm cxxxii. 17, 18.) Here, by David, and by mine anointed is understood the Lord, as may be seen above." By the horn is signified his power; the lamp denotes the divine truth from which is divine intelligence; by crown is signified the divine good from which is divine wisdom, and from which is the Lord's government; and the enemies who shall be clothed with shame are evils and falsities. Again: "*Thou exercisest anger with thine anointed. Thou hast condemned his crown even to the earth.*" (lxxxix. 39, 40.) Here also by "*thine anointed*" is understood the Lord, and by anger, a state of temptation, in which he was when in combats with the hells. The lamentation of that state is described by anger and damnation, as was the case in the last temptation on the cross, when the Lord lamented that He was forsaken; for the cross was the last of his temptations or combats with the hells; and after that last temptation, He put on the divine good of the divine love, and thus united the divine humanity to the very or essential divinity which was in himself. Again, in Isaiah: "*In that day shall Jehovah Zebaoth be for a crown of ornament, and for a mitre of comeliness, unto the remains of his people.*" (xxviii. 5.) Here, by a crown of glory is signified wisdom, which is of good from the divine principle; and by a mitre of comeliness is meant intelligence, which is of the truths derived from that good. Again, in the same prophet: "*For Zion's sake will I not be silent, and for Jerusalem's sake I will not rest, until her justice go forth as brightness, and her salvation burn as a lamp that burneth. Thou shalt be a crown of comeliness in the hand of Jehovah, and a mitre of a kingdom in the hand of thy God.*" (lxii. 1, 3.) Here, by Zion and Jerusalem is understood the church; by Zion, the church which is in good, and by Jerusalem, the church which is in truths derived from that good: hence it is called a crown of comeliness in the hand of Jehovah, and a mitre of a kingdom in the hand of thy God; the crown of comeliness denoting wisdom, which is of good, and mitre of a kingdom denoting intelligence which is of truth. And since by a crown is signified wisdom which is of good, therefore it is said to be in the hand of Jehovah; and since by a mitre is signified the intelligence which is of truth, therefore it is said to be in the hand of God; for where good is treated of the name of Jehovah is used, and where truth is treated of, the name of God." Again, in Jeremiah: "*Say unto the king and to the queen, Let yourselves down, sit ye, because the ornament of your head is come down, the crown of your comeliness.*" (xiii. 18.) Here by the crown of comeliness is signified the wisdom which is of good, for comeliness is the divine truth of the church.^x Again: "*The joy of our heart is ceased: our dance*

^v n. 205.^w As may be seen, *A. C.*, n. 2586, 2769, 6905.^x See *A. C.*, n. 9815.

is turned into mourning. *The crown of our head hath fallen.*" (Lam. v. 16, 17.) By the crown of the head which is said to have fallen, is signified the wisdom of those belonging to the church by their reception of divine truth, which wisdom has ceased together with internal beatitude. Again, in Ezekiel: "*He gave a jewel upon thy nose and earrings upon thy ears, and a crown of ornament upon thine head.*" (xvi. 12.) By Jerusalem, which is here treated of, is signified the church at its first establishment. By a jewel upon the nose is signified the perception of good; and by earrings upon the ears are meant the perception of truth and obedience; and by a crown upon the head is signified wisdom thence derived. Again, in Job: "*He has stripped me of my glory, and taken away the crown of my head.*" (xix. 9.) Here also by glory is meant intelligence derived from divine truth, and by a crown wisdom thence derived. Also, in the Revelation: "*I saw, and behold a white horse; and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer.*" (vii. 2.) The white horse, and He that sat on him, is the Lord as to the Word; the bow signifies the doctrine of truth by which He fought: hence it is evident, that the crown, as being predicated of the Lord, is the divine good, which He also puts on as to the human principle, as the reward of victory. And in another place: "*And I looked, and, behold, a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle*" (xiv. 14): where a white cloud signifies the Word in its literal sense;^y the Son of Man denotes the Lord as to divine truth; a golden crown, the divine good from which is the divine truth; and the sharp sickle denotes the dissipation of what is evil and false. That a crown denotes divine good, from which is the divine truth, was represented by the plate of gold upon the front of the mitre which was upon Aaron, which plate was also called a crown and a coronet, concerning which it is thus written in Exodus: "*And thou shalt make a plate of pure gold, and grave upon it like the engravings of a signet, HOLINESS TO JEHOVAH. And thou shalt put it upon a thread of blue, and it shall be on thy mitre, over against the faces of the mitre shall it be.*" (xxviii. 36, 37).^z

273. *And out of the throne proceeded lightnings, and thunderings, and voices.*—That these words signify illumination, understanding, and perception of the divine truth in the heavens from the Lord, appears from the signification of lightnings, thunderings, and voices, as being predicated of the divine truth; lightnings of its illumination, thunderings of its understanding,

^y See *A. C.*, n. 4060, 4061, 5292, 6343, 6752, 8281.

^z That this plate was called a crown of holiness and a coronet, may be seen Exod. xxix. 6; xxxix. 30; Levit. viii. 9; but what was specifically signified thereby may be seen in the *Arcana Cœlestia*, n. 9930—9936, where the terms are explained.

and voices of its perception; that these things are thereby signified will appear from the passages in the Word where they are mentioned. But something shall first be said concerning the ground of those significations. All things which appear in the visible heaven before the eyes of men are correspondences; as the sun, the moon, the stars, the air, the æther, light, heat, clouds, mists, showers, and several others; they are correspondences because all things which are in the natural world correspond to those which are in the spiritual world. Those things are also correspondences in heaven where the angels are, since similar things appear to them; but there they are not natural but spiritual, as is evident from what is shewn respecting them in the work on *Heaven and Hell*; as concerning the sun and the moon in heaven;^a concerning light and heat in heaven;^b and in general concerning the correspondence of heaven with all things of the earth;^c and concerning appearances in heaven.^d Hence also lightnings and thunders are correspondences, and because they are correspondences, they signify those things to which they correspond; in general they signify the divine truth received and uttered by the superior angels, which, when it descends to the inferior angels, sometimes appears as lightning, and is heard as thunder with voices: hence it is, that lightning signifies the divine truth as to illumination; thunder, the divine truth as to understanding; and voices, the divine truth as to perception. It is said as to understanding and as to perception, inasmuch as what enters by hearing into the mind is both seen and perceived; it is seen in the understanding, and it is perceived by communication with the will.^e Hence now it is that lightnings and thunders, in the Word, signify divine truth as to illumination, and as to understanding, as may further appear from the following passages. Thus in David: "*Thou hast with thine arm redeemed thy people. The clouds dropped out waters; the skies uttered a voice: thine arrows also went abroad. The voice of thy thunder into the world; the lightnings lightened the world.*" (lxxvii. 13, 17, 18.) The subject treated of in this Psalm is concerning the establishing the church anew: by the clouds dropping waters are signified truths from the literal sense of the Word; by the skies, or superior clouds uttering a voice, are signified truths from the spiritual sense of the Word; by the arrows which went abroad, are understood fulminations, from which there appear as it were arrows from a bow, which are present when there are thunders and lightnings, and by them are signified divine truths; by the voice of thunder into the world is signified divine truth as to perception and understand-

^a n. 116—125.

^b n. 126—140.

^c n. 103—115.

^d n. 170—176.

^e What is properly perception, such as the angels in heaven enjoy, may be seen in the *Doctrine of the New Jerusalem*, n. 140.

ing in the church; and by the lightning lightening the world, is signified illumination thence: the world signifies the church. Again: "*A fire goeth before him, and burneth up his enemies round about him! His lightnings enlightened the world.*" (Psalm xevii. 3, 4.) From these words also it is evident that lightnings signify divine truth as to illumination, for it is said, his lightnings enlightened the world. Again, in Jeremiah: "*The maker of the world by his power, he prepareth the world by his wisdom, and by his intelligence extendeth the heavens; at the voice which he giveth there is a multitude of waters in the heavens, and he maketh the vapors to ascend from the end of the earth, he maketh the lightnings of the rain.*" (x. 12, 13; li. 16; Psalm exxxv. 7.) Here also the establishment of the church is treated of. That by the voice of thunder is signified the divine truth as to perception and understanding, and by lightnings the same as to illumination, may appear from its being said, that the maker of the earth prepareth the world by his wisdom, and extendeth the heavens by his intelligence; and immediately after, that when he uttereth his voice, there is a multitude of waters in the heavens, and that He maketh lightnings with rain. The earth and the world signify the church; waters in the heavens signify spiritual truths; rain signifies the same when they descend and become natural; their illumination is signified by lightnings. Again, in the second book of Samuel: "*Jehovah thundered from heaven, and the most High uttered his voice. And he sent out arrows, and scattered them; lightning, and confounded them.*" (xxii. 14, 15.) Thunders are here expressed by thundering from heaven, and by uttering a voice; darting thunderbolts, by arrows; and by both are signified divine truths; and by lightning their light; and as these vivify and illumine the good, so they affright and blind the wicked; which is understood by his sending arrows and scattering them, lightning and confounding them; for the evil cannot sustain divine truths, nor any light at all from heaven, wherefore they flee away from their presence. In like manner in David: "*Jehovah also thundered in the heavens, and the Highest gave His voice. Yea he sent out his arrows, and scattered them; and many lightnings, and discomfited them.*" (Psalm xviii. 13, 14.) And again: "*Hurl thy lightning, and scatter them: send forth thine arrows, and destroy them.*" (Psalm cxliv. 6.) That thunders and lightnings signify the divine truth as to understanding and as to illumination, may still further appear from the following passages: as in David: "*Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder.*" (Psalm lxxxii. 7.) And in the Revelation: "*And I heard as it were the voice of thunder, and one of the four animals saying, Come and see.*" (vi. 1.) And again: "*And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and light-*

nings." (viii. 5.) And again: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings." (xi. 19.) And again: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder." (xiv. 2.) And again: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Allelulia; for the Lord God Omnipotent reigneth." (xix. 6.) Inasmuch as thunders and lightnings signify divine truths, therefore also when Jehovah descended upon Mount Sinai to promulgate them, "There were voices, and lightnings, and the voice of a trumpet." (Exod. xix. 16.) The voice which came from heaven to the Lord was also heard as thunder, as may be seen in John (xii. 28, 29); and James and John were called Boanerges, or sons of thunder (Mark iii. 14, 17).

274. *And there were seven lamps of fire burning before the throne, which are the seven spirits of God.*—That hereby is signified the essential divine truth united to the divine good, proceeding from the divine love of the Lord, appears from the signification of seven, as denoting all things in the aggregate; and from the signification of lamps of fire burning before the throne, as denoting divine truth united to divine good proceeding from the divine love of the Lord; for lamps signify truths; hence seven lamps signify all truths in the aggregate, which is divine truth; and fire signifies the good of love. And because the lamps were seen burning before the throne upon which the Lord was, it is thereby signified that the good of love was from the Lord. Forasmuch as the seven spirits of God signify all truths of heaven and the church from the Lord, as may be seen above,^g it is therefore said, "*which are the seven spirits of God.*"^h That lamps signify truths, which are called truths of faith, may appear from the following passages in the Word; as in David: "*Thy word is a lamp unto my feet, and a light unto my path.*" (Psalm exix. 105.) The Word is said to be a lamp, because it is the divine truth. Again: "*Thou lightest my lamp, O Jehovah; my God maketh my darkness resplendent.*" (Psalm xviii. 28.) To light a lamp signifies to illuminate the understanding by divine truth; and to make the darkness resplendent, signifies to dissipate the falsities of ignorance by the light of truth. Again, in Luke: "*Let your loins be girded about, and your lamps burning.*" (xii. 35.) By the loins being girded, is signified the good of love;ⁱ and by the lamps burning, are signified the truths of faith

^f That the voice of a trumpet signifies divine truth as to revelation, may be seen above, n. 55, 262.

^g n. 183.

^h That seven signify all, may be seen above, n. 256; that fire signifies the good of love may be seen in the *Arcana Cælestia*, n. 934, 4906, 5215, 6314, 6832, 10,055.

ⁱ See *A. C.*, n. 3021, 4280, 4462, 5050—5052, 9961.

from the good of love. Again, in Matthew: "*The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.*" (vi. 22, 33.) The eye is here called a light, because it signifies the understanding of truth, and hence also the truth of faith; and because the understanding derives its all from the will, for the quality of the former is according to that of the latter, as the truth of faith derives its all from the good of love, when, therefore, the understanding of truth is from the good of the will, then the whole man is spiritual, which is signified by the words, "*if therefore thine eye be single, thy whole body shall be full of light;*" but the contrary is the case when the understanding is formed from the evil of the will; that it is then in mere falsities is signified by the words, "*if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!*" He who does not know that the eye signifies the understanding, cannot by any means comprehend the sense of these words. Again, in Jeremiah: "*I will take from them the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of the millstones, and the light of the lamp.*" (xxv. 10.) To take away the voice of mirth and the voice of gladness, signifies to remove the interior felicity derived from the good of love and the truths of faith; to take away the voice of the bridegroom and the voice of the bride, signifies to remove all the conjunction of good and truth, which constitutes heaven and the church with man; to take away the voice of the millstones and the light of the lamp, signifies to deprive them of the doctrine of charity and faith.^k In like manner, in the Revelation: "*And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee.*" (xviii. 23.) And in Isaiah: "*And your salvation burn as a lamp.*" (lii. 1.) Signifying that the truth of faith should be from the good of love. Again, in Matthew: "*Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the*

^j That the eye signifies understanding may be seen above, n. 152, and that darkness signifies falsities, in the *A. C.*, n. 1839, 1860, 3340, 4418, 4531, 7688, 7711, 7712.

^k What is signified by a millstone, and by grinding, may be seen in the *A. C.*, n. 4335, 7780, 9995, 10,303.

wise, Give us of your oil ; for our lamps are gone out. But the wise answered, saying, Not so ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage ; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." (xxv. 1—13.) By lamps are here signified the truths of faith, and by oil is signified the good of love,^l

275. *And before the throne there was a sea of glass like unto crystal.*—That hereby is signified the appearance of truth in ultimates, where its common or general principles are, and its transparencee from the influx of divine truth united to divine good in first principles, appears from the signification of "*before the throne,*" as denoting appearance ; and from the signification of the sea, as denoting the common or general things of truth, which will be explained in what follows. Also from the signification of "*a sea of glass,*" as denoting transparencee. It is said "*like unto crystal,*" in order to express transparencee from the influx of divine truth united to divine good in first principles, which is signified by seven lamps of fire burning before the throne, as was shewn just above.^m In the preceding passages, and in this passage, is described the state of the universal heaven arranged in order for judgment, and its ultimate by a sea of glass like unto crystal. The reason why the truth of the ultimate heaven is signified by a sea of glass is, because sea signifies the common or general things of truth, such as truth is in the ultimates of heaven, and pertaining to man in his natural state, which is called scientific truth. The reason why sea has such a signification, is, because in the sea there is a gathering together of waters, and waters signify truths, as may be seen above.ⁿ That the sea has such a signification appears from many passages in the Word, of which some shall be here adduced ; thus in Isaiah : "*I will shut up the Egyptians into the hand of a cruel lord ; and a fierce king shall rule over them, saith Jehovah, Jehovah of hosts. And the waters shall fail from the sea, and the river shall be wasted and dried up.*" (xix. 4, 5.) By the Egyptians are signified the sciences belonging to the natural man ; by the cruel lord into whose hands they should be shut up, is signified the evil of the love itself ; by a fierce king is signified the falsity thence derived ; by the waters of the sea failing, is signified that notwithstanding the abundance of sciences, there were no truths thence derived ; and by the river being wasted and dried up, is signified that there was no doctrine of truth and thence no intelligence. Again : "*Jehovah will visit with*

^l What the rest of this parable signifies, may be seen above, n. 252, where it is particularly explained.

^m n. 274.

ⁿ n. 71.

his sword hard, great and strong upon leviathan the oblong serpent, and upon leviathan the crooked serpent, and will slay the whales which are in the sea." (xxvii. 1.) These things also are said concerning Egypt, by which are signified the sciences of the natural man: by leviathan the oblong serpent, are signified those who reject all things which they do not see with their natural eyes; thus the merely sensual, who are without faith, because they do not comprehend. By leviathan the crooked serpent, are signified those who, for the same reason, do not believe, and yet say that they believe. By a sword hard, and great, and strong, with which they shall be visited, is signified the extinction of all truth; for sword signifies falsity destroying truth. By the whales in the sea which shall be slain, are signified scientifics in general.^o Again: "*The inhabitants of the isle are silent; thou merchant of Zidon passing over the sea, they have filled thee. Blush, O Zidon, because the sea hath said, the fortification of the sea, saying, I have not travailed, and I have not brought forth, I have not educated young men, nor made the virgins to grow up, when there is fame in Egypt, they shall be seized with grief as the fame of Tyre.*" (xxiii. 2—5.) By Tyre and Zidon are signified the knowledges of good and truth, wherefore referenee is made to the merehant of Zidon passing over the sea, a merehant denoting one who proeures to himself those knowledges, and communieates them. That they proeured to themselves nothing of good and truth thereby, is signified by the sea saying, "*I have not travailed and brought forth, I have not educated young men, nor made the virgins to grow up.*" To travail, and to bring forth, is to produce something from knowledges: young men signify truths, and virgins goods. That hence the use of knowledges and of sciences would perish, is signified by these words, "*when there is fame in Egypt, they shall be seized with grief as the fame of Tyre.*" Again, in Ezekiel: "*All the princes of the sea shall descend from upon their thrones, and shall cast away their robes, and put off their vestments of embroidery, they shall be clothed with terrors. They shall take up a lamentation over thee, and shall say, How hast thou perished, thou that wast inhabited by seas, the renowned city which was strong in the sea, wherefore the islands in the sea shall be troubled at thy destruction.*" (xxvi. 16—18.) These things are spoken concerning Tyre, by which are signified the knowledges of truth, the neglect and loss of which are thus described. By the princes of the sea, who shall come down from their thrones, are meant primary knowledges; that they shall be left together with scientifics, is signified by their easting away their robes, and putting off their broidered garments: the embroidery is the scientific principle; the renowned city strong

^o That a serpent or whale has such a signification, may be seen in the *A. C.*, n. 7293.

in the sea, signifies the power of knowing in all abundance; the seas signify collections of sciences, the islands in the sea signify the nations more remote from truths which desire knowledges, concerning which it is said, "*the isles that are in the sea shall be troubled at thy destruction.*" Again, in Isaiah: "*They shall not do evil, nor corrupt themselves, in all the mountain of my holiness; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.*" (xi. 9.) Here the subject treated of is concerning a new heaven and a new church, which are understood by the mountain of holiness, in which they shall not do evil nor corrupt themselves: their intelligence of truth from the Lord is described by the earth being full of the knowledge of Jehovah; and because water signify truths, and the sea the plenitude of them, it is therefore said, "*as the waters cover the sea.*" Again, in the same prophet: "*Behold, at my rebuke I dry up the sea, I make the rivers a wilderness; their fish shall be putrid, because there is no water, and shall die of thirst.*" (l. 2.) To dry up the sea signifies a plenary defect of the common or general knowledges of truth; to make the rivers a wilderness, signifies the deprivation of all truth, and thence of intelligence; the fish becoming putrid, signifies that the sciences of the natural man shall be without any spiritual life, which takes place when they are applied to confirm falsities against the truths of the church; because there is no water, signifies because there is not any truth; to die of thirst, signifies the extinction of truth.^p And in David: "*Thou rulest the raging of the sea, when the waves thereof arise.*" (Psalm lxxxix. 10.) By sea is here signified the natural man, because in the natural man are the common or general things of truth; by the rising of its waves, is signified its exalting itself against the divine principle, denying the things which are of the church. Again: "*He hath founded it (the earth) upon the seas, and established it upon the rivers.*" (Psalm xxiv. 2.) By the earth is signified the church; by the seas the knowledges in common which are in the natural man; and by rivers the truths of faith: upon both these the church is founded. Again, in Amos: "*Jehovah who buildeth his steps in the heavens, and calleth the waters of the sea, and poureth them out upon the faces of the earth.*" (ix. 6.) By the steps which Jehovah buildeth in the heavens, are signified interior truths which are called spiritual; by the waters of the sea are signified exterior or natural truths, because they are in the natural man; by pouring them out upon

^p That rivers signify such things as appertain to intelligence, may be seen in the *A. C.*, n. 108, 2702, 3051: that desert signifies where there is no good because there is no truth, n. 2708, 4736, 7055: that fish signifies the scientific principle which is of the natural man, n. 40, 991: that water signifies truth, n. 2702, 3424, 5668, 8568: and that to die of thirst, signifies the deprivation of spiritual life from a defect of truth, n. 8568.

the faces of the earth, is signified upon the men of the church, for the earth denotes the church. Again, in David: "*By the Word of Jehovah were the heavens made: and all the host of them by the breath of his mouth. He gathereth together as an heap the waters of the sea; he giveth the depths for treasures.*" (Psalm xxxiii. 6, 7.) The Word of Jehovah by which the heavens were made, and the breath of his mouth by which is made all the host of them, signifies the divine truth proceeding from the Lord; the host of the heavens denoting all things of love and faith. The waters of the sea which He gathered together as an heap, signify the knowledges of truth, and truths in common, which are together in the natural man; the depths which He gives for treasures, signifies sensual scientifics, which are the most common and ultimate of the natural man, and in which at the same time are truths interior or superior, whence they are called treasures. And again: "*Jehovah hath founded the earth upon its foundations, that it be not removed to eternity for ever. Thou hast covered it with the deep as with a garment.*" (Psalm civ. 5, 6.) By the earth is here signified the church; the foundations on which Jehovah founded it for ever, are the knowledges of truth and good. The deep with which He is said to have covered it as with a garment, signifies the sensual scientific principle, which is the ultimate of the natural man, and because it is such, Jehovah is said to have covered it as with a garment. And again: "*Thy way is in the sea, and thy path in many waters, yet thy footsteps are not made known.*" (Psalm lxxvii. 19.) And again, in Isaiah: "*Thus saith Jehovah, who hath given a way in the sea, and a path in the mighty waters.*" (xliii. 16.) That by sea in this passage is not understood the sea, nor by waters are understood waters, is evident, forasmuch as it is said that therein are the way and the path of Jehovah: wherefore by the sea and by waters are understood such things as Jehovah or the Lord is in, which are the knowledges of truth in general from the Word, and truths therein; the sea denoting those knowledges, and the waters denoting truths: knowledges and truths differ in this, that the former are of the natural man, and the latter of the spiritual man. Again, in Jeremiah: "*I will plead thy cause, and will revenge thy revenging: and I will dry up the sea of Babel, and will make dry the springs thereof; the sea shall come up upon Babel, she shall be covered with the multitude of its waves,*" (li. 36, 42.) By Babel are understood those who profane goods; the sea of Babel signifies their traditions, which are adulterations of good from the Word; the waves are the falsities thereof; their destruction at the last judgment is hereby described. Again, in the same prophet: "*A people coming from the north, and a great nation, and many kings shall be stirred up from the sides of the earth. Their voice maketh a tumult like the sea, and they ride upon horses.*" (l. 41, 42.) The

people coming from the north denote those who are in falsities from evil; the great nation denotes the evils, and many kings denote falsities; the sides of the earth denote the things which are of the church, and also those which are not of the church, for the earth denotes the church; their voice making a tumult like the sea, denotes the falsity derived from the natural man, exalting itself against the truth of the church; the horses upon which they ride are reasonings from the fallacies of the senses. And again: "*Thus saith Jehovah who giveth the sun for the light of the day, the statutes of the moon and of the stars for the light of the night, exciting the sea so that the waves thereof are tumultuous.*" (xxx. 35.) By the sun from which is the light of the day, is signified the good of celestial love, from which comes the perception of truth; by the ordinances (or statutes) of the moon and the stars, from which comes the light of the night, are signified truths derived from spiritual good, and from knowledges from which is derived intelligence; by the sea which is excited or stirred up, and by the waves which are tumultuous, are signified the common or general things of truth in the natural man, and also scientifics. Again, in Isaiah: "*The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.*" (lvii. 20.) By the troubled sea which is predicated of the wicked, are signified reasonings from falsities; by the waters which cast up mire and dirt, are signified the falsities themselves, from which come evils of life and falsities of doctrine. Again, in Ezekiel: "*Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Chirethim, and destroy the remnant of the sea coast.*" (xxv. 16.) By the Philistines are signified those who hold the doctrine of faith alone, and by the remnant of the sea coasts, which shall be destroyed, are signified all things pertaining to truth. Again, in Hosea: "*I will not return to destroy Ephraim. They shall go after Jehovah; and with honor the sons shall draw near from the sea, with honor shall they come as a bird out of Egypt, and as a dove out of the land of Assyria.*" (xi. 9—11.) By Ephraim is here signified the church as to the understanding of truth; by the sons from the sea who shall draw near, are signified truths derived from their common fountain, which is the Word; by a bird out of Egypt, is signified the scientific principle in agreement therewith; and by a dove out of the land of Assyria, is signified the rational principle. Again, in Zechariah: "*And it shall be in that day that living waters shall go out from Jerusalem; part of them to the eastern sea, and part of them to the hinder sea.*" (xiv. 8.) By living waters going out from Jerusalem, are signified truths from a spiritual origin in the church, which are the truths that are received by man when he is enlightened from the Lord whilst he reads the Word: Jerusalem signifies the church as to doctrine. By the sea is signified the natural man,

* into which those things descend which are in the spiritual man ; by the eastern sea, is signified the natural man as to good ; and by the hinder sea the same as to truth ; and because the natural man is in the common or general principles of truth, therefore by sea are also signified those principles of truth. They who are ignorant of what is meant by the spiritual man, and of the truths and goods which are therein, may suppose that the truths which are in the natural man, and are called knowledges and scientifics, are not merely the common principles of truth, but that they are the all, or all things of truth pertaining to man : but be it known that the truths which are in the spiritual man, and from which those are derived which are in the natural, exceed by an immense number ; but those which are in the spiritual man do not come within the perception of the natural man, until he enters in the spiritual world, which is after death, for then man puts off the natural, and puts on the spiritual. That this is the case, may appear from this circumstance only, that the angels are in intelligence and wisdom ineffable in comparison with man, and yet the angels are all from the human race.^g Because the sea signifies the common principles of truth, therefore the great vessel, which was for common washing, was called the brazen sea (1 Kings vii. 23—26) ; for washings represented purifications from falsities and evils, and waters signify truths, by which purifications are effected. And because all truths are from good, therefore the whole vessel was made of brass, whence it was called the brazen sea, for brass signifies good. Spiritual purification, which is purification from falsities and evils, is there fully described by the measurements of that vessel, and by the bases thereof, understood in the spiritual sense. From the considerations now adduced it may appear, that by the term sea are signified common principles of truth, or knowledges of truth together and collectively. But what is further signified by the sea, will be shewn in the explication of the following part of this book, for the term is used in various senses, as in chap. v. 13 ; vii. 1—3 ; viii. 8, 9 ; x. 2, 8 ; xiii. 1 : xiv. 7 ; xv. 2 ; xvi. 3 ; xviii. 17, 19, 21 ; xx. 13 ; xxi. 1.

276. Verses 6—8. *And in the midst of the throne, and round about the throne, were four animals full of eyes before and behind. And the first animal was like a lion, and the second animal like a calf, and the third animal had a face as a man, and the fourth animal was like a flying eagle. And the four animals had each of them six wings about him ; and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come.—“ And in the midst of the throne and round about the throne were four animals full of eyes before and behind,”* signifies, the guard and

^g That the angels are from the human race may be seen in the small work concerning the *Last Judgment*, n. 14—22, and 23—27.

providence of the Lord to prevent the interior heavens being approached except by the good of love and charity, that things inferior thence depending may be in order. "*And the first animal was like a lion,*" signifies, appearance in ultimates as to power and effect of divine truth proceeding from the Lord: "*and the second animal like a calf,*" signifies, the appearance in ultimates of divine good as to defence: "*and the third animal had a face as a man,*" signifies, appearance in ultimates of the Lord's divine guard and providence as to wisdom: "*and the fourth animal was like a flying eagle,*" signifies, appearance in ultimates of the divine guard and providence as to intelligence, and as to circumspection in every direction. "*And the four animals had each of them six wings about him,*" signifies, appearance of the divine spiritual principle, in every direction around the divine celestial: "*and they were full of eyes within,*" signifies, the divine providence and guard: "*and they rest not day and night, saying, Holy, holy, holy,*" signifies, the most holy principle which proceeds from the Lord: "*Lord God Almighty, who was, and who is, and who is to come,*" signifies, who is the infinite and the eternal.

277. *And in the midst of the throne, and around the throne were four animals full of eyes before and behind.*—That these words signify the guard and providence of the Lord, to prevent the interior heavens being approached unless by the good of love and of charity, that things inferior thence depending may be in order, appears from the signification of "*in the midst of the throne,*" as denoting from the Lord, for He who sat upon the throne was the Lord, as may be seen above.^r And from the signification of "*around the throne,*" as denoting the interior or superior heavens, for these are proximately around the Lord; and from the signification of "*four animals,*" which were cherubim, as denoting the divine guard and providence to prevent the interior or superior heavens being approached unless by the good of love and of charity, which will be explained in what follows. And from the signification of eyes, of which they were full, before and behind, as denoting the divine providence of the Lord; for eyes when predicated of man signify the understanding, which is his internal sight: but when eyes are predicated of God, they signify the divine providence, as may be seen above.^s And because eyes there signify the divine providence of the Lord, to prevent the superior heavens being approached unless by the good of love and of charity, therefore those cherubim were seen full of eyes, before and behind. The reason why inferior things which are the inferior heavens, and also the church in the earths, depend on that providence of the Lord, that they may be in order, is, because the influx of the Lord is immediate from himself, and also mediate through the supe-

^r n. 268.^s n. 68 and 152.

rior heavens into the inferior heavens, and into the church; wherefore unless the superior heavens are in order the inferior cannot be in order.^t That they are cherubim which are here understood by the four animals, appears in Ezekiel, by whom similar things were seen at the river Kebar, which are described by him (i. and x. and in the latter are called cherubim, verses 1, 2, 4—9, 14, 16, 18, 19), and concerning them it is said, “And the cherubim lifted themselves up, these animals which I saw by the river Chebar. These animals that I saw under the God of Israel by the river of Chebar; and I understood that they were the cherubim.” (x. 15, 20.) These four animals which were the cherubim, are thus described by the same prophet: “Near the river of Chebar appeared the likeness of four animals of which this was the aspect: They had the likeness of a man, and they had each four faces, and they had each four wings: This was the likeness of their faces; the four had the face of a man, and the face of a lion on the right side, and the four had the face of an ox on the left side, the four also had the face of an eagle: The appearance of them was as burning coals of fire, like the appearance of lamps; it went up and down among the animals, so that the fire was bright, and out of the fire went forth lightning. Over the heads of the animal was an expanse according to the form of a wonderful crystal: over the expanse which was over their head, 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 aspect of a man above upon it: from the appearance of his loins and downwards I saw, as it were the appearance of a fire, and it had brightness round about, as the aspect of a rainbow that is in the cloud; This was the appearance of the likeness of the glory of Jehovah.” (i. 1, 5, 6, 10, 13, 22, 26—28.)

By these representatives is described the divine principle of the Lord in the superior heavens, and his providence to prevent their being approached unless by the good of love and of charity; and in that description are contained all the things mentioned in this chapter of the Revelation, concerning the arrangement of the heavens, and are signified by the throne upon which one sat in aspect like a jasper and a sardine stone; also by the rainbow about the throne, by the lamps of fire burning before the throne, and other things, which it would therefore be needless to explain, particularly in this place. It shall now only be shewn that by cherubim in the Word are signified the guard and providence of the Lord, to prevent the superior heavens being approached unless by the good of love and of charity, that things inferior may be in order. This appears evidently from the account of the cherubim placed before the garden of Eden, when man was expelled thence; concerning which it is thus written in Moses: “When Jehovah God had driven out the man,

^t Concerning which influx see the *Doctrine of the New Jerusalem*, n. 270, 277.

he made cherubim to dwell on the east of Eden, and a flame of a sword turning itself every way, to keep the way of the tree of life." (Gen. iii. 24.) What is understood by the man and his wife, in these chapters, may be seen explained in the *Arcana Cœlestia*, namely, that by the man is there understood the most ancient church, which was a celestial church; and a celestial church is distinguished from a spiritual church in this, that the former is in the good of love to the Lord, but the latter is in the good of charity towards the neighbor, as may be seen in the work concerning *Heaven and Hell*.^u From the men who constitute those two churches on the earths are formed the two superior heavens: when therefore the celestial church, which was the most ancient and primary church in this earth, declined and began to recede from the good of love, then it is said that cherubim were made to dwell on the east of the garden of Eden, and a flame of a sword which turned itself every way, to guard the way of the tree of life. By the east of Eden is signified where the good of celestial love enters; and by the flame of a sword which turned itself every way, is signified the truth from that good defending; and by the tree of life is signified the divine principle which is from the Lord in the superior heavens, which is the good of love and charity, and the heavenly joy thence derived. Hence it is evident, that by cherubim are signified guards to prevent those heavens being approached unless by the good of love and of charity, and on this account it is likewise said, "to guard the way of the tree of life."^v On account of this signification of cherubim, there were two of solid gold placed upon the propitiatory upon the ark, concerning which it is thus written in Moses: "Thou shalt make cherubim, of solid gold shalt thou make them from the two extremities of the propitiatory, from the propitiatory thou shalt make the cherubs, and let the cherubim be expanding their wings upward, covering with their wings the propitiatory; towards the propitiatory shall be the faces of the cherubim, and thou shalt give the propitiatory upon the ark. I will meet thee there, and I will speak with thee between the two cherubim." (Exod. xxv. 18—22; xxxvii. 7—9.) By the ark and the tabernacle were represented the superior heavens; by the ark, in which was the testimony or the law, was represented the inmost or third heaven; by the dwelling-place which was without the vail, the middle or second heaven; by the propitiatory, hearing and reception of all things of worship which are from

^u n. 20—28.

^v That the east signifies the good of love, may be seen in the *Arcana Cœlestia*, n. 1250, 3708; that Eden signifies wisdom thence derived, n. 99, 100; that sword signifies the truth combating against what is false, and dispersing it, thus the truth defending, n. 77, 131: that flame signifies truth from celestial good, n. 3222, 6332, 9570; that the tree of life signifies the good of love from the Lord and the heavenly joy thence derived, may be seen above, n. 109, 110.

the good of love and of charity; by the cherubim were signified guards, and by the gold of which they were made, the good of love; hence it is also evident that the two cherubim represented guards to prevent the superior heavens being approached, unless by the good of love and charity.^w And because by the cherubim were signified guards, therefore also "*There were cherubim upon the curtains of the dwelling-place, and upon the veil.*" (Exod. xxvi. 1.) And for the same reason it was that Solomon made in the secret place of the temple cherubim of olive wood, and set them in the midst of the inner house, and overlaid them with gold, and engraved all the walls of the house round about with figures of cherubim, and palm trees, and open flowers, and that he ornamented the two doors in like manner. (1 Kings vi. 24—33.) By the temple also was signified heaven and the church, and by the inner house thereof, the inmost of heaven and of the church: by the olive wood of which the cherubim were made, was signified the good of love, and in like manner, by the gold with which they were overlaid. By the walls upon which the cherubim were engraved were signified the ultimates of heaven and of the church, and by the cherubim there were signified guards. By the doors upon which also there were cherubim was signified the entrance into heaven and the church. Hence it is evident that these signified guards to prevent heaven being approached unless by the good of love and charity; and because of this signification of cherubim, they also signify the divine providence of the Lord, for those guards are from the Lord, and are his divine providence.^x In like manner, the new temple is described as ornamented with cherubim, concerning which it is thus written in Ezekiel: "*And it was made with cherubim and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces; so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: thus it was done to all the house round about. From the ground unto above the door were cherubim and palm trees made, and on the wall of the temple.*" (xli. 18

^w That by the tabernacle in general was represented heaven where the Lord is, may be seen in the *Arcana Cœlestia*, n. 9457, 9481, 10,545; by the ark, the inmost or third heaven, n. 3478, 9485; by the testimony or the law in the ark, the Lord as to the Word, n. 3382, 6752, 7462; by the sanctuary which was without the veil, the middle or second heaven, n. 3478, 9457, 9481, 9485, 9594, 9596, 9632; by the mercy-seat, the hearing and reception of all things of worship, which are from the good of love and charity from the Lord, n. 9506, and by gold, the good of love, n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881.

^x That the temple and house of God signify heaven and the church, may be seen above, n. 220; hence the sanctuary signifies the inmost of them. That olive wood signifies the good of love, may be seen in the *Arcana Cœlestia*, n. 886, 3728, 3454, 9780, 9954, 10,261, and likewise the gold, n. 242, see above. That doors signify approach and introduction may be seen also above, n. 248.

—20.) Palm signifies spiritual good, which is the good of charity.^y Inasmuch as the divine truth from the divine good is what protects, therefore the king of Tyre is called a cherub; for by a king is signified divine truth, and by Tyre are meant knowledges; and hence by the king of Tyre is signified intelligence, concerning which it is thus written in Ezekiel: “*King of Tyre, thou hast been in Eden the garden of God; every precious stone was thy covering. Thou cherub, the expansion of one that protects; I have placed thee in the mount of holiness of God; thou hast walked in the midst of the stones of fire. Thou was perfect in thy ways in the day that thou wast created.*” (xxviii. 13—15.)^z Because the king of Tyre signifies intelligence from the divine truth, and this guards or protects, therefore the king of Tyre is called the cherub, the expansion of one that protects. Inasmuch as the superior heavens cannot be approached unless by the good of love and of charity, that is, cannot be approached by worship and by prayers, unless they proceed from that good, therefore the Lord communed with Moses and Aaron when they entered the dwelling-place between the two cherubim which were upon the ark (Exod. xxv. 22.) Thus also it is said that, “*When Moses entered into the tent of the assembly he heard the voice of one speaking unto him from over the propitiatory that was upon the ark of the testimony, from between the two cherubim.*” (Numb. vii. 89.) Because it is the divine proceeding from the Lord which provides and guards, therefore it is said concerning the Lord, that He dwelleth between the cherubim, as in Isaiah xxxvii. 16; Psalm xviii. 10, 11; Psalm lxxx. 2; Psalm xcix. 1. 1 Samuel iv. 4, 2; 2 Samuel vi. 2. Inasmuch as the subject treated of in this chapter is the arrangement of all things for judgment, therefore also the cherubim are here treated of, that is, the guard and providence of the Lord that the superior heavens may not be approached unless by the good of love and of charity; for unless this had been done before the judgment, the very heavens themselves, in which were the true angels, would have been endangered, because those heavens which were about to perish^a were not in the good of love and charity, but only in some truths; for there were there from the Christian world those who were principled in the doctrine of faith alone, which some had confirmed from a few passages of the Word, and had thus obtained some conjunction with the ultimate heaven: but this conjunction was broken asunder, when that heaven, which is called the former heaven, had passed away. It was then or-

^y As may be seen *A. C.*, n. 8368.

^z That by a king is signified divine truth, may be seen above, n. 31, and by Tyre knowledges, in the *A. C.*, n. 1201. That by precious stones are signified the truths and goods of heaven and of the church, see n. 9863, 9865, 9868, 9873, 9905, which are called stones of fire, because fire signifies the good of love, as may be seen n. 934, 4906, 5314, 5215, 6832.

^a Concerning which see Rev. xxi. 1.

dained by the Lord, that hereafter no one should be conjoined with the heavens unless he be in the good of love to the Lord and in charity towards his neighbor: this is what is specifically understood by the things which now follow in this chapter. Whoever, therefore, believes that the heavens can hereafter be approached by the worship and by the prayers of those who are in faith alone, and not at the same time in the good of charity, is much deceived; the worship of such is no longer received, nor are their prayers heard, but attention is directed only to the love of their life. Wherefore if the love of self and of the world reign, in what external worship soever they may have been, they are conjoined to the hells, and are also conveyed thither after death, and not first to any heaven which is to perish, as was heretofore the case.

278. *And the first animal was like a lion.*—That hereby is signified appearance in ultimates as to the power and effect of the divine truth proceeding from the Lord, appears from the signification of a lion, as denoting the divine truth proceeding from the Lord as to power and effect, which will be explained in what follows. The reason why it denotes appearance in ultimates, is, because the cherubim were seen as animals, and the first was like a lion. It is said in ultimates, because that appearance was before John when he was in the spirit, and he then saw all things in ultimates, in which divine, celestial, and spiritual things are variously represented, sometimes by gardens and paradises, sometimes by palaces and temples, sometimes by rivers and waters, sometimes by animals of various descriptions, as by lions, camels, horses, oxen, heifers, sheep, lambs, doves, eagles, and many others. Similar things were seen by the prophets, by whom the Word was written, in order that the Word in its ultimates, which are the things contained in the sense of the letter, taken from such things as exist in the world, which are representations and correspondences of celestial and spiritual things, might consist, and thus serve for a basis or foundation to the spiritual sense. For this cause also it was, that the cherubim, by which are signified the guard and providence of the Lord that the superior heavens may not be approached unless by the good of love and of charity, were seen by John, and also by Ezekiel, as to their faces, as animals. Inasmuch as it is the Lord who guards and provides, and this by the divine truth and the divine good, thus by his divine wisdom and intelligence, therefore there were seen four animals which were respectively like a lion, a calf, a man, and an eagle. By the lion was represented the divine truth as to power; by the calf, the divine good as to protection; by the man, the divine wisdom; and by the eagle, the divine intelligence: these four are included in the divine providence of the Lord as to the guard of the superior heavens, that they may not be approached unless by the good of

love and charity. That a lion signifies divine truth proceeding from the Lord as to power, is evident from the following passages in the Word; as in Moses: "*Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion: and as an old lion; who shall rouse him up.*" (Gen. xlix. 9.) By Judah is here signified the Lord's celestial kingdom, where all are in power from the Lord by the divine truth; this power is understood by a lion's whelp, and by an old lion: by the prey from which he went up, is signified the dissipation of falsities and evils; by stooping down is signified to put himself into power; by couching is signified to be in security from every falsity and evil, wherefore it is said, "*who shall rouse him up.*"^b Again, in the same: "*According to this time it shall be said to Jacob and to Israel, What hath God wrought! Behold, the people shall rise up as an old lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain.*" (Numb. xxiii. 23, 24.) And again, in the same: "*He couched, he lay down as an old lion; who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.*" (xxiv. 9.) The subject here treated of is Jacob and Israel, by whom is signified the Lord's spiritual kingdom; their power is described by an old and a young lion, rising, lifting himself up, and stooping down; the dissipation of falsities and evils is signified by eating of the prey; and a state of security and tranquillity, by these words, "*he lay down, who shall stir him up?*"^c Again, in Nahum: "*Where is the dwelling of the lions, and the feeding place of the young lions, where walked the lion, the old lion, the lion's whelp, and none made them afraid?*" (ii. 11.) By the lions here also are signified those who are in power by the divine truth; by their dwelling is signified, where there are such in the church; by their feeding place are signified the knowledges of truth and good; by their walking and none making them afraid, is signified their state of security from evils and falsities. Again, in Micah: "*And the remnant of Jacob shall be in the midst of many people, as a dew from Jehovah, as the drops upon the grass. The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both*

^b That by Judah in the Word is signified the celestial kingdom of the Lord, may be seen in the *A. C.*, n. 3654, 3881, 5603, 5782, 6363: that by prey, when predicated concerning that kingdom and concerning the Lord, is signified the dissipation of falsities and evils, and the snatching away and deliverance from hell, may be seen, n. 6368, 6442: that by stooping, when predicated of the lion, is signified to put himself into power, n. 6369; and that to couch, or lie down, signifies a state of security and tranquillity, n. 3696.

^c That by Jacob and Israel in the Word is signified the spiritual kingdom of the Lord, may be seen *A. C.*, n. 4286, 4570, 5973, 6423, 8805, 9340. What the celestial kingdom of the Lord is, and what the spiritual kingdom, may be seen in the work concerning *Heaven and Hell*, n. 20—28. See also what is said just above.

treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine enemies, and all thy adversaries shall be cut off." (v. 7—9.) By the remnant of Jacob are signified the truths and goods of the church; by dew from Jehovah is signified spiritual truth; by the drop upon the grass, natural truth. By a lion among the beasts of the forest, and by a young lion among the flocks of sheep, also by treading down and tearing, and none delivering, is signified power over evils and falsities. On account of this signification, it is said, "*Thine hand shall be lifted up upon thine enemies, and all thine adversaries shall be cut off;*" for by enemies are signified evils, and by adversaries falsities.^d Again, in Isaiah: "*For thus hath the Lord said unto me, Go, set a watchman, who shall behold and declare. And he saw a chariot, a pair of horsemen, a chariot of an ass, a chariot of a camel, and he hearkened a hearkening; he cried aloud a lion upon the watch tower, O Lord! I stand continually in the daytime, and I am set upon my guard all the nights: Babylon is fallen, is fallen.*" (xxi. 6—8.) The subject here treated of is the advent of the Lord, and concerning a new church on that occasion. By a lion upon the watch tower is signified the guard and providence of the Lord; wherefore it is said, "*I stand continually upon the watch tower in the daytime, and I am set in my ward whole nights.*" By a chariot and by a pair of horsemen is signified the doctrine of truth from the Word. By hearkening a hearkening is signified a life according to that truth.^e Again, in the same prophet: "*Like as a lion and a young lion roareth on his prey, when a multitude of shepherds goeth out against him, so shall Jehovah of hosts descend to war upon the mount of Zion, and upon the hill thereof.*" (xxxii. 4.) In this passage Jehovah is compared to a roaring lion, because by a lion is signified the power of leading out from hell, or from evils, and by roaring is signified defence against evils and falsities; wherefore it is said, "*so shall Jehovah of hosts descend to war upon the mount of Zion, and upon the hill thereof;*" mount Zion and the hill thereof, denoting the celestial church and the spiritual church; and the prey upon which the lion and the young lion is said to roar, signifying deliverance from evils, which are from hell. To roar, when predicated of the lion, has the same signification in Hosea: "*I will not return to destroy Ephraim, for I am God, and not man. They shall go after Jehovah as a lion roareth.*" (xi. 9, 10.) Again, in Amos: "*The lion hath roared, who will not fear? the Lord Jehovah hath spoken, who can but prophesy?*" (iii. 8.) And in the Revelation it is said respecting the angel, that "*he cried with a loud*

^d As may be seen *A. C.*, n. 2851, 8289, 9314, 10,481.

^e That a chariot signifies the doctrine of truth, may be seen, *A. C.*, n. 2760, 2762, 5321, 8029, 8215: that horseman signifies the Word as to understanding may be seen, n. 2760, 6401, 6534, 7024, 8146, 8148.

voice, as when a lion roareth." (x. 3.) And in David: *The young lions roar after their prey, and seek their food from God. The sun ariseth, they gather themselves together and lie down in their dwellings.*" (Psalm civ. 21, 22.) By these words in David is described the state of the angels of heaven when they are not in a state of intense love and of wisdom thence derived; and when they return into that state, the former state is described by the lions roaring after their prey, and seeking their food from God. This latter state is described by the sun arising, and their gathering themselves together, and lying down in their dwellings. By the lions are understood the angels of heaven; by their roaring is understood desire; by prey and food are meant the good which is of love, and the truth which is of wisdom; by the sun arising is understood the Lord as to love, and thence wisdom; by their gathering themselves together, their returning into a celestial state; and by lying down in their dwellings, a state of tranquillity and peace.^f Because Jehovah is compared to a lion from the divine truth as to power, therefore the Lord is called a lion in the Revelation: "*Behold, the lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.*" (v. 5.) And because all power from the Lord is by the divine truth, therefore this is also signified by a lion; as in Moses: "*And of Gad he said, Blessed is he who hath given breadth to Gad; as a lion he dwelleth, he seizeth the arm, also the crown of the head.*" (Deut. xxxiii. 20.) By Gad is signified, in the supreme sense, omnipotence, and hence in the representative sense the power which is of truth.^g Hence it is said, "*Blessed is he who hath given breadth to Gad,*" for by breadth is signified truth.^h Inasmuch as by lion is signified power, therefore in the lamentation of David over Saul and Jonathan, it is said, "*Saul and Jonathan were lovely, they were swifter than eagles, they were stronger than lions.*" (2 Samuel i. 23.) By Saul in this passage as a king, and by Jonathan as the son of a king, is understood truth defending the church, the subject treated of being concerning the doctrine of truth and good, for that lamentation was inscribed to teach the sons of Judah the use of the bow (v. 18); and by the bow is signified that doctrine.ⁱ Inasmuch as by the kings of Judah and Israel, the Lord was represented as to the divine truth, and because by a throne was represented judgment, which is executed from the divine truth,

^f Concerning these two states of the angels in heaven, see in the work concerning *Heaven and Hell*, n. 154—161.

^g As may be seen, *A. C.*, n. 3934, 3935.

^h See n. 1613, 3433, 3434, 4482, 9487, 10,179: that all power is from the divine truth, may be seen in the work concerning *Heaven and Hell*, in the article concerning the power of the angels in heaven, n. 228—233.

ⁱ As may be seen, *A. C.*, n. 2686, 2709, 6402.

and by lions were represented power, guard and defence against falsities and evils, therefore near the two stays of the throne built by Solomon, there were two lions, and twelve upon the six steps on the one side, and on the other side (1 Kings x. 18—20.) From these considerations it may appear what is signified by lions in the Word when the subject treated is concerning the Lord, heaven, and the church. By lions also, in the Word, is signified, in an opposite sense, the power of what is false derived from evil, by which the church is destroyed and devastated, as in Jeremiah: "*The young lions roar against her, they utter their voice, they reduce the earth to wasteness.*" (ii. 15.) And in Isaiah: "*A nation whose darts are sharp, and all his bows bent, the hoofs of his horses are accounted as rock, his roaring as of a lion, he roareth as a young lion, he roareth and layeth hold of the prey.*" (v. 28, 29.) Also in many other places, as in Isa. xi. 6; xxxv. 9; Jerem. iv. 7; v. 6; xii. 8; l. 17; li. 38; Ezek. xix. 3, 5, 6; Hosea xiii. 7, 8; Joel i. 6; Psalm xvii. 12; Psalm xxii. 13; Psalm lvii. 4; Psalm lviii. 6; Psalm xei. 13.

279. *And the second animal like a calf.*—That hereby is signified appearance in the ultimates of the divine good as to defence, is evident from the signification of a calf, or heifer, as denoting the good of the natural man, and specifically his good of innocence and charity; and because it denotes this good, it also denotes the good of the ultimate heaven, for this heaven is spiritual natural.^j And forasmuch as this good is in the ultimate heaven, therefore it is a guard or defence to prevent the superior heavens being approached unless by the good of love and of charity, hence it is that one cherub was like a calf.^k The reason why a calf, or heifer, signifies the good of the natural man, is, because those animals which belonged to the herd signified the affections of good and truth in the external or natural man, and those which belong to the flock, signified the affections of good and truth in the internal or spiritual man. Those animals which belong to the flock are lambs, she-goats, sheep, rams, and he-goats; and those which belong to the herd are oxen, calves, heifers, &c. That heifers and calves signify the good of the natural man, appears from the passages of the Word where they are mentioned. And first, from the description of the cherubim as to their feet, in Ezekiel: "*Their right foot and the soles of their feet, as it were the soles of a calf's foot, and they were shining as the color of polished brass.*" (i. 7.) The reason why their right foot was thus seen, was, because the cherubim represented the divine guard of the Lord, and the feet and soles of the feet represented the same in ultimates, or in the spiritual natural heaven, and in the natural world. For by the feet in general is signified the natural principle; by the

^j As may be seen in the work concerning *Heaven and Hell*, n. 29—31.

^k That this appearance was in ultimates, may be seen just above, n. 278.

right foot is signified the natural principle as to good; by the sole of the foot, the ultimates therein, and polished brass in like manner signifies the good in the natural principle. Hence it is evident that the good in the natural principle is signified by the calf, and that in that principle is the ultimate good which guards and defends lest the heavens should be approached except by the good of love and charity.¹ Again, in Hosea: "*Return ye to Jehovah; say unto him, Take away all iniquity, and accept the good, and we will render the heifers of the lips.*" (xiv. 2.) What is meant by rendering the heifers of our lips, no one can know, unless he understands what heifers, and what the lips signify. That confession and thanksgiving from a good heart is here denoted, is evident: but it is thus expressed, because heifers signify external good, and the lips signify doctrine; hence by rendering the heifers of the lips, is signified to confess and give thanks from the goods of doctrine.^m Again, in Amos: "*Ye attract the habitation of violence, they lie upon beds of ivory, and eat the lambs out of the flock, and the calves out of the midst of the stall.*" (vi. 3, 4.) The subject here treated of is concerning those who possess in abundance the knowledges of good and truth, and yet lead an evil life. To eat the lambs out of the flock, signifies to imbibe the knowledges of internal good or of the spiritual man; and to eat the calves out of the midst of the stall, signifies to imbibe the knowledges of external goods or of the natural man; and to attract the habitation of violence, is to live a life contrary to charity. Again, in Malachi: "*But unto you that fear my name shall the sun of righteousness arise and healing in his wings; that ye may go forth, and grow up as fatted calves.*" (iv. 2.) The sun of righteousness which shall arise to them that fear the name of Jehovah, signifies the good of love; and healing in his wings, signifies the truth of faith; hence to go forth, and to grow up as fatted calves, signifies an increase of all good; fatted, and also fat signifying good. Again, in Luke, the Father of the prodigal son who returned penitent in heart, said to his servants on that occasion, "*Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and be merry.*" (xv. 22, 23.) He who understands only the literal sense of the Word, might suppose that this passage contains nothing more than what appears in that sense, when nevertheless every particular here mentioned involves something eccles-

¹ That the feet signify the natural principle may be seen *A. C.*, n. 2162, 3147, 3761, 3986, 4280, 4938—4952, 5327, 5328; that that which is to the right signifies the good from which is truth, n. 9604, 9736, 10,061; hence the right foot signifies the natural principle as to good. That the palms of the hands, the soles of the feet, and the hoofs, signify the ultimates in the natural principle, may be seen, n. 4938, 7729; and that polished brass signifies natural good, may be seen above, n. 70.

^m That the lips signify doctrine, may be seen, *A. C.*, n. 1286, 1288.

tial ; as that they should put on the returning prodigal the best robe, that they should put a ring on his hand, and shoes on his feet, that they should bring forth the fatted calf, that they should kill it, and eat and be merry. By the prodigal son are understood those who are prodigal of spiritual riches, which are knowledges of truth and good ; by his return to his father, and his confession that he was not worthy to be called his son, are signified penitence of heart and humiliation. By the best or chief (primariam) robe being put on him, are signified common and primary truths ; by the ring upon his hand, is signified the conjunction of truth and good in the internal or spiritual man ; by the shoes upon his feet is signified the same in the external or natural man ; and by both these, regeneration. By the fatted calf is signified the good of love and charity ; and by their eating and being merry, are signified consociation and celestial joy. Again, in Jeremiah : “ *I will give the men who have transgressed my covenant, who have not established the words of my covenant which they made before me, the covenant of the calf, which they cut into two pieces, that they might pass through between the parts thereof, the princes of Judah, and the princes of Jerusalem, the royal ministers and priests, and all the people of the land, passing through between the parts of the calf, I will even give them into the hands of their enemies, that their carcase may be for food to the bird of the heavens.*” (xxxiv. 18—20.) What is meant by the covenant made when the calf was cut in twain, and by passing between the parts thereof, no one can know unless he knows what is signified by a covenant, what by a calf, what by its being cut into two parts ; likewise, what is meant by the princes of Judah and of Jerusalem, by the royal ministers, the priests, and the people of the land. That there is some heavenly areanum herein is evident : nevertheless it may be understood, when it is known, that a covenant denotes conjunction ; a calf, good, a calf cut into two parts, the good proceeding from the Lord on one part, and the good received by man on the other, whence there is conjunction ; and that the princes of Judah and of Jerusalem, the royal ministers, the priests, and the people of the land, denote the goods and truths which pertain to the church ; and that to pass between the parts denotes to conjoin. These things being acknowledged, it may be known what is the internal sense of the passage, namely, that there was no conjunction by the goods and truths of the church with that nation, but disjunction. Similar things are involved in the covenant of the calf with Abraham, concerning which it is thus written in Genesis : “ *Jehovah said to Abram, Take to thee a calf of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto himself all these, and divided them in the midst, and laid each part one against another ; but*

the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And in the same day Jehovah made a covenant with Abram." (xv. 9—12, 18.) The horror of great darkness which fell upon Abram, signified the state of the Jewish nation, which was in the greatest darkness as to the truths and goods of the church: this state of that nation is what is here described by the covenant ratified by dividing the calf into two parts, between which they passed. Inasmuch as by a calf is signified the good of the natural man and its truth, which is scientific truth; and since the natural man and the scientific thereof is signified by Egypt, therefore Egypt in the Word is called a she-calf, and also a he-calf; wherefore, also, after that they applied the scientifics of the church to magical and idolatrous purposes, they turned the calf into an idol; hence it was that the children of Israel made to themselves a calf in the wilderness, and worshipped it, and hence also it was that they had a calf in Samaria. That Egypt was thus denominated is evident in Jeremiah: "*A very fair heifer is Egypt, destruction cometh out of the north, and her mercenaries in the midst of her as calves of the stall.*" (xlvi. 20, 21.)ⁿ Again, in Hosea: "*They have made a king, but not by me; they have made princes, and I knew it not; of their silver and their gold have they made them idols, that they may be cut off. Thy calf, O Samaria, hath forsaken thee. For from Israel was it also; the workman made it, and not God; the calf of Samaria shall be broken in pieces.*" (viii. 4—6.) The subject here treated of is concerning the corrupt explications of the Word, the literal sense of which is turned to favor their own loves, and of the principles of religion thence conceived. To make a king, but not by Jehovah, and to make princes, and I have not known, signifies doctrines from self-derived intelligence, which in themselves are falsities, but which they make to appear as truths: for a king signifies truth, and, in an opposite sense, what is false; princes signify primary truths, and, in the opposite sense, falsities, which are principles of religion. To make idols of their silver and their gold, signifies their perversion of the truths and goods of the church, and worshipping them as holy, although, being derived from self-derived intelligence, they are destitute of life. Here the silver mentioned denotes the truth, and the gold the good, which are from the Lord. Idols signify worship from doctrine, which is from self-derived intelligence; the expression "*the workman made it, and not God,*" signifies, that it is from the proprium of man, and not from the divine proprium; to be broken in pieces, signifies to be dissipated; hence it is evident

ⁿ Concerning the calf which the children of Israel made to themselves in the wilderness, see Exod. xxxii.; and concerning the calf of Samaria, 1 Kings xii. 25—32.

what is signified by the calf of Samaria. Because calves signify the good of the natural man, therefore also calves were sacrificed, concerning which see Exod. xxix. 11, 12; Levit. iv. 3, 13; viii. 14; ix. 2; xvi. 3; xxiii. 18; Numb. viii. 8; xv. 24; xxviii. 19, 20; Judges vi. 25, 28; 1 Samuel i. 25; xvi. 2; 1 Kings xviii. 23—26, 33; for all the animals which were sacrificed signified various kinds of the goods of the church.

280. *And the third animal had a face as a man.*—That hereby is signified the appearance in ultimates of the divine guard and providence as to wisdom, appears from the signification of the face of a man, as denoting the affection of truth, the face signifying affection, and man signifying that affection receiving divine truth; and because his rational principle is thence derived, by man is signified wisdom, for man was created that he might be rational and wise, by which he is distinguished from the brute animals; hence it is that by man in the Word is signified wisdom. The reason why man signifies the affection of truth and at the same time wisdom, is, because the affection of truth and wisdom act as one; for he who is in the spiritual affection of truth, that is, who is affected with truth, or who loves truth because it is truth, is conjoined to the Lord, inasmuch as the Lord is present in his own truths, and is his own truth with man; hence man has wisdom, and hence it is that he is man. Some suppose that man is man from his face and from his body, and that by these he is distinguished from the beasts, but they are in an error; man is man from wisdom, wherefore so far as any one is wise, so far is he a man. Hence also it is, that they who are wise, appear in heaven and in the light of heaven as men, in gracefulness and beauty according to their wisdom; whereas they who are not wise, and such are they who are in no spiritual affection, but merely in natural affection, in which man is when he does not love truth for its own sake, but for the sake of glory, honor, and gain, these, in the light of heaven, do not appear as men, but as monsters in various forms.^o That by man in the Word is signified the affection of truth, and thence wisdom, may appear from the following passages; as in Isaiah: “*Then said I, Lord, how long? And he answered, Until the cities shall be laid waste without an inhabitant, and the houses without a man in them, and the land be utterly desolate; and Jehovah shall remove man, and deserts shall be multiplied in the midst of the land.*” (vi. 11, 12.) These things are not spoken concerning the devastation of the earth, that there should be no more any cities or houses therein, and that these should be without inhabitant, and without man, but they are spoken concerning the devastation of good and truth in the

^o As may be seen in the work concerning *Heaven and Hell*, n. 70, 72, 73—77, 80; and what wisdom is, and what non-wisdom, may be seen in the same, n. 346, 356.


church. By cities are there signified the truths of doctrine; by inhabitant is signified the good of doctrine; by the houses are signified the interior things of man which pertain to his mind; and by man the spiritual affection of truth and thence wisdom; this is signified by the houses being devastated and without a man in them; by the land which shall be utterly desolate, is signified the church, hence it is evident what is signified by removing man, and by multiplying deserts in the midst of the land; a wilderness signifies where there is no good, because there is no truth. Again, in the same prophet: "*I will make a man more rare than pure gold; and a man than the gold of Ophir.*" (xiii. 12.) By a man [*virum hominem*] is signified intelligence, and by a man [*hominem*] wisdom, and that these were about to cease is signified by its being said that they shall be made rare. Intelligence is distinguished from wisdom by this, that intelligence is the understanding of truth such as the spiritual man has, and wisdom is the understanding of truth such as the celestial man has, the understanding of the latter being from the will of good; hence it is evident what is signified by the man [*virum hominem*], and what by the man [*hominem*], in the above passage. Again: "*Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.*" (xxiv. 6.) Here, by the inhabitants of the earth, are signified the goods of the church, and these are said to be burned when the loves of self and of the world begin to reign; and that in such case the spiritual affection of truth, and of wisdom thence derived, would cease, is signified by few men being left. Again: "*The high ways lie waste, the wayfaring man hath ceased; he hath broken the covenant, he hath despised the cities, he regardeth not man.*" (xxxiii. 8.) The devastation of the church is here also spoken of; the high ways which lie waste, and the wayfaring man who has ceased, signify that the goods and truths which lead to heaven were no more; the covenant being broken, signifies that there was no conjunction with the Lord; he hath despised the cities, signifies that they refuse doctrine; he regardeth not man, signifies that they make no account of wisdom. Again, in Jeremiah: "*I beheld the earth, and lo, it was empty and void: 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.) That the earth is not here understood as being empty and void, nor the heavens as having no light, nor that there was no man upon the earth, nor that all the birds of heaven were fled, is evident; but the true import of these things can only appear from the spiritual sense of the Word. In that sense, by the earth is signified the church; its being empty and void, signifies its destitution of good and truth; by the heavens having no light, are signified the interiors of the


mind of man, which are the receptacles of the light of heaven; the light itself denotes the divine truth, and wisdom thence derived, wherefore it is said, "*I beheld, and lo, there was no man;*" by the birds of heaven which were fled, are signified the rational and intellectual principles. Again, in the same prophet: "*Behold the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.*" (xxx. 27.) By the house of Israel and the house of Judah is signified the church as to truth and as to good; by the seed of man and by the seed of beast are signified the spiritual affection of truth and the natural affection of the same; for where man and beast are mentioned in the Word they signify what is spiritual and what is natural, or what is internal and what is external.^p Again, in Zephaniah: "*I will consume man and beast, I will consume the bird of the heavens and the fishes of the sea; and I will cut off man from the surfaces of the earth.*" (i. 3.) To consume man and beast, denotes the spiritual affection of truth and the natural affection of the same; to consume the bird of the heavens and the fishes of the sea denotes spiritual truths and natural truths; and to cut off man from the surfaces of the earth, denotes the affection of truth and wisdom. Again, in Ezekiel: "*Ye my flock, the flock of my pasture, ye are man, and I am your God.*" (xxxiv. 31.) The flock of the pasture signifies spiritual good and truth; the pasture denotes the reception thereof from the Lord, hence it is said, "*ye are man, and I am your God,*" man denoting the spiritual affection of truth and wisdom. Again, in the same: "*For, behold, I am with you, and I will have respect unto you, and ye shall be tilled and sown; and I will multiply man upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded. And I will multiply upon you man and beast: and they shall increase and bring fruit. Yea, I will cause man to walk upon you, even my people Israel. Thus saith the Lord Jehovah, inasmuch as ye say thou art consuming man, and hast bereaved thy peoples, therefore thou shalt not consume man any more, and thy sword shall not bereave any more; the devastated cities shall be full of the flock of man.*" (xxxvi. 9—14, 38.) The subject here treated of is the restoration of the church. By Israel is signified the spiritual church, or the church that is in spiritual good, which is the good of charity; this church is here called man from the spiritual affection of truth, which constitutes the church, wherefore it is said, "*I will multiply man upon you, all the house of Israel. Yea, I will cause man to walk upon you, even my people Israel.*" By the waste cities being filled with the flock of man, is signified that the doctrines of the church shall be full of spiritual truths; by the

^p As may be seen, .A. C., n. 7424, 7523, 7872.

sword which shall not bereave any more, is signified that what is false shall no more destroy truth. Again, in the same prophet: "*What is thy mother? A lioness; she lay down among the lions, one of her whelps rose up which learned to seize the rapine, it devoured men.*" (xix. 2, 3, 6.) Mother denotes the church, in this case the church perverted; the falsity of evil destroying truth is signified by the lioness lying down amongst the lion; by her whelp which learned to catch the prey, and which devoured men, is signified the primary falsity of their doctrine, which destroyed truths and consumed every affection thereof. These things are said concerning the princes of Israel, by whom are signified primary truths, but here, in an opposite sense, primary falsities. Again, in Jeremiah: "*And Hazor shall be a dwelling for dragons, a desolation even for ever; there shall not dwell there any man [vir], nor any son of man [hominis] abide in her.*" (xlix. 33.) Here the subject treated of is the church which is in falsities, and in no truths. Hazor signifies the knowledges of truth, and the knowledges of falsity are signified by a dwelling for dragons; that there consequently is no truth, nor doctrine of truth, is signified by "*there shall not dwell there a man, nor any son of man abide in her;*" man denotes truth, and the son of man the doctrine of truth. Again, in the Revelation: "*He measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.*" (xxi. 17.) No one can understand what is signified by the wall of the holy Jerusalem being an hundred and forty and four cubits, and by this being the measure of a man, that is, of an angel, unless he knows what is signified by the holy Jerusalem, what by its wall, what by the number 144, likewise what is signified by a man, and what by an angel. The holy Jerusalem signifies the church as to doctrine; wall signifies truth defending; the number 144, signifies all truths derived from good in the aggregate; man signifies the reception of these from affection, and an angel signifies the same; it is therefore said to be the measure of a man, that is, of the angel; measure signifying quality; from these considerations it is evident how these words are to be spiritually understood.^a Inasmuch as by man is signified the spiritual affection of truth, and thence wisdom, therefore by man also is signified the church, because the church with man is a church from the spiritual affection of truth, and of wisdom thence derived. From this consideration it is evident what is understood by the term man in the first chapter of Genesis, namely, that it signifies the church which was the most ancient church, and the first of this

^a These things may be seen more clearly explained in the *Doctrine of the New Jerusalem*, n. 1.


 earth; this is understood by the term Adam, or man. The establishment of that church is described in the first chapter by the creation of the heaven and the earth, its intelligence and wisdom are signified by paradise, and its fall is described by man's eating of the tree of knowledge. But by man in the supreme sense is understood the Lord himself, inasmuch as from Him are heaven and the church, and also the spiritual affection of truth and wisdom with every one of those who constitute heaven and the church. Hence it is that, in the supreme sense, the Lord alone is man, and that others are so far man in both worlds, the natural and the spiritual, as they receive from Him truth and good, thus so far as they love the truth and live according to it. Hence also it is that the universal angelic heaven appears as one man, and also each society therein; and hence also it is that the angels appear in a perfect human form.^r From this cause it is, that the four cherubim, by which are signified the guard and providence of the Lord, lest the superior heavens should be approached unless by the good of love, were seen as men, although they had each four faces; and also that the Lord was seen above them as a man. That the four cherubim were thus seen, appears in Ezekiel: "*This was the aspect of the four animals, they had the likeness of a man, but four faces to each.*" (i. 5, 6.) In like manner the two cherubim on the mercy seat were, as to their countenance, like a man. Again, that the Lord was seen above the cherubim as a man, is expressly affirmed by the prophet Ezekiel: "*Above the expanse which was over the heads of the cherubim, as it were the appearance of a sapphire stone, the likeness of a throne, and upon the likeness of a throne, the likeness as it were the aspect of a man upon it above.*" (i. 26.)


 281. *And the fourth animal was like a flying eagle.*—That hereby is signified the appearance in ultimates of the divine guard and providence as to intelligence and circumspection in every direction, appears from the signification of an eagle, as denoting intelligence, in this case the divine intelligence of the guard and providence of the Lord. The reason why an eagle denotes intelligence, is, because intelligence is in the light of heaven, and an eagle flies on high to be thus, and to look about on every side; hence it is that this face of the cherub appeared like a flying eagle, for to fly signifies presence and circumspection round about, and when predicated of the divine principle, signifies omnipresence. The reason why the eagle signifies intelligence, is, also because the birds of the heavens, in a good sense, signify things intellectual and rational, and the eagle

^r Concerning these things more may be seen in the work concerning *Heaven and Hell*, n. 59—67, 68—72, 73—77, 87—102.

above all others, because it not only flies high, but possesses a most acute sight.^s That an eagle signifies intelligence appears from the following passages in the Word; as in Ezekiel: "*A great eagle with great wings, long winged, full of feathers, which had embroidering, came upon Lebanon, and took a small branch of a cedar: He plucked off the head of its shoots, and carried it into a land of traffic; he set it in a city of dealers in spices. He took also of the seed of the land, and placed it in the field of the sower; he took it to great waters, and placed it circumspectly; and it budded and became a luxuriant vine of low stature, so that its branches looked to him, and the roots thereof were under him: so it became a vine, which produced shoots and sent out boughs. There was also another great eagle with great wings and full of feathers; and, behold, this vine did bend its roots toward him, and shot forth its branches toward him, to water him from the little beds of its plantation. It was planted in a good field near many waters, to form the bough, and to bear fruit that it might be for a vine of magnificence.*" (xvii. 1—8.) The subject here treated of is the establishment of the spiritual church by the Lord, and, in the internal sense, the process of its establishment or of the regeneration of the man of that church is described from beginning to end. By the first eagle is described the process of the regeneration of the natural or external man, by sciences and by knowledges derived from the Word; and by the other eagle is described the process of the regeneration of the spiritual or internal man by truths derived from good; hence by the first eagle is signified the intelligence of the natural man, and by the second the intelligence of the spiritual man. We shall explain in a few words what these particulars signify. The first eagle is said to have great wings, to be long winged, and full of feathers, and thereby are signified abundances of sciences and knowledges of truth and good, from which is derived the first intelligence, or the intelligence of the natural man; it is therefore said, that it had divers colors, or embroidering, for by embroidering is signified what pertains to science and knowledge.^t "*It came upon Lebanon, and took a small branch of cedar,*" signifies, the taking some knowledges of truth from the doctrine of the church which is derived from the Word; for by Lebanon is signified that doctrine, and by the small branch of cedar are signified knowledges. He plucked off the head of its shoots, and carried it into a land of traffic, signifies primary knowledges thence derived, to which it applied sciences; by the head of the shoots are signified primary knowledges, and by the land of traffic is signified the natural man, to which science belongs. In a city of dealers in spices, signifies, among truths

^s That the birds of heaven signify intellectual and rational in each sense may be seen, *A. C.*, n. 745, 776, 866, 988, 993, 3219, 5149, 7441.

^t As may be seen, *A. C.*, n. 9688.

derived from good in the natural man.^u “*He took also of the seed of the land, and placed it in the field of the sower, he took it to great waters and placed it circumspectly,*” signifies, multiplication. The seed of the earth denotes the truth of the church; the field of the sower denotes the good from which it grows. The great waters signify the knowledges of truth and good; to place circumspectly denotes separation from falsities. “*And it budded and became a luxuriant vine of low stature, whose branches turned toward him, and the roots thereof were under him,*” signifies, the church springing into birth from the arrangement of the knowledges of truth, and their application to use. “*So it became a vine which produced shoots, and sent out boughs,*” signifies, the beginning of the spiritual church, and the continuous increase of truths.^v Hitherto the institution of the church in the natural or external man has been described; its establishment, which takes in the spiritual or internal man, is now described by the other eagle, concerning which, because it signifies spiritual intelligence, it is said, that the vine bent its roots and sent its branches toward him, namely, the eagle, for by roots are signified sciences, and by branches the knowledges of truth and good which are all applied to the truths of the spiritual or internal man, since without their spiritual application man has no wisdom. The multiplication and fructification of truth from good, thus the increase of intelligence, is described by the vine being planted in a good field, near many waters, to form the bough, and to bear fruit, that it might be a vine of magnificence. Here, by the good field is signified the church as to the good of charity; many waters signify the knowledges of good and truth. To form the bough is to multiply truths; and to bear fruit is to produce goods, or, in other words, to perform uses. “*That it might be a vine of magnificence,*” signifies, that the spiritual church might arise, thus both internal and external.^w That eagle signifies intelligence, may also appear from Isaiah: “*They that wait upon Jehovah, shall renew their strength; they shall mount up with wings as eagles.*” (xl. 31.) To mount up with wings as eagles, denotes ascent into the light of heaven, thus into intelligence. Again, in David: “*Who satisfieth thy mouth with good; so that thy youth is renewed as the eagle’s.*” (Psalm ciii. 5.) To have the youth renewed as the eagle, means as to intelligence. Again, in Moses: “*Ye have seen how I bare you as on eagle’s wings, and brought you unto myself.*” (Exod.

^u That spices signify truths which are grateful because derived from good, may be seen, *A. C.*, 4748, 5621, 9474, 9475, 10,199, 10,254.

^v That vine signifies the spiritual church, may be seen, *A. C.*, n. 1069, 6375, 9277.

^w But these things, inasmuch as they are arcana of the regeneration, and the establishment of the church with man, may be better perceived from what is adduced in the *Doctrine of the New Jerusalem*, from the *Arcana Cœlestia*, concerning sciences and knowledges n. 51, and concerning regeneration, n. 183.

xix. 4.) By Jehovah bearing them as on eagle's wings and bringing them to himself, is signified his leading them into intelligence, because into heaven and the light thereof. "*Jehovah found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the pupil of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings. So Jehovah alone did lead him, and there was no strange God with him.*" (Deut. xxxii. 10—12.) Here the establishment of the ancient church is treated of, and the first reformation of those who were of that church; their first state is understood by the desert land in which Jehovah found them; this land denotes a state in which there is no good because there is no truth; their instruction in truths, guarding them from falsities, and the opening of the interiors of their mind, that they may come into the light of heaven, and so into the understanding of truth and good, which is intelligence, is described by the eagle stirring up her nest, fluttering over her young, and bearing them upon her wings; comparison is here made with the eagle, because the eagle signifies intelligence. Again in 2 Samuel: "*Saul and Jonathan were swifter than eagles, they were stronger than lions.*" (i. 23.) By Saul as a king, and by Jonathan as the son of a king, is signified the truth of a church; and because hence are intelligence and power, it is said that they were swifter than eagles, and stronger than lions; swiftness in the Word, when predicated of intelligence, signifying the affection of truth, for David inscribed his lamentation over Saul and Jonathan to teach the children of Judah the bow, and by the children of Judah are signified the truths of the church, and by the bow is meant the doctrine of truth combating against falsities. Again, in Job: "*Doth the hawk fly by thy intelligence, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high? In the rock she dwelleth, and passeth the night, thence she searcheth her food, and her eyes behold afar off; and where the slain are, there is she.*" (xxxix. 26—30.) Here the subject treated of is intelligence, and that no one can procure it from himself or from his proprium, wherefore it is said, "*Doth the hawk fly by thy intelligence, and stretch her wings towards the south?*" by which is signified man's leading himself into the light of intelligence, which is signified by the south, and, in this case, that it cannot be. The intelligence itself which is of the spiritual man, is described by the eagle mounting up, making her nest on high, dwelling and passing the night on the rock; also by her thence searching out her food, and her eyes beholding afar off. That no one has such intelligence from himself is signified by the question, "*Doth the eagle mount up at thy command?*" But that nothing but falsities can proceed from self-derived intelligence, is signified by these

words, "*where the slain are, there is she.*" The slain in the Word signify those with whom truths are extinguished by falsities.^x From these considerations it may appear what is signified by the words of the Lord, when the disciples asked Him where the last judgment would be, "*They said unto him, Where, Lord? He said unto them, Wheresoever the body is, thither will the eagles be gathered together.*" (Luke xvii. 37.) By the body is here signified the spiritual world, where all men meet together, as well the evil as the good; and by eagles are signified those who are in truths, and also those who are in falsities, thus those who are in true intelligence, and those who are in false intelligence. False intelligence is from the proprium of man, but true intelligence is from the Lord, by the Word. The falsities which are from self-derived intelligence are also described by eagles in the following passages in the Word; as in Jeremiah: "*Behold he ascendeth as clouds, and his chariots are as a whirlwind, his horses are swifter than eagles. Woe unto us, for we are spoiled.*" (iv. 13.) The subject here treated of is the desolation of truth † in the church, and by the clouds which ascend are signified falsities; by the chariots which are as a whirlwind, is signified the doctrine of falsities; their cupidity and pleasure in reasoning against truths and destroying them, is signified by their horses being swifter than eagles, for by swiftness and haste in the Word, is signified excitation from affection and lust;^y and by horses the understanding of truth, and, in the opposite sense, the understanding of falsity or reasoning from fallacies against truths.^z And because horses signify the understanding of truth, and eagles intelligence, in this place self-derived intelligence, which is reasoning from falsities, it is therefore said, "*their horses are swifter than eagles.*" Again, in Lamentations: "*Our persecutors are swifter than the eagles of the heavens.*" (iv. 9.) And in Habakkuk: "*Their horses also are swifter than the leopards, and are more fierce than the wolves of the evening: and their horsemen shall spread themselves, whence his horsemen come from far; they fly as the eagle that hasteth to eat. They come all for violence.*" (i. 8, 9.) The eagle here mentioned signifies reasoning from falsities against truths, which is reasoning from self-derived intelligence.

282. Inasmuch as this cherub was like an eagle, and this eagle appeared as flying, it shall now be explained what is signified by flying when it occurs in the Word. By flying are signified circumspection and presence, because a bird when it flies looks about from on high, and thus by its sight is present everywhere and around; but when flying is predicated in the Word

^x As may be seen, *A. C.*, n. 4503.

^y See *A. C.*, n. 7695, 7866.

^z See *A. C.*, n. 2760, 2761, 2762, 3217, 5321, 6126, 6400, 6534, 7024, 8146, 8418, 8381.

of Jehovah, it signifies omnipresence, inasmuch as omnipresence is infinite circumspection and infinite presence. Hence therefore it is, that this cherub appeared like to an eagle flying; for by the cherubim in general is signified the providence of the Lord that the superior heavens may not be approached unless from the good of love and of charity; and by this cherub is signified the divine intelligence, as was shewn above. That by flying, when in the Word it is predicated of the Lord, is signified omnipresence, and when predicated of men, circumspection and presence, appears from the following passages; thus in David: "*And He rode upon a cherub, and did fly; yea, He was carried upon the wings of the wind.*" (Psalm xviii. 10; 2 Samuel xxii. 11.) By Jehovah riding upon a cherub is signified the divine providence, "*and did fly,*" denotes his omnipresence in the spiritual world; "*yea, he was carried upon the wings of the wind,*" signifies his omnipresence in the natural world. These words of the Psalmist can be understood only from the spiritual sense. Again, in Isaiah: "*As birds flying, so will Jehovah Zebaoth defend Jerusalem.*" (xxxii. 5.) Jehovah is said to defend Jerusalem as birds flying, for by defending is signified the Divine Providence as to defence; by Jerusalem is signified the church, and by birds flying, with which the comparison is made, is signified circumspection and presence, and in this case, as being predicated of the Lord, omnipresence. And in the Revelation: "*And I beheld, and heard one angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth.*" (viii. 13.) And again: "*I saw another angel fly in the midst of heaven, having the everlasting gospel to publish unto them that dwell on the earth.*" (xiv. 6.) By the former angel is here signified the damnation of all who are in evils, and by the other angel is signified the salvation of all who are in good; by flying is signified circumspection on every side where they are. Again, in Isaiah: "*All the flocks of Arabia shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee. Who are these that fly as a cloud, and as doves to the windows?"* (lx. 7, 8.) The subject here treated of is the advent of the Lord, and the illumination of the nations which shall then take place; and by the flocks of Arabia which shall be gathered together, are signified the knowledges of truth and good. By the rams of Nebaioth which shall minister, are signified truths, which form the life by virtue of spiritual affection; by flying as a cloud, and as doves to the windows, are signified inquisition and examination of the truth from the sense of the letter of the Word; hence also by flying is signified circumspection; for a cloud signifies the sense of the letter of the Word, doves the spiritual affection of truth, and windows the truth in the light. That such a sense is contained in those words may appear from the signification of the flocks of Arabia,

of the rams of Nebaioth, of a cloud, of doves, and of windows. Again, in David: "*Fearfulness and trembling are come upon me, and horror hath covered me. And I said, Oh, that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and pass the night in the wilderness.*" (Psalm lv. 6, 7.) The subject here treated of is temptation and straitness on the occasion; fearfulness and trembling signify that straitness, the inquisition of truth in that state; and circumspection as to whither he may turn himself, is signified by, "*Oh, that I had wings like a dove; for then would I fly away, and be at rest.*" The wings of a dove denote the spiritual affection of truth; to fly away and be at rest, denotes to rescue the life thereby from damnation; that there is as yet no hope of deliverance, is signified by these words, "*Lo, then would I wander far off, and pass the night in the wilderness.*" Again, in Hosea: "*Ephraim, as a bird shall their glory fly away, yea, if they have brought up sons, I will make them likewise bereaved of man.*" (ix. 11, 12.) By Ephraim is signified the understanding enlightened of those who are of the church; by glory is signified divine truth; by flying away as a bird, is signified its deprivation. Comparison is here made with a bird, because a bird signifies the rational and intellectual principle, in like manner as Ephraim does. By its being said, "*If they have brought up sons, I will make them likewise bereaved of man,*" is signified, that if they have even produced truths, still they are not at all wise thereby, for sons denote truths, and to bereave them of man is to deprive them of wisdom. Again, in Moses: "*Ye shall not make to you the form of any animal upon the earth, nor the form of any winged bird which flieth towards heaven.*" (Deut. iv. 15—18.) In these words, in the internal sense, is signified, that man is not to procure to himself wisdom and intelligence from himself, or from his proprium; for by the animals which walk upon the earth, are signified the affections of good, from which is wisdom, and by birds are signified the affections of truth, from which is intelligence. By their being commanded not to make to themselves the form of any of these, is signified, that those things which they signify are not to be procured from man or from his proprium. It is said, "*the form of any winged fowl that flieth towards heaven,*" because by winged fowl is signified the spiritual understanding of truth, and by flying towards heaven, is signified the circumspection pertaining to intelligence in things divine. From these considerations it may now appear

✧ what is signified by this cherub appearing like a flying eagle, as also what is signified by these words in Isaiah: "*Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.*" (vi. 2.) By the wings with which each of the seraphim covered his face, is signified the spiritual affection of truth; by

the wings with which he covered his feet, the natural affection of truth thence derived; and the wings with which he did fly, denote circumspection and presence, in this case omnipresence, because the seraphim signify the same as the cherubim, namely, the divine providence as to guard. The reason why by flying, when predicated of man, is signified circumspection, and at the same time presence, is, because the sight is present with the object which it sees; that it appears afar off, or distant, is owing to intermediates, which appear at the same time, and can be measured as to space. This may be fully confirmed from the things which exist in the spiritual world: in that world, spaces themselves are appearances arising from the diversity of affection and of thoughts thence derived; wherefore, when any persons or things appear afar off, and an angel or spirit desires from intense affection to be with them, or to view those things which are there, he is immediately present. The same is the case with the thought, which is the internal or spiritual sight of man; this perceives those things which he before saw in himself without space, thus altogether as present; hence it is, that to fly is predicated of the understanding and of its intelligence, and that thereby are signified circumspection and presence.

283. *And the four animals had each of them six wings about him.*—That hereby is signified the appearance of the divine spiritual principle on every side around the divine celestial, appears from the signification of the four animals, which were the cherubim, as denoting the divine guard and providence of the Lord that the superior heavens may not be approached unless by the good of love and of charity. And forasmuch as this is signified by the four animals as to their bodies, the divine celestial principle is also signified, concerning which we shall treat presently. And from the signification of six wings in circuit or about, as denoting the divine spiritual principle around the divine celestial, concerning which we shall speak in what follows. The ground and reason why the cherubim, as to their bodies, signified the divine celestial principle, and as to their wings, the divine spiritual principle, is, because all things by which celestial things are represented, as to the bodies themselves, signify things essential, and as to the things which are about them they signify things formal. Hence man also as to the body signifies good in essence, and as to those things which encompass the body, good in form; celestial good is the good in essence, and spiritual good is the good in form; and for this reason, that the will, in which the good resides, is the man himself, or man in essence; and the understanding, in which truth is, which is the form of the good, is the man thence derived, thus man in form; the latter good is also around the former. But it shall first be explained, what the divine celestial principle is, and what the divine spiritual. The heavens are distinguished into two kingdoms, of which the

one is called the celestial kingdom, and the other the spiritual kingdom. The distinction lies in this, that they who are in the celestial kingdom are in the good of love to the Lord, and they who are in the spiritual kingdom are in the good of charity towards the neighbor; hence the divine celestial principle is the good of love to the Lord, and the divine spiritual principle is the good of charity towards the neighbor. According to these goods also the heavens are arranged: the supreme or third heaven consists of those who are in celestial good, or in the good of love to the Lord; and the heaven which succeeds it, and is called the middle or second heaven, consists of those who are in spiritual good, or in the good of charity towards the neighbor; and because celestial good is good in the supreme place, and spiritual good is good in the second place, therefore the latter is around the former; for that which is above is also within, and that which is below is also without, and what is without, is also around, or about. Hence it is that in the Word by things superior, and which are in the midst, are signified things interior, and by things inferior, and which are around, are signified things exterior. Now forasmuch as each good, both the celestial and the spiritual, guards, and by the animals themselves, or by the cherubim as to their bodies, is signified the divine celestial principle, and by the same as to their wings is signified the divine spiritual principle, it is manifest that by their being seen as having each of them six wings about him, is signified the appearance of the divine spiritual principle on every side around the divine celestial.^a The reason why the cherubim were seen as animals, is, because celestial things are represented in various manners in ultimates, as may appear from many passages in the Word; as for instance, that the Holy Spirit appeared as a dove over Jesus when He was baptized (Matt. iii. 16, 17); and that the divine principle of the Lord appeared as a lamb (Rev. v. 6, 8, 13); whence the Lord is also called a lamb (Rev. vi. 1, 16; vii. 9, 10, 14, 17; xii. 11; xiii. 8; xiv. 1, 4; xvii. 14; xix. 7, 9; xxi. 22, 23, 26). The reason why the cherubim were four, and why each had six wings, is, because by four is signified celestial good, and by six is signified spiritual good: for the number four signifies conjunction, and inmost conjunction with the Lord is effected by love to Him: but the number six signifies communication, and communication with the Lord is effected by charity towards the neighbor. That wings signify the divine spiritual principle

^a Concerning these things a fuller idea may be formed from what is said and shewn in the work concerning *Heaven and Hell*. First, from the article in which it is shewn, that the divine principle of the Lord makes heaven, n. 7—12; afterwards from this article, that the divine principle of the Lord in heaven is love to Him, and charity towards the neighbor, n. 13—19: and lastly, in the article which shews that heaven is distinguished into two kingdoms, into a celestial kingdom and a spiritual kingdom, n. 20—28.

which in its essence is truth derived from good, may appear from the following passages; as in David: "*Though ye have lain among the hearth-stones,^b yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. When thou O Shaddai expandest, kings shall be in it.*" (Psalm lxxviii. 13, 14.) What is signified by those who had lain among the hearth-stones, by the wings of a dove covered with silver, and her feathers with yellow gold, and what by kings being in it when Shaddai expandeth, no one can understand unless from the internal sense. In this sense, to lie among the hearth-stones, signifies to live in, or according to, the statutes; the wings of a dove covered with silver, signify spiritual truths; her feathers with yellow gold, signify spiritual good from which those truths are derived. Shaddai signifies a state of temptations; kings in it, signify truths in that state and after it. The reason why the wings of a dove covered with silver, signify spiritual truths, is, because wings signify the spiritual principle, the dove signifies truth derived from good, and silver the truth itself. The reason also why feathers covered with yellow gold, signify spiritual good from which those truths are derived, is, because feathers signify spiritual good from which truths are derived, and in like manner yellow gold. The reason why Shaddai expanding, signifies a state of temptations, is, because God Shaddai signifies temptations, and consolations after them; and inasmuch as truths from good are implanted in man by temptation, it is therefore said, "*kings shall be in it,*" for by kings are signified truths derived from good, as may be seen above.^c Again, in David: "*And He rode upon a cherub, and did fly; yea, He was carried upon the wings of the wind.*" (Psalm xviii. 11.) By Jehovah riding upon a cherub is signified his divine providence; by the expression, "*and did fly,*" is signified his omnipresence in the spiritual world; "*yea, he was carried upon the wings of the wind,*" denotes his omnipresence in the natural world; the wings of the wind signify things spiritual, from which are things natural. Again: "*Jehovah covereth thee under his wing, and under the abyss shalt thou confide; his truth a shield and buckler,*" (Psalm xci. 4.) Here, to cover under the wing of Jehovah, signifies to be guarded by the divine truth, which is the divine spiritual principle; and to trust under the abyss, signifies scientific truth, or the divine natural principle. And because both the latter and the former signify truth, and being covered signifies protection thereby, it is therefore said, "*his truth shall be thy shield and buckler.*" From these considerations it is also evident what is signified by being hid under the shadow of the wings of God

^b For the meaning of the Hebrew word here translated "hearth-stones," and which Swedenborg and Schmidius render "ordines," see Note, p. 283, of "The Psalms, a new translation from the Hebrew," &c.—Manchester, 1837.

^c n. 31.

(Psalm xvii. 8); by the children of men putting their trust under the shadow of his wings (Psalm xxxvi. 8); and also by singing under the shadow of his wings (Psalm lxiii. 7). That wing, when predicated of the Lord, signifies the divine spiritual principle, may further appear from the following passages; as in Ezekiel: "*Now when I passed by thee, and looked upon thee, behold thy time was the time of loves; and I expanded my wing over thee, and I covered thy nakedness.*" (xvi. 8.) Here the church and the reformation thereof is the subject treated of, and is signified by Jerusalem: the time of loves signifies the state when it could be reformed; "*I expanded my wing over thee,*" signifies spiritual truth by which reformation is effected; "*and I covered thy nakedness,*" signifies the hiding of evil thereby; for the evil which man has from his hereditary nature, and afterwards from his proprium, is hid, that is, it is removed so as not to appear, by spiritual truths, which are truths derived from good. Again, in David: "*Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind.*" (Psalm civ. 2—4.) By the light with which Jehovah is said to cover himself, is signified the divine truth in the heavens, which is called his garment, because it proceeds from Him as the sun, and so is without and about Him. The signification of this passage is similar to that of those which treat of the transfiguration of the Lord, and of the light which beamed from his face and his raiment on that occasion (Matt. xvii. 2; Mark ix. 3; Luke ix. 28—37.) By the words, "*who stretchest out the heavens like a curtain,*" is signified Jehovah's filling heaven and its inhabitants with the divine truth, and thereby with intelligence: "*Who layeth the beams of his chambers in the waters,*" denotes his filling with the knowledges of truth and good those who are in the ultimate heaven and who are in the church: "*who maketh the clouds his chariot,*" signifies the doctrine of truth from the literal sense of the Word; the clouds denote that sense, and chariot denotes doctrine: "*Who walketh upon the wings of the wind,*" signifies the spiritual sense of the Word contained in the literal sense. Again, in Malachi: "*But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.*" (iv. 2.) The Sun of righteousness signifies the good of love, which is the divine celestial principle; and the wings of Jehovah in which there is healing, signifies truth derived from that good, which is the divine spiritual principle; healing denotes reformation thereby. Again, in Moses: "*As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so Jehovah alone doth lead him.*" (Deut. xxxii. 11, 12.) Here comparison is made with an eagle, because an eagle

→ signifies intelligence, and wings signify the divine spiritual principle, which is divine truth, whence that intelligence is derived. Again, in Isaiah: "*But they that wait upon Jehovah shall renew their strength, they shall mount up with wings as eagles.*" (xl. 31.) To mount up with wings as eagles, denotes to ascend into the light of heaven, which is divine truth or the divine spiritual principle from which is intelligence. Again, in Ezekiel: "*In the mountain of the height of Israel will I plant it; that it may lift up the bough and bear fruit, and become a magnificent cedar; and under it may dwell all fowl of every wing.*" (xvii. 23.) By a magnificent cedar, is signified the spiritual church; by all fowl of every wing, are signified things intellectual which are derived from spiritual truths. From these considerations it is evident what is signified by the wings of the cherubim, mentioned in this and in other passages in the Word, namely, the divine spiritual principle, which is the divine truth instructing, regenerating, and defending. This appears also from the following passages in Ezekiel: "*There were four faces to each cherub, and four wings to each, their wings erect one to the other, each of them had wings covering their bodies; I heard the sound of the wings as it were the sound of great waters, as the voice of Schaddai; when they went, the voice of a tumult, as the voice of camps: when they stood they let down their wings: I heard the voice of their wings kissing each the other, and the voice of wheels near them: the voice of the wings of the cherubim was heard at the court without, as the voice of God Schaddai: the likeness of hands was under their wings.*" (i. 5, 6, 24; iii. 13; x. 5, 21.) That the wings here mentioned signify the divine spiritual principle, which is the divine truth of the Lord in his celestial kingdom, appears from each particular of the above description: the wings being four, signifies the divine spiritual principle in that kingdom; their wings being erect one to the other and kissing each other, signifies the consociation and conjunction of all who are in that kingdom by the Lord; the wings covering their bodies, signifies the divine spiritual principle encompassing the divine celestial; the sound of their wings being heard as the sound of great waters, and as the sound of wheels, and as the voice of Shaddai, and the voice of the wings being heard even to the outer court, signifies the quality of the divine spiritual principle, or of the divine truth in the ultimate heaven, for voice is predicated of truth. Waters also signify truths, and the perception of them; wheels signify the truths of doctrines, because a chariot signifies doctrine. God Shaddai denotes truth rebuking in temptations, and afterwards consoling; the outer court denotes the ultimate heaven; the likeness of hands under the wings signifies the power of the divine truth. From these considerations it may also be seen what was signified by the wings of the cherubim, which were upon the mercy-seat which

was upon the ark, concerning which it is thus written in Moses: “*And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy-seat shall ye make the two cherubim on the two ends thereof. And the cherubim shall stretch forth their wings upwards, covering with their wings upon the mercy-seat, and their faces of a man to his brother: towards the mercy-seat shall the faces of the cherubim be. And thou shalt put the mercy-seat upon the ark from above; and to the ark thou shalt give the testimony that I shall give thee.*” (Exod. xxv. 18—21.) By the cherubim here mentioned is in like manner signified the providence of the Lord as to guard, lest the supreme heaven, or celestial kingdom, should be approached, unless by the good of love from the Lord and to the Lord. By the testimony or law, placed in the ark, is signified the Lord himself; by the ark, the inmost or supreme heaven; by the mercy-seat, the hearing and reception of all things of worship which are from the good of love, and in such case expiation; by the wings of the cherubim is signified the divine spiritual principle in that heaven, or in that kingdom. By the wings being stretched forth upwards, and by their covering the mercy-seat, and their faces being toward it, is signified the reception itself and hearing.^a Forasmuch as by the wings of the cherubim and their determinations is signified the divine truth heard and received from the Lord, it therefore follows in Moses: “*And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the sons of Israel.*” (verse 22 in the same chapter, and Numb. vii. 89.) Inasmuch as most expressions in the Word have also an opposite sense, so likewise have wings, in which they signify falsities and reasonings from them, as in the Revelation: “*And he opened the bottomless pit; and there arose a smoke out of the pit as the smoke of a great furnace. And there came out of the smoke locusts upon the earth. And the sound of their wings was as the sound of chariots of many horses running to battle.*” (ix. 2, 3, 9.) Locusts signify falsities in extremes, and horses reasonings from them, and battle signifies the combat of what is false against truth; hence it is said, the sound of the wings of the locust was as the sound of chariots of many horses running to battle. Again, in Hosca: “*Ephraim is joined to idols: let him alone. Their wine is sour; in whoring they have committed whoredom. The wind hath bound her up in its wings, and they shall be ashamed of their sacrifices.*” (iv. 17—19.) By Ephraim is signified the intellectual principle, such as relates to

^a But these things may be seen more fully explained in the *Arcana Cœlestia*, from n. 9506—9546.

* those within the church who are enlightened when they read the Word; by idols are signified falsities of doctrine, hence by Ephraim being joined to idols is signified the intellectual principle perverted, and seizing on falsities; by their wine being sour, is signified the quality of the truth of the church, wine denoting that truth; by their committing whoredom, is signified their falsifying truths, whoredom denoting the falsification of truth; by the wind binding her up in its wings, is signified reasonings from fallacies, whence come falsities.^e The same is signified by the wind in the wings of the women mentioned in Zechariah (v. 9).

→ 284. *And they were full of eyes within.*—That hereby is signified the divine providence and guard, appears from the signification of eyes, when predicated of the Lord, as denoting his divine providence.^f The reason why guard is also signified, is, because cherubim have likewise that signification.

285. *And they rest not day and night, saying, Holy, holy, holy.*—That these words signify the most holy principle which proceeds from the Lord, appears from the signification of resting not day and night, when predicated of the divine providence and guard of the Lord, signified by the four cherubim which appeared as four animals, as denoting universally and perpetually, inasmuch as the divine providence and guard of the Lord rest and cease not to eternity. And from the signification of, “*holy, holy, holy,*” as denoting the most holy principle which proceeds from the Lord, for by holy, thrice named, is signified most holy, for this reason, that three in the Word signify what is full, complete, and continuous.^g The same is signified in the following passage in Isaiah: “*I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, Jehovah Zebaoth: the whole earth is full of his glory.*” (vi. 1—3.)

→ By the seraphim here mentioned are signified similar things as by the cherubim; and by the throne high and lifted up is signified the divine proceeding, from which is heaven: by the train which filled the temple, is signified the divine truth proceeding from the Lord in the ultimates of heaven, and in the church. By the wings with which the seraphim covered their faces, and their feet, and with which they did fly, is signified the divine spiritual principle in first principles and in ultimates, and the extension thereof on every side, thus omnipresence. By “*Holy, holy, holy,*” is signified the Most Holy: that this is the divine

^e What is signified by fallacies with respect to things spiritual may be seen in the *Doctrine of the New Jerusalem*, n. 53.

^f Concerning which see above, n. 68 and 152.

^g As may be seen, *A. C.*, n. 2788, 4495, 7715.

truth which fills all things, is signified by “*the whole earth is full of his glory.*”^h

286. *Lord God Almighty, who was, and who is, and who is to come.*—That these words signify who is the infinite and the eternal, appears from the signification of Almighty, as denoting that He is the infinite, of which we shall speak presently, and from the signification of, “*who was, who is, and who is to come,*” as denoting that He is the eternal.ⁱ There are two things which can be predicated of Jehovah alone, that is, of the Lord, namely, infinite and eternal; infinite, of his esse, which is the divine good of his divine love; eternal, of his existere, from that esse, which is the divine truth of his divine wisdom. These two are divine in themselves, and from these the universe was created; wherefore also in the universe all things have reference to good and truth, and good is everywhere the esse of the thing, and truth is the existere thence derived; but these two principles in all things of the universe are finite. Hence it is that it is here said “*Lord God,*” for Lord signifies the divine good of the divine love, and God the divine truth of the divine wisdom.^j From these considerations it is manifest, that omnipotent signifies the infinite, and that who was, who is, and who is to come signifies the eternal.

287. Verses 9—11. *And when the animals gave glory, and honor, and thanks to him that sat on the throne, who liveth for ever and ever; the four-and-twenty elders fall down before him that sat upon the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and by thy will they are, and were created.*—“*And when the animals gave glory, and honor, and thanks,*” signifies, divine truth, and divine good, also glorification: “*to him that sat upon the throne, and who liveth for ever and ever,*” signifies, from whom are all things of heaven and the church, and life eternal: “*the four-and-twenty elders fall down before him that sat upon the throne,*” signifies, humiliation, in such case acknowledgment by those who are principled in truth derived from good, that from the Lord are all things of heaven and of the church: “*and worship him that liveth for ever and ever,*” signifies, humiliation, and in such case acknowledgment, that from the Lord is life eternal: “*and cast their crowns before the throne,*” signifies, humiliation, and in such case acknowledgment in heart, that there is nothing of good from themselves, but

^h That glory is the divine truth may be seen above, n. 34, and that the Lord is alone holy, and that holy is predicated of the divine truth which proceeds from Him, may also be seen above, n. 204.

ⁱ Concerning which see above, n. 23.

^j That Jehovah in the Word is called Lord from the divine good, may be seen, *A. C.*, n. 4973, 9167, 9194; and that he is called God from the divine truth, n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167.

that all is from the Lord: "*saying, Thou art worthy, O Lord, to receive glory, and honor, and power,*" signifies, merit and justice which pertain to the divine human principle of the Lord, that from it is all divine truth, also divine good, and salvation: "*for thou has created all things,*" signifies, that from him are all existence and life, and heaven also to those who receive: "*and by thy will they are, and were created,*" signifies, that by divine good they are, and by divine truth they exist.

288. *And when the animals give glory, and honor, and thanks.*

—That these words signify the divine truth, the divine good, and glorification, appears from the signification of glory and honor, when predicated of the Lord, as denoting divine truth and divine good; glory denotes divine truth, and honor divine good, concerning which we shall speak presently; and from the signification of thanks, as denoting glorification. What is here meant by glorification shall be first explained. Glorification, when it is from the Lord, is the perpetual influx of divine good united to divine truth, with angels and with men; and with both the former and the latter, glorification of the Lord is reception and acknowledgment in heart, that all good and truth are from the Lord, and consequently all intelligence, wisdom, and felicity; this is signified in the spiritual sense by giving thanks. All glorification also of the Lord which is performed by the angels of heaven, and by the members of the church, is not from themselves, but flows into them from the Lord; the glorification which is from men, and not from the Lord, is not from the heart, but only from the activity of the memory, and so from the mouth; and what proceeds only from the memory and the mouth, and not by them from the heart, is not heard in heaven, consequently is not received by the Lord, but elapses into the world as any other sonorous voice: this glorification is not an acknowledgment in heart, that all good and all truth are from the Lord. It is said acknowledgment in heart, by which is understood from the life of the love; for the heart, in the Word, signifies love, and love is a life according to the precepts of the Lord: when man is in this life, then there is glorification of the Lord, which is the acknowledgment from the heart, that all good and all truth are from the Lord. This is also understood by being glorified, in these words in John: "*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*" (xv. 7, 8.) The reason why the four animals, which were cherubim, gave glory, and honor, and thanks, is because divine truth and divine good, and glorification, which are signified by glory, honor, and thanks, proceed and flow-in from the Lord; for those cherubim signify the Lord as to providence and guard.^k They were in

^k See above, n. 277.

the midst of the throne, and about the throne, as is manifest from the 6th verse of this chapter, and upon the throne was the Lord (verse 2); hence it appears that those things were from the Lord. But reception and acknowledgment in heart are understood by the words of the verse following, where it is said, that after these things were heard, "*the four-and-twenty elders fall down before him that sat upon the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne.*" In the Word mention is frequently made of glory and honor, and glory everywhere signifies truth, and honor good. The reason why they are mentioned together, is, because in each particular of the Word there is the celestial marriage, which is the conjunction of truth and good. And the reason why such marriage is in each particular of the Word, is, because the divine principle which proceeds from the Lord, is divine truth united to divine good; and because these together constitute heaven, and also the church, therefore they are together in every particular of the Word, and in like manner, the divine principle from the Lord, and the Lord himself; hence also it is that the Word is most holy.^l That glory signifies divine truth from the Lord, may be seen above;^m that honor signifies divine good, follows from what has been said concerning the celestial marriage in every part of the Word: as may also appear from the following passages; as in David: "*Jehovah made the heavens, glory and honor are before him; strength and beauty are in his sanctuary.*" (Psalm xcvi. 5, 7.) By the heavens is understood the divine principle which proceeds from the Lord, inasmuch as the heavens are from that principle; and because the divine which proceeds and constitutes the heavens is divine truth and divine good, it is therefore said, "*glory and honor are before him;*" by sanctuary is understood the church, the divine good and the divine truth therein are understood by strength and beauty.ⁿ Again: "*O Jehovah, my God, thou art very great: thou art clothed with glory and honor.*" (Psalm civ. 1.) Here by being clothed with glory and honor, when predicated of Jehovah, is signified his girding himself with divine truth and divine good, for these proceed from Him, and thence gird Him, and thus constitute the heavens, therefore in the Word they are called his garments, and his covering.^o Again: "*The works of Jehovah are great. His work is glory and honor.*" (Psalm cxi. 2, 3.) By the works of Jehovah are understood all things which proceed from,

^l That there is such a marriage in all things of the Word, may be seen above, n. 238, and in the *Arcana Cœlestia*, n. 2516, 2712, 3004, 3005, 3009, 4158, 5138, 5194, 5502, 6343, 7022, 7945, 8339, 9263, 9314.

^m n. 34.

ⁿ That the divine principle of the Lord constitutes the heavens, may be seen in the work concerning *Heaven and Hell*, n. 7—12, and that the divine principle of the Lord in the heavens is divine truth and divine good, n. 7, 13, 131, 138, 139, 140.

^o As may be seen above, n. 65 and 271.

and are effected by Him, which, because they have reference to divine truth and good, it is therefore said, "*His work is glory and honor.*" Again: "*Generation to generation shall praise thy works, and shall declare thy mighty deeds. I will speak of the honor of the magnificence of thy glory, and will meditate on the words of thy wonders. To make known to the sons of men his mighty acts, and the glory of the honor of his kingdom.*" (Psalm cxlv. 4, 5, 12.) In this passage the expression, "*the honor of the magnificence of thy glory,*" denotes the divine good united to the divine truth, and "*the glory of the honor,*" denotes the divine truth united to the divine good. The reason of this form of expression is that the union is reciprocal; for from the Lord the divine good proceeds united to the divine truth; but by the angels in heaven, and by men in the church, divine truth is received, and is united to divine good: hence it is said, "*the glory of the honor of his kingdom,*" for by his kingdom are meant heaven and the church. Again: "*Glory and honor hast thou laid upon him. For thou makest him a blessing for ever.*" (Psalm xxxi. 5, 6.) These things are spoken concerning the Lord, and by the glory and honor said to be laid upon Him, are understood all divine truth and divine good. Again: "*Gird thy sword upon thy thigh, O most mighty, with thy glory and thy honor. And in thy honor mount, ride upon the word of truth.*" (Psalm xlv. 3, 4.) This passage treats also concerning the Lord; and to gird the sword upon the thigh, signifies divine truth combating from divine good.^p Again: "*Thou hast made him to be in want a little more than the angels,^q but thou hast crowned him with glory and honor.*" (Psalm viii. 5, 6.) This also is spoken of the Lord; his state of humiliation is described by causing him to be a little more in want than the angels, his state of glorification by his being crowned with glory and honor. By glorifying is meant the uniting of the Lord's divine principle itself with his human, and the making this latter also divine; and because from divine truth the Lord subjugated the hells, and disposed the heavens into order, He is therefore said to be powerful in glory and honor, and also in honor to mount and ride upon the word of truth; which words signify his acting from divine good, by divine truth. Again, in Isaiah: "*Be glad ye desert and dry place, and let the plain of the desert exult and flourish as a rose, in flourishing let it flourish and exult; the glory of Lebanon is given to it, the honor of Carmel and Sharon: they shall see the glory of Jehovah, and the honor of our God.*" (xxxv. 1, 2.) The subject here treated of is the illumination of the nations; their ignorance of truth and good is signified by the wilderness; and the dry place their joy in consequence of in-

^p That this is signified by a sword upon the thigh, may be seen, *A. C.*, n. 10,485.

^q "The term rendered *angels* is in Hebrew אֱלֹהִים, *God*; respecting which see the critical note in Mr. Clowes' *New Translation of the Psalms*," p. 45. Manchester: 1837.

struction in truths and of illumination therefrom is signified by being glad, exulting and flourishing; the glory of Lebanon which shall be given to them, signifies divine truth; and the honor of Carmel and Sharon, signifies the divine good which they receive; hence it is that it is also said, they shall see the glory of Jehovah, and the honour of our God. Again, in the Revelation: "*And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. And they shall bring the glory and honor of the nations into it.*" (xxi. 24, 26.) This is said of the New Jerusalem, by which is signified the New Church in the heavens and on the earth. By the nations are signified all who are in good; and by the kings of the earth are signified all who are in truths derived from good: concerning both of these it is said, that, "*they shall bring their glory and honor into it;*" by which is understood worship from the good of love to the Lord, and from the truths of faith which originate in the good of charity towards the neighbor.

289. *To him that sat on the throne, who liveth for ever and ever.*—That hereby is signified from whom are all things of heaven and of the church, and life eternal, appears from the signification of throne, when predicated of the Lord, as in general denoting the whole heaven, specifically the spiritual heaven, and abstractedly divine truth proceeding. And inasmuch as it is by divine truth that the heavens exist, therefore by the throne here mentioned are signified all things of heaven and of the church.^r The same also appears from the signification of living for ever and ever, as denoting that life eternal is from Him;^s for by Him who liveth is signified that He alone is life, and of consequence that the all of life which angels and men possess is from Him; and the words for ever and ever signify what is eternal. The reason of this signification, is, because for ever and ever in the Word signify times as to all the duration thereof; but in heaven where there are no such times as in the world, they signify eternal; for the sense of the letter of the Word consists of such things as are in the world, whereas the spiritual sense consists of such things as are in heaven, and this because the divine principle eloses in the natural things of the world as in its ultimates, and rests in them, and subsists upon them, hence it is that it is said, for ever and ever, and not to eternity.

290. *The four-and-twenty elders fall down before him, who sat upon the throne.*—That hereby is signified humiliation, and in such ease acknowledgment, by those who are in truth from good, that all things of heaven and of the church are from the Lord, appears from the signification of falling down, as denoting

^r Concerning which signification see what has been said above, n. 253; that He who sat upon the throne is the Lord, may be seen also above, n. 267, 268.

^s Concerning which see above, n. 84.

humiliation, and in such ease acknowledgment in heart, and from the signification of four-and-twenty elders, as denoting those who are in truths from good;^t and from the signification of "*him that sat on the throne,*" as denoting the Lord from whom are all things of heaven and of the church."^u In this verse, and in the following verses of this chapter, the subject treated of is the reception of divine truth and divine good by the angels of heaven, and by the members of the church; whereas in the verse immediately preceding, the subject treated is, that from the Lord proceed divine good and divine truth; this is signified by the animals giving glory and honor and thanks to Him that sat on the throne, and that liveth for ever and ever."^v And reception and acknowledgment are signified by the elders falling down before Him that sat on the throne, and worshipping Him that liveth for ever and ever; for by falling down are signified humiliation, reception, and acknowledgment, and by the four-and-twenty elders are signified all who are in truth from good, as well in the heavens as on the earths. It is to be noted, that the reception of divine truth and divine good, and acknowledgment in heart that all things of heaven, of the church, and also life eternal, are from the Lord, are only given to those who are in truth from good; the reason of this is, because, they alone are in love and faith; and they who are in love and faith are conjoined to the Lord as to the soul and as to the heart. The Lord flows into the soul and heart, and not into those things which are only from the memory and thence from the speech; for the memory is only the entrance to the man, and as a court by which he is entered; it is as the ruminatory stomach of birds and beasts, and to that also the memory of man corresponds; those things alone are in the man which are in his will, and thence in his understanding, or, what is the same, which are in his love, and thence in his faith. Whether it be said of man that he is in good and truth, or in love and faith, it amounts to the same, inasmuch as all good relates to love, and all truth to faith.

291. *And worshipped him that liveth for ever and ever.*—That hereby is signified humiliation, and in such ease acknowledgment in heart that from the Lord is life eternal, appears from the signification of falling down and worshipping, as denoting such humiliation and acknowledgment; and from the signification of "*that liveth for ever and ever,*" as denoting that from the Lord is life eternal."^w Humiliation, and acknowledgment in heart that all truth and all good are from the Lord, and thence all intelligence, wisdom, and felicity, cannot be

^t Concerning which see above, n. 271.

^u Concerning which see above, n. 289.

^v As may be seen above, n. 288.

^w Concerning which see above, n. 289.

given to any one except whilst he is in a state of humiliation; for when any one is in this state, he is removed from his proprium, and the proprium of man neither receives nor acknowledges anything of good and of truth from the Lord, for it is nothing but evil, and evil rejects all the good and all the truth of heaven and the church. Hence it may be seen why there is humiliation, and whence it is that by falling down and worshipping is signified humiliation, and in such case acknowledgment from the heart.

292. *And cast their crowns before the throne.*—That hereby is signified humiliation, and in such case acknowledgment in heart that nothing of good is from them, but that all is from the Lord, appears from the signification of a crown, as denoting good and the wisdom thence derived.² And from the signification of casting their crowns before the throne, or laying them down there, as denoting to acknowledge, from humiliation, that the good thereby signified is not from themselves, but from the Lord alone; for to cast them away is to abdicate from themselves, and to lay them down before the throne is to acknowledge that all is from the Lord alone. The good which is here signified by crowns is the good of love and charity; this good flows in from the Lord alone, and is received by the angels of heaven, and by the members of the church in truths derived from the Word. Truths which are derived from the Word are, both with angels and with men, in their memory; thence the Lord calls them out, and conjoins them to good, in proportion as the angel or the man is in the spiritual affection of truth, which affection he has when he lives according to truths from the Word; conjunction is effected in the interior or spiritual man, and thence in the exterior or natural man. This conjunction constitutes the church in man whilst he lives on earth, and afterwards constitutes heaven in him. Hence it is evident that without such conjunction, no one can be saved, and likewise that no conjunction of good and truth can be effected unless man lives a life of love; to live a life of love is to practise the precepts of the Lord, for to love is to practise, since what a man loves that he wills and that he does, but what he does not love, that he does not will, and therefore he does it not.

293. *Saying, Thou art worthy, O Lord, to receive glory, and honor, and power.*—That these words signify merit and justice pertaining to the divine human principle of the Lord, and that from it proceed all divine truth, divine good, and salvation, appears from the signification of “*thou art worthy, O Lord,*” as denoting the merit and justice pertaining to the Lord’s divine human principle, concerning which we shall speak presently. And from the signification of “*glory and honor,*”

² Concerning which see above, n. 272.

when predicated of the Lord, as denoting divine truth and divine good which are from Him.^y And from the signification of “*power*,” as denoting salvation. The reason why power here signifies salvation, is, because all divine power respects salvation as an end; for from the divine power man is reformed, and afterwards introduced into heaven, and is there withheld from evil and from what is false, and is held in good and truth; and this no one can do but the Lord alone. They who claim that power to themselves, are altogether ignorant as to what salvation is, for they know not what reformation is, nor what constitutes heaven with man; and to claim to themselves the power of the Lord, is to claim power over the Lord himself, which power is called the power of darkness (Luke xxii. 53). That power, when predicated of the Lord, has chiefly respect to salvation, appears from the following passages; as in John: “*As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*” (xvii. 2.) Again: “*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.*” (i. 12.) And again: “*I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.*” (xv. 5.) Again, in Mark: “*And they were astonished at his doctrine: for he taught them as one that had authority.*” (i. 22.) And in Luke: “*And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.*” (iv. 36.) The same may be seen in many other passages. The Lord also has power over all things, because He is God alone, but the salvation of the human race is the principal object of power, because for the sake of salvation the heavens and all worlds were created, and that salvation is the reception of the divine power proceeding. The reason why by “*Thou art worthy, O Lord,*” is signified the merit and justice which pertain to the Lord’s divine human principle, is, because the words signify that He merited; and the merit of the Lord consists in this, that when He was in the world He subjugated the hells, and reduced to order all things in the heavens, and that He glorified his humanity, and this from his own proper power; and thus saved all of the human race who believe in Him, that is, who love to do his precepts.^z This merit is also called justice in the Word, and the Lord as to his divine human principle is thence called Jehovah our Justice (Jerem. xxiii. 5, 6; xxxiii. 15, 16).^a

^y Concerning which see above, n. 288.

^z See John i. 12, 13.

^a Concerning this merit, or this justice of the Lord, more may be seen in the *Doctrine of the New Jerusalem*, n. 293, 294; and in the *Arcana Coelestia*, n. 300—306.

294. *Because thou hast created all things.*—That hereby is signified that from Him are all existence, and life, and heaven to those who receive them, appears from the signification of creating, as denoting that all things not only exist from the Lord, but also that all life is from Him; and forasmuch as the spiritual sense of the Word treats only concerning heaven and the church, therefore by creating is here primarily signified to reform, thus to give heaven to those who receive it, for this is to reform.^b But by creating, in this passage, is not signified natural existence and life, but spiritual existence and life; this latter is everywhere signified by creating, when mentioned in the Word; the reason is, because the existence of heaven and earth is not the end of creation, but it is the medium to an end; the end of creation is, that the human race may exist, and that from it there may be an angelic heaven, and this therefore being the end, to create signifies to reform, which is to give heaven to those who receive it. Ends are what are understood in the spiritual sense of the Word, but which, in the sense of the letter, are mentioned only as the means which involve the ends; in this manner a spiritual principle lies hid in the letter of the Word. That to create signifies to reform and regenerate men, and so to establish the church, will appear from those passages in the Word where the term occurs, as in the following, in Isaiah; “*I will give in the wilderness the cedar of shittah, and the myrtle, and the oil tree. That they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it.*” (xli. 19, 20.) The subject here treated of is the establishment of the church among the nations; the wilderness signifies their not being in good, because in ignorance of truth, for all good into which man is reformed is given only by truths. The cedar of shittah signifies genuine truths; the myrtle and the oil tree signify spiritual good and celestial good; hence it is evident what is signified by giving in the wilderness the cedar of shittah, the myrtle, and the oil tree, when treating of the nations who are not in the good of heaven and of the church, because in ignorance of truths. “*That they may see, and know, and consider, and understand together,*” signify the knowledges, understanding, perception, and affection, of the love of good and truth; from such significations it is evident, that by the Holy One of Israel creating this is signified reformation, consequently, that to create is to reform. Again, in the same prophet: “*But now thus saith Jehovah, thy Creator, O Jacob, and thy Former, O Israel, Fear not; for I have redeemed thee, I have called thee by*

^b That the existence of all things is from the Lord, may be seen in the work concerning *Heaven and Hell*, n. 7—12, and 138; and that all life is from the Lord, n. 9, in the same work; and in the *Doctrine of the New Jerusalem*, n. 278.

thy name; thou art mine. Bring my sons from far, and my daughters from the ends of the earth: even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him. I Jehovah your Holy One, the Creator of Israel, your King." (xliii. 1, 6, 7, 15.) The subject here treated of is also the establishment of the church among the nations; and from their reformation, Jehovah is called creator and former; wherefore it is said, "*I have redeemed thee, I have called thee by thy name, thou art mine.*" "*Bring my sons from far, and my daughters from the ends of the earth,*" signifies the nations which are out of the church, but which receive its truths and goods from the Lord, "*from far, and from the ends of the earth,*" signifying those who are out of the church, earth denoting the church, sons those who receive truths, and daughters those who receive goods; these are said to be created, formed, and made for glory. Glory is the divine truth which they receive. Again, in David: "*Create in me a clean heart, O God, and renew a firm spirit in the midst of me.*" (Psalm li. x.) To create a clean heart, signifies to reform as to the good of love; to renew a firm spirit in the midst of me, signifies to reform as to the truth of faith; for the heart signifies the good of love, and the spirit a life according to divine truth, which is the faith of truth. Again: "*Wherefore hast thou created the sons of man in vain? Lord, where are thy former mercies?*" (Psalm lxxxix. 47, 49). To create the sons of man, signifies to reform by divine truth; the sons of man are all those who are in divine truths, thus abstractedly divine truths themselves. Again: "*So the nations shall fear the name of Jehovah, and all the kings of the earth thy glory. When Jehovah shall build up Zion, he shall appear in his glory. This shall be written for the generation to come; and the people which shall be created shall praise Jah.*" (Psalm eii. 15, 16, 18.) This passage treats of reformation; and by the nations which shall fear the name of Jehovah are understood those who are in good; and by the kings of the earth, those who are in truths derived from good: by building Zion is signified the establishment of the church, Zion denoting the church; by the people which shall be created and shall praise Jah, are signified all those who are reformed. Again: "*Thou givest to them, they gather; thou openest thine hand, they are saturated with good. Thou sendest forth thy spirit, they are created: and thou renewest the faces of the earth.*" (Psalm eiv. 28, 30.) That to create here denotes to reform, is evident; for by Jehovah giving to them, and by their gathering that which He gives, is signified that they receive the truths which are given by the Lord. By "*thou openest thine hand, they are saturated with good,*" is signified that they receive the good that flows from the Lord; by "*thou sendest forth thy spirit, they are created,*" is signified that they are reformed as

to life, according to divine truth; and by "*thou renewest the faces of the earth,*" is signified the establishment of the church. Again, in Isaiah: "*Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by name: God from eternity, Jehovah, the creator of the ends of the earth, fainteth not, neither is weary.*" (xl. 26, 28.) Here also reformation is treated of, which is signified by creating; by the host which Jehovah bringeth out, are signified all truths and goods; by calling them all by name, is signified reception according to the quality of every one; by creating the ends of the earth, is signified the establishment of the church, thus the reformation of those who are therein. Again, in Ezekiel: "*Thou hast been in Eden the garden of God, every precious stone was thy covering, in the days in which thou wast created, they were prepared. Thou wast perfect in thy ways in the days in which thou wast created, until perversity was found in thee.*" (xxviii. 13, 15.) These things are spoken of the king of Tyre, by whom are signified those who are in truths, and thence in good; concerning whom it is said that they had been in the garden of God, and that every precious stone was their covering. By the garden of God is signified intelligence, and by the precious stones, which are also named in the passage, are signified the knowledges of truth and good: these are called a covering, because they are in the natural man, and the natural man covers the spiritual. The day of creation in which they were prepared, signifies the day of reformation: hence it is evident what is meant by "*thou wast perfect in thy ways in the day that thou wast created.*" Again, in Isaiah: "*And Jehovah will create upon every dwelling of Zion, and upon her assemblies, a cloud by day, and the splendor of a flame of fire by night; for upon all the glory shall be a covering.*" (iv. 5.) By Zion is signified the church as to the Word; the internal or spiritual sense of the Word as to good is understood by the dwelling thereof; the external or literal sense, as to truths, is understood by the cloud by day, and as to good, by the splendor of a flame of fire by night. This sense, because it covers, and is the repository of the spiritual sense, is called a covering or defence upon all the glory, denoting the spiritual sense; these are also said to be created, because they are the truths of heaven and the church. Again, in Malachi: "*Hath not one God created us? wherefore do we act perfidiously, every man against his brother?*" (ii. 10.) Here, to create, signifies to reform, that they may become a church; therefore it is said, "*wherefore do we act perfidiously.*" Again, in Isaiah: "*Thus saith God, Jehovah, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein.*" (xlii. 5.) By creating the heavens, and stretching them out,

and by spreading forth the earth, is signified to reform; by the heavens are signified both the heavens and the internals of the church; the internals of the church also are heavens with those who are therein. The earth signifies the externals of the church, which are said to be spread forth when truths derived from good are multiplied: that reformation by truths is hereby signified, is evident, for it is said, "*he that giveth breath unto the people upon it, and spirit to them that walk therein.*" Again, in the same prophet: "*Jehovah creating the heavens, forming the earth and making it. He hath not created it an emptiness, He formed it to be inhabited.*" (xlv. 12, 18.) Here again, by heavens, and by earth, and by creating, are signified similar things as in the passage adduced above; by not creating it an emptiness is signified that it is not without truth and good, in which they are who are reformed. By "*he hath formed it to be inhabited,*" is signified, that they should live according to good and truth, and from them, for to inhabit signifies to live. Again: "*For, behold, I create a new heaven, and a new earth; and the former shall not be remembered, nor come into mind. Be ye glad and exult for ever in that which I create; for, behold, I create Jerusalem exultation, and her people gladness.*" (lxv. 17, 18.) By creating a new heaven and a new earth are not understood the visible heaven, and the habitable earth, but a new church, internal and external, is signified; heaven denoting the internal of the church, and earth its external.^c Hence therefore, it is said, "*behold, I create Jerusalem exultation, and her people gladness.*" Jerusalem denoting the church, exultation its delight from good, and gladness its delight from truth. Similar things are signified by the new heavens and the new earth mentioned in the same prophet (lxvi. 22), and in the Revelation (xxi. 1). Again, in the first chapter of Genesis it is said, "*In the beginning Jehovah created the heaven and the earth. And the earth was void and empty; and darkness was upon the faces of the deep. And the spirit of God moved upon the faces of the waters. And God said, Let there be light, and there was light. And God created man in his own image, in the image of God created he him; male and female created he them.*" (i. 1—3, 27.) This passage treats of the establishment of the first church on this earth; the reformation of the members of that church, as to their internal, and as to their external state, is understood by the creation of the heaven and the earth. That there was no church before, because men were without good, and without truth, is signified by the earth being void and empty; and that they were then in dense ignorance, and also in falsities, is signified by the darkness upon the faces of the deep; their first

^c What the internal of the church is, and what the external, may be seen in the *Doctrine of the New Jerusalem*, n. 246.

illumination is signified by the spirit of God moving upon the faces of the waters, and by God's saying, "*Let there be light, and there was light.*" By the spirit of God is signified divine truth proceeding from the Lord, and by moving upon the faces of the waters is signified illumination; the same is signified by light, and by light being caused, is signified the reception of divine truth. That God created man in his own image, signifies that he was in the love of good and truth, and corresponded to heaven as its likeness; for the love of good and truth is an image of God, and hence also the angelic heaven is an image of God, wherefore, in the sight of the Lord, it is as one man.^d That God created them male and female, signifies that He reformed them as to truth and as to good; male, in the Word, denotes truth, and female denotes good. From these considerations it is evident, that it is not the creation of heaven and earth, but the new creation or reformation of those who composed the first church, which is described in this chapter and in the following chapters; and that similar things are there understood by the creation of heaven and earth, as by the creation of the new heaven and new earth in the passages above adduced. That creation in the Word signifies reformation and the establishment of the church which is effected by the divine truth proceeding from the Lord, is also evident from these words in John: "*In the beginning was the Word, and the Word was with God, and the Word was God. 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, and the darkness comprehended it not. That was the true Light, which lighteth every man that cometh into the world. And the world was made by him, and the world knew him not. And the Word was made flesh, and dwelt among us, and we beheld his glory.*" (i. 1—5, 9, 10, 14.) By the Word is here understood the Lord as to divine truth; that all things were created by the divine truth is understood by these words, "*all things were made by him; and without him was not any thing made that was made;*" also by these, "*the world was made by him.*" And since by the Word is understood the Lord as to divine truth, it is therefore said, "*in him was the life, and the life was the light of men, that was the true light;*" light signifying divine truth, and life all intelligence and wisdom thence derived; for this constitutes the essential life of man, and is accordingly life eternal. The presence of the Lord as divine truth, with every one, from which come life and light, is understood by the light shining in darkness, and enlightening every man that cometh into the world; but that they who are in the

^d As may be seen in the work concerning *Heaven and Hell*, n. 59—67, 68—72, 73—77, 78—86, 87—102.

falsities of evil do not perceive, consequently do not receive that truth, is understood by the darkness not comprehending, and by the world knowing Him not; for darkness signifies the falsities of evil. That it is the Lord as to the divine human principle who is here understood by the Word, is clearly manifest, for it is said, "*And the Word was made flesh, and dwelt among us, and we beheld his glory,*" glory also signifying divine truth.^e Hence also it is evident, that to make or create here also signifies to make man new or to reform him; for here in like manner as in the book of Genesis, mention is immediately made of light.^f

295. *And by thy will they are and were created.*—That hereby is signified that by the divine good they are, and by the divine truth they exist, appears from the signification of will, when predicated of the Lord, as denoting divine love; and from the signification of "*they are,*" as denoting the good of love, in this case, the divine good of the divine love received, concerning which we shall speak presently. And from the signification of "*they were created,*" or of being created, as denoting the divine truth also received, thus those who are reformed by it. The reason why to be created signifies to exist, is, because they alone are said to exist who are reformed, for in them is life, and they have intelligence and wisdom; whereas they who are not reformed have not life in them, but spiritual death, neither have they intelligence and wisdom, but insanity and folly, hence they cannot be said to exist. Existence may indeed be predicated of every thing which appears to any of the senses, but it cannot be spiritually predicated of man, unless he be in good and truth; for man was created, that he might be alive, intelligent, and wise, consequently, when he is dead, he is insane, and foolish, and so far as this is the case with him, he does not exist. There are two things which constitute man, namely, good and truth, and both are from the Lord; good is the esse of his life, but truth is the existere of life thence derived, for all truth exists from good, inasmuch as it is the form of good and hence the quality of good; and whereas good is the esse of life, and truth is the existere of life thence derived; and by being created is signified to exist, hence it is said, "*by thy will they are and were created.*" This, then, is the spiritual principle contained in these words. The reason why will, when predicated of the Lord, denotes divine love, is, because the essential divine principle, from which all things exist, is divine love; hence the Lord

^e That all things were created by the divine truth proceeding from the Lord, which is here understood by the Word, may be seen in the work concerning *Heaven and Hell*, n. 134—139; and in the *Doctrine of the New Jerusalem*, n. 263.

^f That by light is signified the divine truth proceeding from the Lord, whereby all are reformed, may be seen in the work concerning *Heaven and Hell*, n. 126—140, and in the *Doctrine of the New Jerusalem*, n. 49.

appears before the angels as a sun, fiery and flaming, the ground and reason of which is, because love, in the spiritual world, appears as fire, whence it is that fire in the Word, when predicated of the Lord, of heaven, or of the church, signifies love. From that sun in the heavens proceed heat and light; and heat there is divine good, light is divine truth proceeding.^g And inasmuch as the essential divine principle from which all things exist is divine love, therefore, will also, when predicated of the Lord, denotes divine love, for what love itself wills is the good of love, the truth which is of faith being only a medium through which good may exist, and that it may afterwards exist from good. From this origin man possesses will and understanding; the will is the receptacle of the good of love, and understanding is the receptacle of the truth of faith pertaining to him; understanding is the medium by which the will may be reformed, and by which afterwards the will may appear in form, such as it is by the understanding. Hence also it is evident that the will is the esse of man's life, and the understanding is the existence of life thence derived.^h Inasmuch as the will of man is his love, and the will of God is his divine love, it is plain what is understood in the spiritual sense by doing the will of God, and the will of the Father, viz., that it is to love God above all things, and our neighbor as ourselves. And inasmuch as to love is to will, so likewise it is to do, for what a man loves, that he wills, and what he wills he also does. Hence by doing the will of God, or of the Father, is understood to do his precepts, or to live according to them from the affection of love or charity. This is what is understood by the will of God, and of the Father, in the following passages; as in John: "*Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.*" (ix. 31.) Again, in Matthew: "*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*" (vii. 21.) Again: "*Thy kingdom come. Thy will be done in earth, as it is in heaven.*" (vi. 10.) And again: "*Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.*" (xviii. 14.) That his will on this occasion, denotes love, is evident. It is said "*the will of your Father;*" because the Father denotes the divine good. Again, in John: "*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*" (xv. 7.) The reason why it is said, that whatsoever they should will and ask, should be done to those who abide in the Lord, and in whom his words abide,

^g These things are more fully shewn in the work concerning *Heaven and Hell*, concerning the sun of heaven, n. 116—125; and concerning the heat and light in heaven, n. 126—140.

^h But these things may also be seen more fully shewn in the *Doctrine of the New Jerusalem*, where the will and understanding are treated of, n. 28—35.

is, because in such case they will nothing but what the Lord gives them to will, and this is good, and good is from himself. The will of the Lord is called his good pleasure in the Old Testament, and in like manner signifies the divine love; and to do his good pleasure, or his will, signifies to love God and our neighbor, thus to live according to the precepts of the Lord, inasmuch as this is to love God and our neighbor. And this also descends from the Lord's love, for no one can love the Lord and his neighbor, unless from the Lord; for this is the very essential good pertaining to man, and all good is from the Lord. That the expression "*good pleasure*," has this signification is manifest from the following passages; thus in Isaiah: "*For in mine anger I smote thee, but in my favor [good pleasure] have I had mercy on thee.*" (lx. 10.) Here by Jehovah smiting them in his anger is signified a state of temptation; and by his having mercy on them in his good pleasure is signified his granting them deliverance, from a principle of love. Again, in David: "*But as for me, my prayer is unto thee, O Jehovah, in the time of thy good pleasure: O God, in the multitude of thy mercy answer me, in the truth of thy salvation.*" (Psalm lxix. 13.) The time of the good pleasure of Jehovah, signifies acceptance from a principle of love; time signifies the existing state when predicated of men, but perpetually existing, when predicated of Jehovah, thus his love, because this is perpetual. Hearing and help springing from a principle of love by the Divine Proceeding, which is Divine Truth, is signified by these words, "*in the multitude of thy mercy answer me, in the truth of thy salvation.*" Again, in Isaiah: "*Thus saith Jehovah, In the time of good pleasure have I heard thee, and in the day of salvation have I helped thee.*" (xlix. 8.) Here by the time of the good pleasure, or will, of Jehovah is signified the divine love; and to answer, signifies to bring aid, and to benefit. Again, in Isaiah: "*To proclaim the year of the good pleasure of Jehovah, to comfort all that mourn.*" (lxi. 2.) Here the subject treated of is the advent of the Lord, and by the year of his good pleasure is signified the time and state of the members of the church, when they can be aided from a principle of love, wherefore it is also said, to comfort all that mourn. Again, in David: "*Thou wilt bless the just; with good pleasure wilt thou compass him as with a shield.*" (Psalm v. 13.) Here good pleasure manifestly means the Divine Love, from which the Lord defends every one; his defence from love is signified by, "*thou wilt compass him as with a shield.*" Again: "*Thou openest thine hand and satisfiest every living thing with thy good pleasure.*" (Psalm cxlv. 16.) Here by opening the hand is signified to gift with good; and by satisfying every living thing with thy good pleasure, is signified, from love to enrich with Divine Truth all who receive life from Him. Again, in Moses: "*And for the precious things of the earth and fulness*

thereof, and for the good pleasure of him who dwelleth in the bush: let them come upon the head of Joseph, and upon the crown of the head of a Nazarite of his brethren. And of Naphtali he said, O Naphtali, satisfied with the good pleasure and the blessing of Jehovah; possess thou the north and the south." (Deut. xxxiii. 16, 23.) By Joseph, in the supreme sense, is signified the Lord as to the divine spiritual principle, in the internal sense the spiritual kingdom, and in the external sense salvation, fructification of good, and multiplication of truth.ⁱ Hence it may appear what is signified by the precious things of the earth and the fulness thereof, and the good pleasure of him that dwelleth in the bush, belonging to Joseph. The precious things of the earth denote the spiritual goods and truths pertaining to the church; the earth denoting the church; the good pleasure of Him that dwelleth in the bush, is the divine love of the truth of the Lord; the bush in which the Lord also appeared before Moses, signifies that divine love. The head of Joseph signifies the wisdom pertaining to the internal man, and the crown of the head of the Nazarite of his brethren, signifies the intelligence and science belonging to the external man. Naphtali, so called from strugglings, signifies temptations, and consolation and benediction from the divine love after them, which are understood by being satisfied with the good pleasure, and being full with the blessing, of Jehovah. Again, in Isaiah: "*Is it such a fast that I have chosen? a day for a man to afflict his soul? Wilt thou call this a fast, and the day of the good pleasure of Jehovah? Is it not to break thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked that thou cover him?*" (lviii. 5—7.) That by the good pleasure of Jehovah, or what is acceptable to Him, when predicated concerning men, is signified to live according to his precepts, which is to love God and our neighbor, is evident; for it is here intimated that his good pleasure is, that they should break their bread to the hungry, and cover the naked. By breaking bread to the hungry, is signified from a principle of love to do good to our neighbor, who is in the desire of good; and by covering the naked, is signified to instruct in truths him who desires to be instructed. Again, in David: "*I delight to do thy will [good pleasure], O my God: yea, thy law is in the midst of my bowels.*" (Psalm xl. 8.) Again: "*Teach me to do thy will [good pleasure], for thou art my God; let thy good spirit lead me into the land of uprightness.*" (Psalm cxliii. 10.) And again: "*Bless ye Jehovah, all ye his hosts; ye his ministers who do his good pleasure.*" (Psalm ciii. 21.) To do the good pleasure of Jehovah God, signifies to live according to his precepts; this is his good pleasure or will, because from divine love He wills that all may be saved, and by it they are saved. The

ⁱ As may be seen *A. C.*, n. 3969, 3971, 4669, 6417.

expression good pleasure, in the Hebrew tongue, also signifies will; for whatever is done according to the will is well pleasing, and the divine love wills no other than that the love which is from Jehovah himself may be with angels and men, and his love is then with them, when they love to live according to his precepts. That this is to love the Lord, He himself teaches in John. (xiv. 15, 21, 23, 24; xv. 10, 14; xxi. 15, 16.) That will signifies love in the opposite sense, namely, the love of evil, and the love of what is false, appears in John: "*But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name. Who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God.*" (i. 12, 13.) To believe in the name of the Lord signifies to live according to the precepts of his doctrine.^j Here not to be born of bloods, denotes not to be in a life contrary to good and truth; not to be born of the will of the flesh, signifies not to be in the love of evil; not to be born of the will of man, (*vir*), signifies not to be in the love of what is false.^k

^j That the name of the Lord signifies all things by which He is worshipped, consequently all things appertaining to love and faith, may be seen above, n. 102, 135.

^k That flesh, when predicated of man, denotes his voluntary proprium, consequently evil, may be seen, *A. C.*, n. 148, 149, 780, 999, 3813, 10,283; and that man [*vir*] denotes the intellectual proprium of man, which is the false, may be seen, n. 4823.

END OF THE FOURTH CHAPTER, AND FIRST VOLUME.



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