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A
COMPENDIUM OF THE DOCTRINES
OF
SPIRITUAL CHRISTIANITY,

COLLECTED FROM

THE WRITINGS OF THE HON. E. SWEDENBORG,

BY

ABRAHAM JONES LE CRAS,

AUTHOR OF "THE PHILOSOPHY OF A DIVINE REVELATION," &c. &c.

"The words that I speak unto you, they are spirit and they are life."—John vi. 63.

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wonderful writings of Swedenborg the foremost topics of his discourse. For several of the last years of his life, those writings were nearly the only objects of his study. Of his fidelity to the spiritual truths of the Word, according to his best perception of them, there can be no doubt. The preparation of the following work, and his wish that it should be published after his decease, sufficiently indicate his attachment to the Church for whose edification it was written. He passed into the spiritual world on the 8th of May, 1869, in the 71st year of his age.

Of course he was too honest to exclude from his discourses or writings all allusion to the fact that he had a bias towards a certain speculative philosophy with which a few persons, in the last generation, attempted to interpret some of the teachings of Swedenborg, and no doubt this occasionally influenced both his conversation and his writings; but his effort to be faithful to Swedenborg's teachings was always conspicuous, whenever he treated of the spiritual sense of the Word. In the following "Compendium" there are some statements which indicate the bias adverted to; but I venture to think that readers, having a fair taste and relish for interior truth, will lose sight of them amidst the hallowed interest of spiritual thought which it is the main purpose of the work to suggest.

E. D. RENDELL.

Preston, March, 1871.

AUTHOR'S PREFACE.

THE writer of the following pages has been a reader of Swedenborg's works upwards of forty years, and he has endeavoured to work out from them a Compendium of the Doctrines of that interior or spiritual Christianity which the natural facts concerning the Birth, Mission, Life, Death, Resurrection, and Ascension of the Lord Jesus Christ, recorded in the four Gospels, represents. How far he has succeeded in his efforts, he leaves to the reader to decide.

ALDERBURY LODGE, LES VAUX,
St. Heliers, Jersey, July, 1868.

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. These Contents only refer to those subjects which are indicated by the head line of each page. In connection with these, a variety of other collateral subjects are treated of, to which, however, the head line may be taken as an index.

The letters, in brackets, are the initials of the titles of works by Swedenborg referred to, thus:—A.C. *Arcana Cœlestia*; A.E. *Apocalypse Explained*; A.R. *Apocalypse Revealed*; U.T. *Universal Theology*; C.L. *Conjugal Love*; H.H. *Heaven and Hell*; N.J.D. *New Jerusalem and its Heavenly Doctrine*; D.L.W. *Divine Love and Wisdom*; D.P. *Divine Providence*; B.E. *Brief Exposition*; S.S. *Doctrine concerning the Sacred Scriptures*; L. *Doctrine concerning the Lord*; F. *Doctrine concerning Faith*. The figures attached to these initials express the numbers of the paragraphs referred to in those works respectively.

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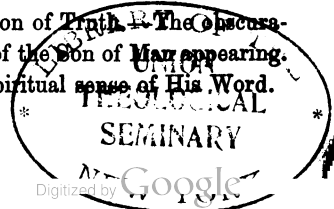
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A COMPENDIUM OF THE DOCTRINES OF SPIRITUAL CHRISTIANITY.

COLLECTED FROM THE WRITINGS OF THE HON. E. SWEDENBORG.

CHAPTER I.

“THE fear of Jehovah is the beginning of knowledge.” (Prov. i. 7.) Holy fear is the veneration and reverence (*A.C.* 8925.) of Him, who is the object of our love and worship. True worship is a life according to the precepts of Faith, that is, of the Truths of Heaven and the Church; (*A.C.* 7884.) wherefore, to fear Jehovah, is to know His Truths, (*A.C.* 6678.) and to live according to them. (*A.E.* 606.) These Truths in their essence are Divine, but as they descend through angelic and spiritual minds into those that are natural, they become Human; and to *descend* is to be exteriorated according to the discriminated differences in the qualities of the minds that receive them, and by this process, Divine Truths lose much of their grandeur, beauty, and influence. To exteriorate is to clothe in the form that is congenial to the state of the percipient, that which in its origin is really Divine; as for example, Swedenborg says—“I perceived that the idea of one God which the angels entertained, was changed, as it *descended* through the middle Heavens, down to the lowest, and from thence into the world of spirits, according to the degrees of descent, into the idea of three Gods.” (*T.C.R.* 185.) These Truths are recorded in those books of the Sacred Writings which he emphatically calls the Word of God, viz., the five books of Moses, the books of Joshua, Judges, the two books of Samuel, and of Kings, the Psalms, the Prophets, the Evangelists, and the Revelation, because they were dictated by a plenary or full inspiration; whilst the Truths contained in the other books, viz., the Hagiographa of the Old Testament, and the Acts and Epistles of the New, were written under a general spiritual influence that was inferior in its character, and personal in its operation. The plenary inspired

2 *Spiritual truth refers to the Church; natural truth to the world.*

writings form a communication from God to man, through which He makes known His Divine Will, infolded in the mysteries, of His Most Holy Word, and unfolded to the perceptions of man according to the degree in which his affection for Goodness shall cause his states of spiritual life to be opened, so as to enable him to discern them. In order that these Divine Truths should reach the depraved intellect of man, consequent on his fallen or degenerated state, and become fixed in his affections and thoughts, which were immersed in the fallacies of the senses, they clothed themselves, or more properly speaking, were *clothed by man*, in his thoughts, with those sensuous forms that were peculiar to his state, and corresponded as outward and natural representations to the inward and spiritual Truths that were perceived by a higher or more interior intellect which belonged to those angelic beings who were the Lord's messengers or mediums of making that communication.

Now these Truths are of *two* general kinds, natural and spiritual, or clothed and naked. The former are external, or outward, and relate to the world, the latter are internal or inward, and relate to Heaven and the Church. Natural Truths are *objective*, and refer to the senses, but spiritual Truths are *subjective*, and relate to the mind, especially to its inmost or abstract affections and thoughts. That which is inmost is highest, and that which is outermost is lowest, and the outermost or lowest, *being the effect of the inmost or highest*, re-presents it in the lowest plane of the mind and bodily senses, by objects that correspond to the subjects which they represent. "The term interior implies also what is superior, for in the spiritual world, whatever is interior is also superior, and this law prevaleth in the three Heavens." (*T.C.R.* 379.) Truths that relate to the world, when abstracted or stripped of their clothing, relate to Heaven and the Church." (*A.E.* 1104.) They are for the use of the spiritual man, whose affections soar towards Heaven and the Lord. Spiritual Truths when clothed by the sensual mind are natural, and relate to the world. They are for the use of the natural man, by whose selfishness and narrow-mindedness, spiritual Truths have been contracted, limited, and determined outwardly to specific persons, places, and things. Now to meditate on these outward determinations of the Word, instead of the universal sense couched under them, limits the idea and turns the mind from the perception of the (spiritual) thing. (*A.C.* 6652.) The events spoken of in the natural sense of the Word, are either past or future, that is, Historic or Prophetic, according to the subject treated of in the inner sense;

whereas the events spoken of in the spiritual sense are continually recurring, and relate to Heaven and the Church. These Truths are expansive, unlimited, and indeterminate, owing to the unselfish and enlarged views of the spiritual man, wherefore spiritual truths are universal, referring neither to the past nor to the future, but to the present, like an eternal now. They are predicated of the mind, as respects its reception or rejection of the Divine Goodness and Divine Truth, or as it is called by Swedenborg, the state of the church in man, that is, the state of Good and Truth in human minds, both collectively and individually, in relation to Jehovah God, who is the Being of Beings, to be ever thought of, embraced, and loved, both by knowledge and the practice of His holy precepts.

As the Word of God contains these *two* general kinds of Truths, which are usually termed its two senses, the external and internal, or the natural and spiritual, one of the first questions that presents itself to the reflecting mind is, from which class of Truths should the doctrines of the Church be taken for the purpose of instructing its members in their duties, first to the Lord, and secondly to mankind? Our author informs us that it is the *spiritual* sense or *spiritual* Truth, which is the only true and proper doctrine of the Church, (*A.C.* 9025, 9420, 10401, 10460.) and that genuine doctrine is to be taken from the spiritual, or as he frequently calls it, the internal sense of the Word, (*A.C.* 9430.) that is the angelic or heavenly sense, which is the sense in which angels understand it. This sense runs through the whole of the plerarily inspired writings, and is even translucent through the natural sense, in such parts as relate to Faith and Life, because they are essential to salvation. They are naked Truths, the others are clothed. (*A.A.* 55.) The natural sense, is the sense of the *letter*, "which killeth;" but the spiritual sense, is the sense of the *spirit*, "which giveth life," (2 Cor. iii. 6.) and life is Love, unbounded and unfettered. Now the sense of the *letter killeth*, because it contracts the operations of the Divine Goodness and the Divine Truth into the narrow circle of selfishness that belongs to the natural man, by means of which it gradually becomes obscure, until it dies out, and is perverted into its opposite; but the sense of the *spirit giveth life*, because it illuminates the mind and enlarges the heart, and thereby extends the operations of the Divine Good and Divine Truth in every possible way that the noble and generous impulses of a spiritual man can desire. By these means, the spirit of the Word is for ever giving life, or love to the soul. Man's supreme love is fixed on the Lord alone, above all and before all; and his subordinate

love embraces the welfare and happiness, not only of his family, friends, and country, but of every nation and tribe, until by successive advances in the Regenerate life, he loves them better than himself. (*H.H.* 406.)

The Truths of the letter, or of the natural sense of the Word, are consequently *human* and *infirm*, but those of the spirit, or of the spiritual sense, are *Angelic* and *Divine*. The *infirmity* of the former consists in their being incapable of bringing forth fully and effectually the glories of the Divine Goodness in the heart and life of man, so as to regenerate him for Heaven. The *Angelic* and *Divine* character of the latter is owing to their power and efficiency to cleanse man of his spiritual defilements and make him a new creature, so that he may become like-minded with angels. The former, however, are the medium of gradually inseminating the latter, which form a higher or more interior class of Truths, that are entirely abstracted from persons, places, things, and all outward events, and refer to inward states, that is to the state of the Church in man, and to the state of the Lord in the Church. The Scriptures are written entirely according to correspondences, in order to represent to us inward and spiritual things by such as are outward and natural. (*H.H.*) Hence, the outward and natural have relation to Goodness and Truth, (*H.H.* 9.) from which they are derived, and in which the Lord dwells. Our author illustrates the mode of indrawing the mind from outward objects to inward subjects in this manner:—"He who looks at things internal from those that are external, when he views the heavens or sky, does not think at all of the starry heaven but of the angelic heaven. When he beholds the sun, he does not think of the sun, but of the Lord as the Sun of heaven. So when he sees the moon and the stars also, yea when he beholds the immensity of the heavens, he does not think of the material immensity, but of the immense and infinite power of the Lord: so also in other instances, since there is nothing but what is representative. He likewise regards earthly objects in the same view." (*A.C.* 1807.) Speaking of the thoughts of angels concerning the Lord, he says—"The angels in heaven cannot think of any blood or of the Lord's passion, but of Divine Truth, and of His Resurrection; wherefore when man thinketh of the Lord's blood the angels perceive the Divine Truth of His Word, and when man thinketh of the Lord's passion the angels have a perception of His Glorification, and at the same time of His Resurrection only: that this is a matter of fact hath been given me to know by long experience." (*T.C.R.* 706.) All Truths are the *forms* of Good, (*A.C.* 8099.) and *contain* Good. (*A.C.* 8318.)

They are also *derived* from Good, (A.C. 4070.) and *lead* to Good, (A.C. 2068.) and are the mediums by which Good is *manifested* or *brought forth*, whether it be the subject of thought or the object of sight. Good *flows in* into Truths of every kind, but *more closely* into genuine or spiritual Truths, (A.C. 2531.) and less into natural Truths, (A.C. 2554.) until by perversion it passes off into its opposite, and becomes evil in the falsification of Truths. Wisdom decreases even to ignorance, as light decreases to shade. (D.L.W. 186.) Our author gives a striking example of this :—“ I have heard that a certain Divine Truth from heaven descended by influx to hell, and I was told that in the way, in its descent by degrees, it was turned into what is false, and so in the lowest hell into what was altogether opposite ; whence it was evident that the hells according to degrees are in opposition to the heavens as to all Goodnesses and Truths, and that Goodnesses and Truths become evil and false by influx into forms turned contrariwise : for it is well known that everything entering by influx is perceived and felt according to the recipient forms and their states.” (D.L.W. 275.)

Swedenborg has demonstrated the spiritual sense of the Holy Scriptures to be the true Doctrine of the Church, and he has shown that the natural or literal sense is the only basis from which it can be drawn forth or extracted by the science of correspondences. In the literal sense alone is the true Doctrine contained, and therefore it is called the continent ; and by that sense alone it is made firm, and therefore it is called the firmament. He says, “ Let it be noted that it is the *internal* sense of the Word which contains the genuine or real Doctrine of the Church.” (A.C. 9424.) Concerning the external or literal sense, he says—“ There is no doctrine, however heretical it be, but may be confirmed from the literal sense of the Word.” (A.C. 3427.) And in another place he says—“ The literal sense of the Word is called a desert, when it is understood after a natural manner, and thus according to appearances, and is not at the same time understood after a spiritual manner, and thus according to its genuine sense.” (A.E. 1730.) “ The literal sense of the Word is for the simple, also for those who are not initiated into the interior Truths of Faith, and for those who do not comprehend them. For it is written just as it appears to the sensual man, or in agreement to his comprehension. Hence it is that the (true) Doctrines of the Church in most instances recede from the literal sense of the Word. It is of importance to know that the true Doctrine of the Church is that which is called its *internal* sense, for in this sense there are such Truths as the angels of heaven

possess." (A.C. 9025.) Again, our author says—"Let every one, if he be inclined, observe whether it be not commonly believed that the very Divinity of the Word is in its literal sense; but let him pause a little, and consider whether in that sense it is possible to become acquainted with Divine Truths, unless it be by a Doctrine drawn from it. If he have not a Doctrine, as a lamp for his path, he will be inevitably led away into errors, whithersoever the obscurity of his intellect and the delight of his will may allure and lead him. The Doctrine which is intended as a lamp is that which the *internal* sense teaches, for indeed it is that very internal sense." (A.C. 10400.) The more internally the Word is received, the more harmonious does it become. There is nothing disjointed in it, as there is in the literal sense.

This settles that question. The internal sense is the primary sense of the Holy Word, and the literal sense is only the secondary sense; the former is for the spiritual man, and the latter for the natural. Now that all true Doctrine is to be taken from the spiritual sense, that Doctrine must relate to Heaven and the Church in man, and to the Lord in the Church, and not to outward events that have taken place in the natural world. They are to be used only as means to obtain spiritual Truths.

It follows from this, that the Christianity of the Scriptures, according to Swedenborg, is founded on a series of spiritual facts that relate to the birth of the Divine Truth in man, as the means of developing the Divine Goodness in him;—its peregrinations from one state of reception to another;—its growth, influence, and power in reforming and regenerating man;—its spiritual temptations, combats with and victories over his hereditary evils and falses;—its miraculous power in cleansing him from spiritual defilements;—its rejection in some states and reception in others, and its final extinction in the former and glorification in the latter; all of which are represented by the birth, life, death, resurrection, and ascension of Jesus Christ. In short, Swedenborg's Christianity is a *spiritual* Christianity, that is, it is based entirely on the spiritual or internal sense of the Word.

CHAPTER II.

HAVING shewn that the true doctrines of the Church are based on the spiritual sense of the Word, we have now to consider how that sense has been, and still is to be acquired. In the first place, it is to be observed, that the spirit of the Word is *within* the letter, or the Internal Word within the External: consequently, if we would obtain a knowledge of the spiritual sense, we must cultivate an intimate acquaintance with the literal sense, and especially of the mystical relation that subsists between that and the spiritual sense, which relation is called Correspondence. Our acquaintance will be real only so far as it is sincere, and this will be evinced by our constant endeavours to live according to the knowledge that we acquire. Correspondency is an outward fact that represents an inward state of the mind, because it is derived from it, as an effect is derived from its cause. Correspondency, then, is not to the words, which serve only to suggest the facts to the mind, but the correspondency is between the facts themselves and their interior causes. Those interior causes are states of the mind, or states of affection and thought, and the facts are the effects produced through them. We must, therefore, be thoroughly acquainted with the facts, and the grounds of the relationship that subsists between them and their interior causes, before we can discover those causes, or the spiritual subjects which they represent, and which is called the spiritual sense of the Word. The External Word, or the Word in its natural sense, prepares the mind for the Internal, or the Word in its spiritual sense; like John the Baptist, who prepared the way for the Lord. The External Word of itself is a dead letter, but when read, it is vivified by the Lord, according to the faculty and life of every one. (*A.C.* 1771.) It is the Internal Word that giveth life or love to the soul. Doctrines taken from the External Word without the Internal, effect no conjunction with the Lord, (*A.C.* 9380.) wherefore we read that "John did no miracle." (John x. 41.) The internal Word comes to man by perception, in a holy state of the mind; and as perception is derived from affection, the spiritual sense of the Word has to be *discovered*, by holy men, in their abstract states of thought, under the Divine influence, in like manner as the Lord

himself was discovered by the wise men from the East. It is only those who are *spiritually* wise, that find the Lord, and spiritual wisdom is derived from Celestial Love.

The spirit of the Word is conceived in man's spiritual affections, and born into his thoughts, as he by profound meditation, looks upwards and inwards, towards Heaven and the Lord. But nevertheless, he must use means. No one can understand the internal sense of the Word unless he is acquainted with the nature of correspondences. (*A.C.* 2895, 4322.) The historical facts themselves are representative, and all the words which express them are significative. (*A.C.* 1408, 1409.) All things in nature are representative, because supported by the Lord's influx through Heaven. (*A.C.* 1632.) Everything has Goodness for its essence and Truth for its form, whether it belongs to the visible or invisible world, from the highest angel in Heaven, down to the meanest object on the earth. All forms are derived from the Divine influx passing through the mind, and terminating in the senses either of the body or of the spirit. They are out-births of the mind, being created by an influx of the Divine life, in the very act by which they are perceived. They are created from the Good and the Truth in man, according to the variations of the state in which he receives them. It is the same both in Heaven and in Hell. It is a fallacy to suppose that Heaven is above man, and Hell beneath him, for they are both in him. (*A.C.* 6948.) The Lord alone is the supreme or essential Good and Truth, the *parent* of all, who *sustains* all, *dwells* in all, and is *all in all*. Not only the natural, but the spiritual world also is created through the minds of its own inhabitants by the Divine influx, which passes through their minds and terminates in their bodily faculties, where, from the reaction of the mind, it produces objectively forms in infinite variety that *correspond* to their *aggregate states*. Our author says—"such correspondence is there by creation *when what is spiritual in the mind is let down into the sensual faculty of the body.*" (*A.R.* 772.) He gives an illustration of this in the following words:—"I was once conveyed in the spirit to the southern quarter in the spiritual world, and to a certain paradise there, which far exceeded all others that I had before taken notice of: the reason was, because a garden signifieth intelligence, and all such as excel in wisdom are translated to the south. The garden of Eden, wherein Adam and his wife were placed, had no other signification, consequently their expulsion thence implied that they were fallen from intelligence, and thereby also from integrity of life. As I was walking about in this southern paradise, I observed

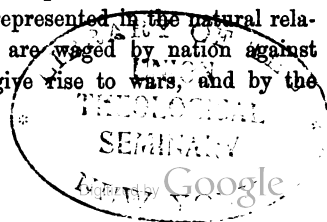
some persons sitting under a laurel tree and eating figs. I immediately went towards them, and asked them for some figs, which they gave me; and lo, *the figs in my hands became grapes*, at which expressing my surprise, an angelic spirit, who stood near me, said—“the figs in thy hand became grapes because figs by correspondence signify the good things of charity, and thence of faith, in the spiritual or internal man: and because thou lovest what is spiritual, therefore that change so came to pass, for in our world *all things come to pass, and exist, and are also changed according to correspondences.*” (*T.C.R.* 461.) The things which appear in externals *flow in from the interiors*, and solely from the Lord. (*A.C.* 1954.) What is exterior doth not flow in into what is interior, but what is interior into what is exterior, thus what is Divine into all and singular things. (*A.C.* 5259.) Even the great gulf that divides Heaven from Hell, (Luke xvi. 26.) is formed by the contrariety of the states of life of those who dwell on its opposite shores. All the sublime and magnificent scenery of the Heavens emanates from the Goodness and Truth that exist in the minds of their inhabitants. David says—“By the word of the Lord were the heavens made,” (Ps. xxxiii. 6.) because every object there has Goodness for its essence and Truth for its form. Again, he says—“The heavens shall declare his righteousness,” (Ps. l. 6.) because they are out-births of His Goodness and Truth. The visible Heavens correspond to the mental Heavens, for what makes Heaven makes also the Church with man. (*A.C.* 10760.) Hence, says David—“The heavens declare the glory of God, and the firmament sheweth his handy work.” (Ps. xix. 1.) All the horrible sights in the hells are corresponding forms that represent, because they are out-births of, the depraved lusts and insane persuasions of those that dwell there. They take their origin from Goodness and Truth, but perverted into evils and falsities. As mutual love and the joy thence derived, constitute Heaven, so hatred and its consequent miseries constitute Hell. (*A.C.* 698.) Goodness and Truth are the foundation, basis, and support of the spiritual, as well as of the natural world, but in the Heavens they are received internally, and in the Hells externally, for in Hell all are in externals, separate from internals. (*A.C.* 10483.) The same law of creation prevails in both worlds, the visible and the invisible, but the effects of the Divine influx are according to the degree in which Good and Truth are received by the inhabitants of each respectively, and the reaction of their minds to the Divine influx, through which external objects are created. In the visible world the Divine influx descends into a lower plane of the mind

than in the invisible world, wherefore it terminates in natural objects. If it stopped short of that plane, it would terminate in spiritual objects: but it never stops short of *man*, because everything in the natural world and the spiritual are created *through* him, from the Good and the Truth *in* him. In the spiritual world, the Word in its spiritual sense, and in the natural world, the Word in its natural sense, is the support and foundation in which interior things close, and on which they stand. (A.C. 9480, 9482.) By the Word there is a conjunction of the Lord with man, and of Heaven with the world, and unless the Word was, the human race would perish. (A.C. 10452.) Take away Goodness and Truth, and man would immediately cease to exist, and the whole universe with him. Without the Divine Love and Wisdom received in angelic minds, the Heavens would be annihilated, for Heaven hath eternal and inseparable connection with the human race, by means of the Word, (A.C. 9216.) and Hell by the falsification and perversion of it. Jehovah God sustains the whole. He sustains the Heavens by His Love and Wisdom, and the world by His Goodness and Truth. He is the all of life in all that live, both in this world and that which is to come. Let it be remembered that there is but *one* life, which is that of the Lord, and that Love is Life. (D.L.W. 399.) Let it also be remembered that there is but one reality, that is the Divine Truth proceeding from the Lord, (A.C. 6880, 7004, 8200.) which Divine Truth is the form or manifestation of the Divine Love. Everything else is phenomenal. Beyond and separate from Jehovah God nothing really exists. "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." (Rev. vii. 12.)

Now, as regards the natural world, all things are created through the medium of the mind, and are projected in the senses by an influx of the Divine Love and Wisdom, or of Goodness and Truth, which is a stream of spiritual life that enters the will of man, passes to his understanding, and terminates in his bodily faculties objectively, where, from the reaction of the mind, it presents myriads of forms, as in a show-room. Swedenborg says that all things have relation to Goodness and Truth, and the reason is, because they are ultimate images of celestial states of goodness in the will, and of spiritual states of Truth in the understanding. (A.C. 3483.) In another place, he says—"All things in the natural world derive their existence from Truth which is spiritual, as their cause, and from Goodness, which is celestial, as their principle; and natural objects flow forth from them, according to all the differences

of Goodness and Truth in the kingdom of the Lord; and in this way do they proceed from the Lord himself, the source of all Goodness and Truth." (A.C. 8861.) They are *derived* from them, and therefore *represent* and *signify* them. As they have Goodness for their *essence*, and Truth for their *form*, they may be said to *take their rise* in man's affections, and are *formed* in his thoughts, and *exhibited* to his senses. Hence the world is a theatre, representative of the Lord's kingdom, or Church, and the Church is a theatre, which represents the Lord himself, (A.C. 8483.) because of the Goods and Truths of the Church, in which the Lord dwells. By these wonderful means, the whole of creation, and every part of the whole, is conjoined to the Creator, through man, by means of celestial Goodness, which is the essential conjunctive principle in all things. It is *this* that unites earth to heaven—the natural world with the spiritual, and every object in the universe with the Lord, because it is created by an influx of the Divine Life through man, and is exhibited objectively in the reactive plane of the senses, where that influx terminates. Thus it is that outward and natural forms represent inward states of the mind, or states of the church in man, that is, states of the reception or rejection of the Divine Good and the Divine Truth which constitute the church. The spiritual sense of the Word describes those states, and as they are for ever recurring, it is a matter of the highest importance that we should trace them out, by a careful investigation of the outward facts, bearing in mind the words of the apostle, "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made." (1 Cor. ii. 14.)

"But the natural world is in one respect different from either heaven or hell. In heaven, all outward forms bear the impress of the inward beauty of angelic truth and goodness, and their external intercourse with one another, exhibits in a countless multitude of ways the purity and intensity of their mutual love, and all the particulars that are included in that love. On the other hand, in hell, the sensuous forms exhibit representatively the peculiar evil that characterizes their wills, and the dark impurity that is spread over their thoughts. But earth and the relations of natural life partake of both, because man is subject to an influx of evil and of falsehood into his natural mind from hell; and of heavenly goodness and truth into his spiritual mind from heaven. The sphere of evil and of falsehood is represented in the natural relations of life by those cruel wars which are waged by nation against nation, the unjust aggressions which give rise to wars, and by the



wicked homicides and barbarities that accompany them. The influx of evil and falsehood from hell is, when received by man, the cause of all those crimes that deform individual life, as well as every act, whether open or secret, which indicates a predominance of a selfish or a sensual disposition of the mind. The influx of evil and of falsehood gives birth to every noxious and destructive form of animal and vegetable life, and to the sterile and pernicious qualities that are found in the mineral kingdom. All these are the effects of those spiritual causes, and by their correspondency represent *the state of man, considered collectively, and in the relationship of minds to one another.* But the influx of heavenly truth and goodness into the spiritual mind is shewn whenever, and to the extent that, peace, order, and harmony prevail among nations. It is shewn in the enactment of just and merciful laws, and in their faithful administration. It is shewn individually in the abstaining from evil acts because they are sins against God, and injurious to our fellow creatures. The influx of heavenly truth and goodness into the mind may be seen in the improvement of a country, by the cultivation of its soil, and by the changes of its external aspect: it is seen, also, in the extirpation of savage animals, and the eradication of hurtful plants, and in the improvement of those forms, both animal and vegetable, that are useful to man in his natural relations. All these, and many other changes which accompany civilization, are effects, each one of its distinct spiritual causes, both the cause and the effect existing, *not the one in the mind, and the other out of it, in a hypothetical space, but the one in the internal man or mind, and the other in the external.* Such is the natural world and the causes of the mixed character which belongs to the events of human life, and to the forms of its three kingdoms. Indeed, that which is called the reformation and regeneration of the mind, by which it is prepared for heaven, consists in the progressive separation, even to the termination of man's natural life, of good from evil, truth from falsehood, and in the subduing of the latter to the heavenly government of the former. As this is done, and especially as it is done among societies of men, those changes take place in outward life, which the natural man ascribes to natural causes, but which the spiritual man, who knows that these called natural causes are nothing more than delusive appearances, deduced by the superficial thinker, from the sequence of events, ascribes to spiritual causes, namely, in the minds of men, which in accordance to the law of correspondences are manifested equally in the representative faculties of human beings here as they are in their spiritual and celestial states.

*The influx is the same in all worlds; the same, too, is the law of correspondences. The sole difference is in the state of human and angelic minds, which in one world accounts for the production of all things after a natural and sensual manner; while in the other life they more wisely and truly account for them after a spiritual and celestial manner. To the general state of the natural mind also, and to the influx of evil and falsehood, are their inertness and indisposition to change to be attributed, which are exhibited in the forms of nature; as, wherever a contrary tendency is seen, it is attributable to an influx of an opposite kind. This indeed might be looked for, from the two-fold kind of influx to which the natural mind is subject, the influx from heaven being from a world where all things are as plastic and imbued with life as they are beautiful and various; and the opposite influx being from a world where all things are as inert and dead as are the minds of those unhappy beings in whom they originate.**

Swedenborg says—"The Word of God in the letter consists of the representations of celestial and spiritual states, which are states of Heaven and the Church, and therefore they signify those states in the internal sense. The Word of God may on this account be called Heaven, as it were in the ultimate states (of life). For in those ultimate states of Heaven, all things which are seen and heard are the representative forms of such things as are thought of and spoken by the angels of the higher heavens, all of which relate to truths of faith and to good states of love. The cause of these representative forms being in the ultimate states of heaven is, that they who are in such ultimate states are not able to comprehend the interior truths of angelic wisdom, but only such forms as represent them. It is also in accordance with Divine order that *when higher states (of life) pass down into lower they are turned into like objects, and are so presented before the outward senses, and are in this manner accommodated to their respective comprehensions.* For this reason the Word, in the sense of the letter, represents and thence signifies the celestial and spiritual states of the superior heavens, and is presented in a way accommodated to the capacity of man, serving at the same time as a basis and foundation for the heavens." (A.C. 10126.) The following extraordinary circumstance, connected with Swedenborg's experience, will shew how outward forms change, with a variation of the states of those who perceive them:—"Awaking once out of sleep at midnight, I saw in a certain altitude towards the east an angel holding in his hand a paper, which

* C. A. Tulk's "Spiritual Christianity," pp. 210, 211.

14 *The Lord a Reformer in the FIRST place, a Creator in the SECOND.*

by the sun's shining upon it appeared perfectly white, and in the middle of it contained writing in golden letters, and I saw written upon it the marriage of Goodness and Truth. From the writing issued forth a bright radiance, which dispersed itself and formed a broad circle round about the paper: this circle or surrounding sphere of brightness appeared thence as the morning star appeareth in the time of spring. After this, I saw the angel descending with the paper in his hand, and in his descent the paper appeared less and less lucid, and the writing, which was the marriage of Goodness and Truth, changed from a golden to a silver tinge, and afterwards to the colour of copper, then to that of iron, and lastly to a rusty and cankerous hue: at length the angel appeared to enter into a thick mist, and to pass through the mist and light on the earth, and there the paper, notwithstanding the angel still held it in his hand, became invisible. This happened in the world of spirits to which all people are gathered immediately on their decease." (T.C.R. 624.)

Representatives are nothing else but images of spiritual things in natural, and when the latter are rightly represented in the former they then correspond. "The law of correspondency is one law, whether in relation to the spiritual or the natural worlds. In both equally it is the unfolding of spiritual causes into their sensuous or representative effects."*

Now inasmuch as all the natural events recorded in the Scriptures represent the states of the Church in man, or the states of Heavenly life in the soul, those states in their *aggregate* character must have been the cause, of which the events were the effects, wherefore it follows that the mind of man must be the first created form for the reception of the Divine influx, by means of which all things are made; and as the states of the Church are the mediatory cause for their being made, the Lord, who is the author and finisher of those states, is in the *first* place the Reformer, and in the *second* the Creator, and not *vice versa* as is popularly understood. The reason is because reformation is predicted of the internal or spiritual mind, and creation of the external or natural mind. The things made are a representation or reproduction in a lower plane of that which exists in a higher. It is in fact a formation into sensuous forms of spiritual or mental states. Hence all the *persons, places, and things* mentioned in the Scriptures have a spiritual signification, which is altogether distinct from their natural signification, and with which it ought not to be intermixed. And the true doctrines of the Church ought to be deduced from the

* C. A. Tulk's "Spiritual Christianity," p. 236.

spiritual facts, and the spiritual instructions, which the natural facts and the natural instruction represent. Not only all the persons mentioned in the Scriptures, their marriages, births, and deaths, their intercourse with each other, their travels, their merchandize, disputes, conflicts, and wars, have a spiritual signification, but even the places they resided in, or went to, and their distances from each other, the countries to which they belonged, their soil, productions, inhabitants, and commerce, all represented states of the Church in man, either as to his reception or rejection of the Divine Truth. The land of Israel which, previous to the time of Abraham, comprehended the land of Canaan and the countries in its immediate neighbourhood, and rendered in the common translation *the earth*, corresponded to and represented the church or kingdom of the Lord in man.

Mr. C. A. Tulk says—"The land, in the sense of the pre-Abramic people, was the country which by its cultivation and by the civilization of its people fitly represented, by correspondency, the kingdom of the Lord, or the living church within the minds of those to whose senses the external forms were brought forth by an influx of the all-creating Life. In this limited sense it rightly signified, or was a representative sign, because it was an effect corresponding with the government of the Divine Truth in man. It was not an arbitrary symbol, neither was the correspondency to which it actually owed its existence any fanciful analogy. It was a real effect in the countless beauties and sublimities which are displayed before the senses of the connection between human and angelic minds; and of the influx and reception of the Divine Life, by which the interior glories of Heavenly Love and Wisdom, Heavenly Goodness and Truth, were brought forth to view. Such, by interior correspondency, was the representative fertility and cultivation of 'the land,' and such were the grounds of its significancy. But from the time of Abraham the signification remained, though the correspondency had ceased. 'The land' was an effect by *correspondency*, when by Regeneration, heavenly order prevailed in the human mind, and when there was a perception of interior or spiritual Truth, and when, through the union with Heaven, there was a living conjunction with the Lord. But 'the milk and honey,' or the abundant fertility, with which it overflowed, was no more than a *Representative* effect, when by the debasement of the Hebrew mind, external order was substituted for internal,—the knowledge of natural or seeming Truth for the perception of spiritual Truth, and a slavish submission to outward ordinances for an accordance of the spirit with the Divine Will. The influx of life

through Heaven, was in this the representative form of a church into the natural mind, and thence into the plane of the senses; and there similar objects were produced of exuberant fertility, by an external connection with Heaven in that representative order. But when this last link of the golden chain was broken, and not even the external order prevailed, by which the Israelites had been held together, then was 'the land,'—*seemingly* by such natural means as intestine wars, and the irruption of their enemies, but really by a spiritual influx into the senses—'turned into barrenness,' not for a punishment, as the literal sense expresses it, 'on account of the wickedness of those who dwelt therein,' but as an effect flowing forth into the senses,—an inevitable consequence of the uncontrolled dominion of evil and of falsehood. In all these states of the mind, the church, whether spiritual, and therefore rational, or natural, and therefore sensual, was imaged by the land of Canaan, and in an ancillary point of view, by adjoining kingdoms. To these countries was its history confined, and to Canaan especially did the Jewish prophecies, as well as the Apocalypse, in their literal sense refer, when its renovated glories were foretold as a new creation, and as the formation of a new Heaven and a new land, which was in due time to follow its destruction."

Our author says that all things were created from life itself, and life itself is the Divine Love and Wisdom, from whence proceeds Truth, by which all things were and still are created. The creation of things is the effect of the regeneration of states of Good and Truth from which they originate; for whatever exists, exists by Truth, and becomes a *thing* (A.C. 5075.) that represents the Good and Truth in the collective mind from which it is projected. Man's thoughts of Truth are represented by *birds*, those that are interior, by such birds as *fly high*, and those that are exterior, by such as *fly low*. The intellect in which those thoughts float are represented by the *air through which the birds fly*; the perceptions which such thoughts form are denoted by the *trees on which the birds perch*, and the qualities of those perceptions are represented by the *different kinds of trees*. Man's affections for Truth are represented by *beasts*,—those that are of a heavenly cast, by those beasts that are *clean and useful*, such as *lambs, sheep, kids, cows, oxen, &c.*, and those of a depraved and infernal cast are denoted by the *unclean and ferocious* beasts. The human will, on which they travel, is represented by the *ground* on which they roam, and the good and evil in which they severally take delight are signified by the *food* which those beasts eat. *Animals* correspond to affections in their predominancy,

for they must come forth into the thoughts in order to be received; *birds* signify the rational states of the mind. Interior states of the mind, as to its reception of Goodness, are represented by *mountains* and *hills*, and exterior states are denoted by *valleys*, and extreme states of evil are signified by *caverns* and *pits*. The first perceptions of Truth are represented by *springs of water*, and as those perceptions take their rise in elevated or abstract states of the mind, they are denoted by the *springs gushing out of the sides of mountains*: the increase of Truths, and their being ultimated in a common reservoir, which is the natural sense of the Word, is represented by the *enlargement of those streams into rivers, and their emptying themselves into the sea*. The scientifics of the Word are denoted by the *fish*, those that belong to the spiritual man are signified by the fish that *live in rivers*, and those that belong to the natural man are signified by such as *live in the sea*. These are all created *through man*, from the Good and the Truth in him; those that are gentle and useful through his purity, and those that are ferocious and destructive through his corruption. Hence it is that the world in its complex is a theatre that represents the state of the church in man, because it originates in the state of collected wills and intellects, by which it is formed; and as the state of the church has undergone a change, the productions of the world have changed with it. Many birds, beasts, and fishes that were known to the ancients have ceased to exist, and others that were unknown to them have come into existence. "The heaven, even the heavens are the Lord's, but the earth hath he given to the children of men." (Ps. cxv. 16.) The *earth or world is given to the children of men*, and not to the angels of heaven, because it is an out-birth of external or natural minds, whereas the minds of angels are internal, or spiritual and celestial, and as such the earth could not be an out-birth of their minds. Well might David say—"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;—what is man, that thou art mindful of him, and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." (Ps. viii. 1—8.) Now, for the Lord to be *mindful of man*, is to supply his wants, both spiritual and natural, by His Divine influx. The *heavens* are internal states of love and charity, *they* are the *work of*

the Lord's fingers, that is of the Divine Truth; the *moon* and *stars* which He hath ordained, denote states of Faith and states of knowledge of Good and Truth; and for *man to be made lower than an angel*, is for his mind to be external, whilst that of an angel is internal. Man is *visited* by the Divine influx passing through his will, signified by *man*, into his intellect, signified by the *son of man*. This influx creates through him a representative world, that "*crowns him with glory and honour*," or Good and Truth, which is the mediatory cause for its existence. "*To have dominion over the works of the Lord's hands*," is to coöperate in their production, and to correct the fallacies of the senses. "*Thou hast put all things under his feet*," signifies that the spiritual man subdues his natural propensities and delights, and makes them subservient to higher uses. "*All sheep and oxen*," denoting interior natural affections; "*yea, and the beasts of the field*," representing the exterior natural affections; "*the fowl of the air*," denoting spiritual or intellectual thoughts of Truths; and "*the fish of the sea*," scientific thoughts of Truths; "*and whatsoever passeth through the paths of the sea*," signifies that all are formed by the affections and thoughts of man from an influx of Good and Truth, through which they are created in the very act by which they are perceived. The origin of thought is the varieties of affection in the will, which attract various spheres, and their influx clothes itself in thought.

It is generally admitted that man fell from his original rectitude by means of sin, which is the pollution of the mind, by the abuse of the faculties of the will and understanding, in cherishing the loves of self and the world. This was the origin of evil, and that evil generated falses, and it was through the affections for evil, and the thoughts of that which is false, that wicked spirits, as they became disembodied, held the mind in bondage by their influence, and caused it to work out its own perdition. Now redemption consisted in subjugating those influences, or bringing man out of spiritual captivity, and restoring him to the proper use of his faculties, by enabling him to love the Lord above all, and his neighbour as himself. This was accomplished by the Divine Truth, or the Word *spiritually* perceived by the intellect, and bringing forth the Divine Goodness in the outward life. Our author informs us that no man could be reformed without Truth, and regenerated without Goodness, for Truths and a life conformable to them reform man; (*A.R.* 832.) because they remove his evils, and as a consequence his falses also, seeing that they are generated from his evils. To redeem man is to emancipate him from the dominion of

wicked spirits, and to purify him for the society of angels in the heavens, according to the prophets:—"I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." (Jer. xvi. 21.) "And they shall call them the holy people, the redeemed of the Lord," (Isa. lxii. 12.) "He shall redeem Israel from all his iniquities," (Ps. cxxx. 8.) "and purify unto Himself a peculiar people, zealous of good works." (Titus ii. 11—14.) This redemption and purification were wrought in the mind by Jehovah God, by means of His Divine Truth, let down to reach man's fallen or natural state, and afterwards elevated him, as it brought forth the Divine Goodness, in his risen or spiritual state. As man fell through the pollution of his mind, he was restored through its reformation and regeneration.

In the wonderful providence of the Lord to redeem man from sin and all the miseries that it entailed upon him, He sent His Word, or the Divine Truth naturally understood, called the external Word, to reclaim or reform him as to his outward actions, before He came as the internal Word, or the Divine Truth spiritually understood, and to regenerate him as to his inward affections and thoughts, and to glorify that Divine Truth in human minds by uniting to it the Divine Goodness, so as to fit him for the angelic abodes. The external Word came as *John the Baptist*, but the internal Word as the *Lord* himself, and the external Word came before the internal, in order to prepare the way for its reception, by reforming man, preparatory to his being redeemed and regenerated. John the Baptist, like the Word in the letter, where the spiritual sense is translucent through the natural, preached repentance for the remission of sins, in order to sweep, cleanse, or "prepare the way of Jehovah," (Matt. iii. 3.) that is the mind of man by the removal of evil from his affections and thoughts, as manifested in his outward life, which obstructed the light of heaven, in order that a spiritual perception of the Divine Truth might be revealed, or as the Evangelist expresses it, that "the Lord God of Israel might visit and redeem his people," (Luke i. 68.) By these means, a state of mind was prepared, or as the natural man understands it, a *place* was found for Jehovah, "an habitation for the mighty God of Jacob." (Ps. cxxxii. 5.) As repentance, which is the removal of evil, opens the states of spiritual life in man, it precedes a revelation of the spiritual sense of the Word, signified by the *coming of the Lord*, wherefore it is said of John, who was the external Word or sense of the letter, "He shall go before the Lord in the spirit and power of

Elias." *Before* has respect to what is internal or prior. (A.C. 10550.) The external Word goes before the internal, to reform the natural man, which is to remove the evils of his will by truths and disperse the falses of the understanding by goodness of life, which is called "to turn the hearts of the fathers to the sons, and the unbelieving (disobedient) to the prudence (wisdom) of the just," in order that the spiritual perception of the Word or interior Truths may be received, or as it is expressed for the comprehension of the natural man, "to make ready a people prepared for the Lord." (Luke i. 17.) It was the change that took place in man's voluntary and intellectual faculties by repentance, that enables him to obtain a spiritual perception of the Word, and as a consequence to *see* the Lord. Thought is sight. God is said to *come*, when He is spiritually perceived, for perception is nothing else but a Divine advent or influx into the intellectual faculty of man. (A.C. 2513.) The Lord made His advent into the *world*, or natural mind, by spiritual influx, that is an influx from within to without, and the natural mind is the plane in which the influx terminated, (A.E. 5651.) wherefore the Lord was present with man, and not man with the Lord, (A.E. 9415.) because the presence of the Lord with all is according to reception, (A.C. 4198.) that is according to the reception of good from the Lord, (A.C. 9686, 9682, 9688.) wherefore the apostle saith—"Without holiness, no man shall see the Lord." (Heb. xii. 14.)

The Divine Truth or the Word, which is the Lord, comes to man by *perception*, and perception is the faculty of seeing what is True and Good by influx from the Lord. (A.C. 202, 895, 7680, 9128.) This influx is attracted as man's affections soar inwards, by abstraction from worldly things, and attraction to those that are heavenly; wherefore perception is a consequence of affection. There can be no thought or idea without affection, for their very soul and life is thence derived. (H.H. 236.) The soul of natural thought is natural affection, and the soul of spiritual thought is spiritual affection; and affections are what excite Truths. (A.C. 2487.) The Divine Truth, naturally understood, was conceived by man's natural affections, which belonged to him in his fallen state; but the Divine Truth, spiritually understood, was conceived by man's spiritual affections, and brought forth to the thoughts of his intellect, as he became purified. All communications of Truth are effected by removals or rejections of evil, (A.C. 1898, 1899, 1875.) for evils are the things which *conceal* the Lord. (A.C. 5696.) The first affection of Truth is not genuine, but is purified as

man is further perfected in the spiritual life, (*A.C.* 3040.) by living according to its precepts. All knowledge of the Divine Truth increases according to the love of practising its precepts. Hence it is said—"If any man will *do* his will, he shall *know* of the doctrine, whether it be of God." (*John* vii. 17.) It follows from this, that it was necessary for the affections of man to be cleansed of their evils, before they could conceive the Divine Truth, spiritually understood, and without which the Lord, as the Divine Truth, could not make His advent into the natural mind, or natural world, which was the seat of all man's spiritual defilements. The Lord's *Body* was the Divine Truth, which was assumed for the purpose of subjugating the Hells, or spheres of evil and false, and reducing all things to order, as well in the Heavens, or interior states of the mind, as in the earth, or exterior states of the mind. (*D.L.W.* 221.) He could not assume the human, without nativity, (*A.C.* 5030.) that is without being born, and all spiritual births are predicated of the Divine Truth, and relate to the work of Regeneration, (*A.C.* 618, 1255.) that is the development of Goodness; wherefore, He was born at *Bethlehem*, which literally signifies a house of bread.

It is admitted on all hands that John the Baptist was the forerunner of Christ, and that his mission was that of a Pioneer, to prepare the way of the Lord, which he fulfilled by preaching Repentance for the remission of sins, and baptizing his followers, or in other words, by cleansing the mind from its natural impurities, in order that the Divine Truth may be born into the natural world. But as the passage or way from the interiors of the mind to the senses, whether of the body or of the spirit, has been blocked up by an accumulation of evils, the Divine Truth could not be germinated and developed, not even a single perception of it, for want of a pure and unselfish affection, in which it should be spiritually conceived. Then, what was to be done? Why, those obstructions had to be removed, to open a passage through a mental wilderness; and this was effected by purging the mind from evils, (*A.C.* 3142.) in order to bring about a spiritual affection, for the conception of the Divine Truth, or as the natural man understands it, by *preparing*, *cleansing*, or *sweeping* the road, or "making a highway for our God." (*Isa.* xl. 3.) This was "the beginning of the Gospel of Jesus Christ the Son of God, as it is written in the prophets—Behold I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness,

and preach the Baptism of Repentance for the remission of sins. (Mark i. 14.) The *beginning* of the Gospel was the commencement of those internal operations of the Redeemer of mankind, by which glad tidings were about to be revealed, not only to the intellect, but representatively to the sensuous faculties of man, by the manifestation of the Divine Truth in human form. The *Messenger* is Repentance, without which the Lord cannot enter the mind.

Swedenborg says that it is according to the order of Heaven that spirits be sent before angels, who come to man to prepare him, as John the Baptist before the Lord; (*A.C.* 8928.) and it is conformable to order in the natural world that inferior Officers of the State should go before the superior, in order to clear the way. John the Baptist, whose name literally signifies "Grace of the Lord," represented the external sense of the Word, which, by teaching Repentance for the remission of sins, and baptizing the mind into its natural Truths, opened man's states of spiritual life, and prepared the way for the Lord's conception and birth, or a revelation of the inner sense of the Word. The external sense goes before the internal, to purge the affections of the natural man, and indraw them from worldly to heavenly things, so that his perceptions may become enlightened, and he be enabled to embrace it, as it is spiritually unfolded, or the "face" of the Lord is seen. Such is the effect of the Divine Grace.

The mission of John the Baptist was foretold by the Prophet, as "the voice of one crying in the wilderness, Prepare ye the way of Jehovah, make his paths straight." (*Isa.* xl. 3.) The *voice* is the Divine Truth, which is said to *cry* when it struggles with man's evil propensities, and fights against them. The scene of its operations is the *wilderness* or *desert*, which represents a confused state of the mind, in which there is but little of life or love, and consequently a dearth of Truth, but that little, when found, is quickened, and then it fructifies according to the ardency of man's affections, until the Divine Truth is not only perceived in the intellect and representatively manifested to the senses, but it is embraced, loved, and followed in all the actions of a benevolent life, to build up a perfect man. To "prepare the way of Jehovah, and make His paths straight," is to remove sin and open the interiors of the mind, in order that the Divine Truth might come forth.

Now, there were two means used to bring this about, namely, *preaching* and *baptizing*. To *preach* is to address the affections, and to *teach* is to address the intellect. John, like the external Word,

preached, because his mission was to the heart rather than to the head, seeing that it is the heart that rules the mind. He knew that "the pure in heart shall see God," (Matt. v. 8.) because the good perceive Truth, and the Lord was to make His advent into the world as the Divine Truth, and Truth is generated from Goodness, and leads its recipients to Goodness. He knew also that with the wicked, "God is not in all his thoughts," (Ps. x. 4.) and consequently that "He is far from the wicked;" (Prov. xv. 29.) and as the Lord was to make His advent, it was necessary that the mind should be cleansed, in order for the Lord to effect an entrance through it into the bodily faculties, to which He appeared as the Divine Truth in its lowest form, and correspondently to the natural senses. Hence, His doctrine was Repentance for the remission of sins, and Baptism. By *Repentance* is signified Reformation, because man explores his evils and shuns them, by which they are remitted or put away. By *Baptism* is signified Regeneration, and this is effected by spiritual combats in the mind, (A.C. 5120.) between good and evil, until good obtains the mastery, when the affections become purified and enable the Divine Truth to germinate: for perception is derived from affection. As "evils are the things which conceal the Lord," (A.C. 5696.) they must be removed before He can reveal himself; and they can be removed only by Repentance, for without Repentance there is no remission of sin, and unless sin is remitted, the Lord as the Divine Truth cannot come forth. His residence is in heavenly states of the mind, but His presence is obscured so far as evil exists, and when brought forth to the natural man as a finite child, it represented the infirm humanity of Truth in the church of the natural man, as distinguished from its saving efficacy of the Glorified Truth, that is Truth united to Goodness in the church of the spiritual man. John said "Repent ye, for the kingdom of heaven is at hand," that is "near in point of state," (A.R. 947.) when man, by Repentance, obtains the removal of his sins, and makes a high road for his God. (Isa. xl. 3.) It is a heavenly state of the mind which is the immediate consequence of Repentance. Then the Divine Truth conceived in his affections, comes forth to his perceptions, and is manifested to his sight. Without the remission of sins, the affections could not have been purified; and unless they had been purified, the Divine Truth could not have dawned on the mind, nor could it have been in a bodily form to the senses. The heart governs the mind, or the affection is father to the thought, and thought is spiritual sight. It was therefore necessary to attack the heart, and

to purify the affection, in order for the Divine Truth to be born. This is the reason why John the Baptist, who went before the Lord, preached Repentance for the remission of sins. (Matt. iii. 1—6.) His object was to purge the mind from evils, (*A.C.* 3142.) to remove obstructions, and open a communication from the interiors of the mind, or its heavenly state, to the bodily faculties, or its natural and sensuous state, because Truths open communication, and Goods of Truth constitute conjunction; (*A.E.* 536.) wherefore it is said—“Without holiness, no man shall see the Lord.” (Heb. xii. 14.) To accomplish this, it was necessary that man should explore his evils and put them away, before the remains of Goodness in him could be quickened, from which the Divine Truth was to be born into the natural mind, there to undergo with the natural man, trials, temptations, persecutions, and death, before it could rise again with the spiritual man, with power and great glory. Unless the affections of man had been purified and kindled into a state of heavenly activity, the Divine Truth could not have been conceived in the Church, and unless the womb of the spiritual mind had been opened, (*A.E.* 865.) Truth could not have been born from Good, (*A.E.* 724.) and without the Divine Truth to bring forth the Divine Goodness in the soul, no one could be saved.

Swedenborg teaches that man has two minds, the natural and spiritual, from which, as mediatory causes, the two worlds, the present and the future, derive their existence. The apostle Paul designates those two minds as the carnal and the heavenly, and he says—“to be carnally minded is death, but to be spiritually minded is life and peace,” (Rom. viii. 6.) for that is heaven, to the soul. Now “the carnal mind is enmity against God, for it is not subject to the law of God.” (Rom. viii. 7.) And it was to reduce it to the subjection of this law, that the Lord made His advent into this world, to combat with and subdue whatever opposes it. Let it then be clearly understood that *truth comes to man through the perceptions of his intellect, and these are dependent on the affections of his will*, because all perception is derived from affection; and as the affections of man were immersed in evils of the most direful nature, it was impossible, in the nature of things, for the Lord to have made his advent into the natural mind, *as the Divine Truth spiritually perceived, unless the affections of man previously underwent the process of being cleansed, or purified from those evils, so that the Divine Truth might be intellectually perceived.*

To such minds as were disposed to emerge out of spiritual darkness, from remains of goodness that existed in them, and to receive the

Divine Truth, which is "the True Light that lighteth every man that cometh into the world," (John i. 9.) or the church, by means of repentance, which is to forsake sins and lead a new life, in order that the Divine Truth may be conceived in man's affections; therefore, "in those days came John the Baptist," who represented the Word, received in its external or natural sense, which is the one adapted for low, sensual, and depraved minds, "preaching in the wilderness of Judea." (Matt. iii. 1.) The names of places and persons in the Word signify things, (*A.R.* 165, 824.) or states of good and truth, in the mind. *Judea* was the southern province of Canaan, and as *Canaan* represented the Church, the *southern* province of it represented a state of illustration, originating from that remnant of goodness, aided by the influence of repentance, amidst the mental chaos denoted by the *wilderness* of Judea, which chaos was on the confines of hell, and therefore the *wilderness was on the borders of the Dead Sea*. It is *here* where the work of evangelizing the soul commenced, by the reception of the natural sense of the Word, and the renunciation of sin, because it is in *this* state that the Church or mind is undergoing the process of being vastated, or purged of its evils; and the *wilderness* represents that state in which there is but little spiritual life, because before the work of repentance was commenced it was actually dying out in man. "Inasmuch as with the Jewish nation all things of the Word were adulterated, and there was no longer any truth amongst them, because there was no good, therefore John the Baptist was in the wilderness, by which was represented the state of that Church; wherefore also the Lord, speaking of Jerusalem, by which is meant the Church, as to doctrine, said—"Your house shall be left a wilderness," (Luke xiii. 35.) where a *house* or *wilderness* signifies a Church without truths, because without good. It is in *this* state that the external Word commences its operations to reform man, and therefore it was in *this place* that John the Baptist commenced preaching repentance. To *repent* is to forsake sins, to turn from falses to truths. Hence, repentance is an actual conversion from falses to truths, and dissociation and separation from them. (*A.E.* 162.) This causes "the kingdom of heaven," which is the government of the Divine Goodness and Truth in the natural mind, to be "at hand," that is near, by perception.

It is to subdue and exterminate evil affections, and to promote the growth of good affections, in order to hasten the coming of the Lord, that a revelation of the Divine Truth is made, for *the Divine Truth cannot be revealed to an unpurified heart!* And the literal

sense of the Word was composed of common scientifics, wherefore John, who represented that Word, "has his raiment of camel's hair," and an external band, which connected the intellectual with the sensual state of the mind, and this was represented by "a leathern girdle about his loins." The sustenance of the Word was the good of love and charity, called "meat," and general truths indicated by "locusts," (A.C. 9372.) and the delightfulness resulting from their use, signified by the "*wild honey*." (A.C. 9372.) *John the Baptist* representing the same as *Elias*, wherefore also it is said that "*Elias was to come*," by whom is meant John. And whereas John represented the Word, therefore the ultimates of the Word which are natural, were represented by John, by his raiment, and also by his food, viz., by *raiment of camel's hair*, and by a *leathern girdle about his loins*; *camel's hair* signifying the ultimates of the natural man such as are the exteriors of the Word, and a *leathern girdle about the loins* signifying the external bond and connection with the interiors of the Word which are spiritual. Similar things are signified by locust and wild honey: by *locust* the truth of the natural man, and by *wild honey* the good thereof. (A.E. 619. A.C. 9372.) Then as all the states of the mind were initiated into the knowledges of good and truth, by means of repentance, "then went out to him all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." (Matt. iii. 6.) *The waters of Jordan* signify the first or preliminary truths which serve to introduce man into the Church, and these are such as are in the ultimate or literal sense of the Word. (A.E. 395, 700.) "The reason why John baptized in Jordan was because through the river Jordan there was entrance into the land of Canaan, and by the *land of Canaan* was signified the Church, because the Church was in that land, and hence by *Jordan* was signified introduction into it." (A.R. 285.) *Confessing their sins* implies a perception of evils, an acknowledgment of them, and a conviction of guilt proceeding from them, and self condemnation. (N.J.D. 160.)

Among those who came to be baptized were hypocrites and formalists, who made a shew of righteousness, but did not possess it. They were called *Pharisees* and *Sadducees*. They are described in Matt. xxiii. 13—33. The difference between them is this:—"The Sadducees say there is no resurrection, neither angel nor spirit: but the Pharisees confess both." (Acts xxiii. 8.) *The coming of the Pharisees and Sadducees to John*, signifies that there was a disposition to receive Truth in the understanding, but he seeing their deceit, called

them "a generation of vipers," and asked them "Who hath warned you to flee from the wrath to come?" *Wrath to come, or anger of God*, signifies evil among men, which, because it is against God, is called the wrath of God; not that God is angry with man, but because man in consequence of his evil is angry with God. (*A.R.* 658.) To "bring forth fruits meet for repentance," is to live a life of Good and Truth. To *bring forth* is to conceive and develop those things which appertain to spiritual life. (*A.R.* 535.) *Fruits* signify the Goods of Love and Charity. "And think not to say within yourselves, we have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham." (*Matt.* iii. 9.) To *think within yourselves* is to meditate interiorly; and to *have Abraham to our father* is to have the Lord as the source of all affection and thought, that is the Divine Good, (*A.E.* 32, 200, 254.) which was impossible until they had put away "the evil of their doings." (*Jer.* iv. 4.) Then, and then only, is the Divine Truth or the Word enabled, by means of its innumerable truths, which are spiritual *stones*, to regenerate the mind, or raise up states of innocence called *children* to the Divine Goodness, or father *Abraham*, who is the Lord. (*A.C.* 2533.) "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." (*Matt.* iii. 10.) *Trees* in general signify perceptions, or knowledges, and the *roots* of them signify the affections; because all perceptions are derived from affections. Now to obtain a perception of spiritual Truth, or in other words, to see the Lord, man must have spiritual or heavenly affections, and these can only be obtained by shunning evils as sins against God, and cultivating a life of Goodness. To accomplish this, man must explore his evils, repent of them and put them away, which can only be done by "laying the axe to the root of the trees." The *axe* signifies the Divine Truth, naturally understood, and for it to be laid at the root of the trees, is for the work of repentance, which is taught by the Word, to cleanse, purge, and purify the affections, so that they may conceive and bring forth the Divine Truth. A regenerated man is compared to a *tree*, which begins from seed; wherefore by *seed*, in the Word, is signified the Truth which is from Good; also, in like manner as a tree, he produces leaves, next blossoms, and finally fruit, for he produces such things as are of intelligence, which in the Word are signified by *leaves*, next such things as are of wisdom, which are signified by *blossoms*, and finally such things as are of life, namely, the goods of love and charity in art, which are signified by *fruits*. (*A.C.* 5115.)

“*Every tree that bringeth not forth good fruit is hewn down and cast into the fire,*” signifies that all perversions of Truth, or false principles, and all knowledge of genuine Truth that brings forth no Goodness in the heart and life is extirpated, and destroyed in the *fire* of self-love. (A.E. 1145, 780.) Well might the prophet say—“Wickedness burneth as the fire.” (Isa. ix. 18.)

The *mission of John the Baptist was to prepare the way of the Lord*, and the mission of the external Word is to prepare the mind for the perception of the internal Word, which is conceived in the affections, and brought forth in the intellect; and, as *John baptized his followers in the river Jordan*, which was the boundary of the land of Canaan, so the external Word baptized the mind into those natural borders or boundary truths that belonged to the frontiers of the heavenly state, represented by the land of Canaan. To be *baptized with water unto repentance*, is for the mind to be instructed in the truths of the external Word, so as to lead man to explore his sins, repent of them, and put them away. “He that cometh after me is mightier than I, whose shoes I am not worthy to bear (carry). He shall baptize you with the Holy Spirit and with fire.” (Matt. iii. 11.) As John the Baptist represented the external Word, *He that was to come after him* was the Lord, who was the internal Word, which is mightier than the external, because it brings forth more Goodness in the heart and life of man than the external. The *Baptism of John* was a cleansing of the external man, which is called Reformation, but the *Baptism of the Lord* is a cleansing of the internal man, which is called Regeneration. The former affects the actions only, but the latter reaches the affections and thoughts of man. To *baptize* is to regenerate, with the *Holy Spirit* is by Divine Truth, and with *fire* is from the Divine Good of the Divine Love. (A.C. 9818.) John said that “he was not worthy to bear the shoes of the Lord,” or to represent the external sense, which covers the internal of the Word. “Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire.” (Matt. iii. 12.) Now, as the Lord came to redeem and save the human race, and also to accomplish a general Judgment in the world of spirits, where departed souls are congregated, *his fan being in his hand* signifies that he separated falses from goods in individual minds, (A.E. 374.) and the wicked from the righteous; (A.C. 1085.) to *purge his floor*, is to purify or cleanse the world of spirits, (A.E. 374.) by reducing it to order; and to *gather his wheat into the garner*, is to protect the inwardly

good, (*L.J.* 70.) and the things which are of love and charity, (*A.C.* 8941.) and to elevate their recipients into Heaven, which is the *garner* or *granary* where the Good are collected. (*A.E.* 426.) *Wheat* denotes the Goods of Love and Charity; *chaff* denotes what contains nothing of Good, (*A.C.* 8941.) but the false of every kind derived from an infernal origin, (*A.E.* 874.) which He will *burn* up, as well as those who are confirmed therein, with the *fire* of self-love, which is said to be *unquenchable*, because man's lusts for doing evil are never extinguished, after he has been divested of his seeming Goodness in the world of spirits. *Infernal fire* is no other than the mutation of the Divine love into evil love, and into the lusts of doing evil and hatred. (*A.E.* 504.) It is only by meditating on the external or natural sense of the Word, and practising its precepts, by examining ourselves, discovering our sins, and putting them away, that man's affections are cleansed, and that enables him to conceive and bring forth the Divine Truth in his intellect, where it is the Truth of Good; but as man becomes Reformed and Regenerated, Goodness becomes incorporated with Truth, and then it is no longer the Truth of Good, but the Good of Truth,—“the Holy thing, that is called the Son of God:” (*Luke* i. 35.) the Divine Human of the Lord.

It is a doctrine of Swedenborg that *place* represents state, because it is an outbirth of the mind as to its thought and affection. He says that *state* has relation to love, to life, to wisdom, to the affections, to joys, and in general to good and truth. (*T.C.R.* 90.) *Distance* understood spiritually, has for its object the Divine instead of space, hence all idea of space is relative to Truth and Good from the Lord; and to be *far off* is to be remote from the Divine, or the internal in which the Divine is. (*A.C.* 8918.) The *name of a place* in the literal sense of the Word denotes the quality of a state, and this by a change of ideas from natural to spiritual. (*A.C.* 2887, 3111, 3115.) *Places, distances*, and all *ideas relative to them* in the Word, are appearances of Truth, so expressed in accommodation to human ideas, but they denote state. (*A.C.* 8987.) In order to a right understanding of the Word in the internal sense, *all idea of place, of time, and of person must be rejected*, and states conceived of. (*A.C.* 10188.) *Space* denotes state as to *esse*, or as to good; *time* state as to *existere*, or as to truth. (*A.C.* 8825.) For these reasons the *land of Canaan*, usually called the Holy Land, signifies the Church, that is the regenerated mind, which is a Church in its least form; and the Church has been in that land from the most ancient time; first the most ancient Church which

was before the flood, next the ancient Church which was after the flood, and afterwards the other ancient Church which was called the Hebrew Church, and at length the Jewish Church ; and that the Jewish Church might be there instituted, Abram was commanded to betake himself thither out of Syria, and it was there promised that the land should be given to his posterity for an inheritance. (A.C. 5136.) It was *given* as an inheritance to the posterity of Abram, because it was created as an outbirth of the spiritual state of those denoted by "the posterity of Abram." To *inherit land* signifies to possess the heavenly kingdom, (A.C. 1817.) or Church in the mind. *Land* in the Word denotes the Church ; for the things significative of the Church are also significative of the things relating to the Church, for these constitute the Church. The reason why *land* denotes the Church in the Word is because the land of Canaan was the land in which the Church had been from the most ancient time ; hence when *land* is named in the Word the land of Canaan is meant, and when this is meant the Church is meant, for they who are in the spiritual world when mention is made of land do not rest in the idea of land, but in the idea of the nation which inhabits it ; nor in the idea of the nation which inhabits it, but in the idea of the quality of that nation, consequently, in the idea of the Church. (A.C. 5577.) The land of Canaan, then, being an outbirth of a heavenly or regenerated state of the mind, signifies the Church. It was divided into *three provinces*, as the mind is into three regions, and the Church into three states. The northern province was called *Galilee*, which represented the spiritual-natural state of the mind or Church, that is the lowest or outermost state of reformation ; the middle province was called *Samaria*, which represented the spiritual or internal state of the mind or Church, that is, the intermediate state between external reformation and internal regeneration ; and the southern province was called *Judea*, which represented the celestial or inmost state of the mind or Church, that is, one grounded in the Good of Love,—whereas *Samaria* denoted a spiritual state, or one grounded in the Truths of Faith ; and *Galilee*, a spiritual-natural state, or one grounded in the external life of both Good and Truth, which is a life of charity. The angels of the celestial or highest heaven are in the Good of Love from the Lord ; those of the spiritual or middle heaven are in the Divine Wisdom from the Lord ; and those of the natural or lowest heaven are in the Faith of Charity from the Lord. (T.C.R. 195, 212, 242, 580, 608.) There are three degrees of Life with every man, called celestial, spiritual, and natural, or inmost, middle, and ultimate.

A.E. 486, 563, 789, 882, 1125.) In the inmost degree resides Love to the Lord; in the middle degree reside Truths from that Good; and in the ultimate degree resides the Good of Life. (*A.E.* 485.)

Now as man becomes regenerated he is purified internally, whereas in the same degree as he became reformed he was purified externally; and man is purified externally by Truth, but internally by Goodness, when Truth becomes Good in man. Now Truth becomes Good by a life according to it, that is a life in thought, word, and deed. This is the celestial state: a state of peace and rest from all spiritual conflict, which the Divine Truth is ever aiming to accomplish in man, to fit him for heaven, by means of the auxiliary Truths of the Word, called "Disciples." This was represented to the natural man, thus—"Then came Jesus and his Disciples into the land of Judea." (*John* iii. 22.) Now the *land of Judea* was the land allotted to Judah and his tribe, who represented the Good of Love, which forms the Celestial Kingdom of the Lord, and therefore it was an outbirth of their state, and consequently the Lord and his Disciples went into the country that represented such state—that is the celestial state of the Church. (*T.C.R.* 200.) *In this* state the Lord dwells, and regenerates man by the Divine Truth, which is of faith, and by the Divine Good, which is of charity; wherefore it is said for the comprehension of the natural man, "there he tarried with them and baptized." (*John* iii. 22.) The Lord dwells with man in his heavenly states of mind, and "baptized him with the Holy Spirit and with fire." The Word understood in its external or natural sense, represented by *John the Baptist*, indoctrinates the mind into the natural Truths of the Word, which is the Divine Truth perceived obscurely, wherefore it was represented to the senses of the natural man in the outward fact, "and John also was baptizing in Enon near to Salim;" and apparently to the natural man, "because there was much water there," (*John* iii. 23.) but really to the spiritual man, because in that state of the mind signified by *Enon*, there was a perception of the Divine Truth after a natural manner. *As place* signifies state, *Enon*, which literally signifies a place of rivulets, spiritually denotes a state of the mind in which the Divine Truth is obscurely perceived,—a state of Reformation, which causes man to perceive Truths that are introductory to the Church. It is the turning point of man's spiritual life, when he shuns evil and flees to the Good: a state that is just on the confines of misery, when man becomes with respect to love like a *fox*, and with respect to his intellectual sight like a *bird* of the evening. (*T.C.R.* 84.) Hence *Enon* was near to *Salim*,

representing to the natural man that mental obscurity was near to, in point of state, intellectual darkness. As Baptism is a sacrament of Repentance, and of introduction into the Church, (*T.C.R.* 561.) for the use of the natural man, who is external, natural, and sensual, therefore *John baptized at Enon near to Salim*, not only because there was much water there, but because when man forsakes his sins he perceives the truths of the Word, which to the natural or external man are represented by "much water there." This is in the opening states of man's spiritual life, when he is being reformed, by shunning evils as sins against God. In that state the mind is indoctrinated with the Truths of the Word, and these Truths begin to *open* as man delights in practising them, which was represented to the natural man by the fact, "and they came, and were baptized," not, however, as he supposes, "because John was not yet cast into prison," (*John* iii. 24.) but because the mental cloud which obscured the Divine Truth began to break, and the interior glories of the Holy Word to reveal themselves. For *John to be cast into prison* is, for the Word to be tied and bound to the fallacies of the senses, or infested with evils from hell, (*A.R.* 99.) in the *closing* states of man's spiritual life, when he is confirmed in his evils. In his *opening* states of spiritual life, when he repents of his sins and leads a new life, or in other words becomes reformed and regenerated, then a conflict takes place between the Truths of the letter of the Word and man's natural evils, as regards his Repentance and Reformation, which is represented to the natural man as "a disputation between some of John's disciples and the Jews about purifying." (*John* iii. 25.) The *disciples of John* spiritually are the Truths of the letter, and the *Jews* spiritually are the evils of the natural man, which are to be removed, and the question that arises is, *How* are they to be removed?

Spiritual purifications, which are purifications from evils and falses, can only be effected by Truths, which are called Truths of Faith. The purification of the Jews is purification from sins. (*A.E.* 576.) When man is first purified it is by such Truths as he can comprehend sensually, afterwards by interior Truths, then by more interior, and so on. (*A.C.* 10028.) After purification from evils and falses, the implantation of Good and Truth is predicated, next their conjunction,—thus Regeneration. A man is not yet purified when he acts from the Truth of Faith, but when his state is changed, and he begins to act from the Good of Charity. By *pure*, is meant without evil, when predicated of Truth, without the falses of evil. Purification of the Truth from what

is false cannot take place without a fermentation or combat of the false with truth, and of truth with the false. (A.C. 7906.) Good cannot be conjoined with Truths before they are purified from falses. (A.C. 8725.) When the natural man, by being indoctrinated into the Truths of the letter of the Word, and living a life in agreement with them, has his states of spiritual life opened, he perceives spiritual Truth, or the Truths of the spirit of the Word; wherefore the Jews "came unto John and said unto him—Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." (John iii. 26.) For the *Jews to come unto John* represents that the natural man receives the Truths of the letter of the Word, by means of which he is introduced into the Church. *Canaan* represented the Church, the *river Jordan* introductory Truths, such as are in the literal sense of the Word. *Jordan*, as being a boundary, signifies initiation into the knowledges of Good and Truth, for these are the first things, and at length, when man is made a church or the Lord's kingdom, they become the last. (A.C. 4255.) Now, for the *Lord to be with John beyond Jordan* is for the Divine Good and Divine Truth to be in the inmost of the Word. The external sense of the Word teaches that the spiritual perception of Truth is derived from a celestial affection for Goodness: "If any man will do his will, he shall know of the doctrine whether it be of God." (John vii. 17.) Hence, "John answered and said, a man can receive nothing excepting it be given him from heaven;" (John iii. 27.) and heaven is *in* man, for it is only so far an external place of abode as it is an internal state of the mind. Those who have been led to repent of their sins, and forsake them through the instructions they have received from the letter of the Word, are denoted by "Ye yourselves bear me witness that I said I am not the Christ, but I am sent before him." (John iii. 28.)

Man is reformed by means of the *Truths of the letter* of the Word, but he is regenerated by the *Goods of the spirit* of the Word; and he acquires a knowledge of the natural sense before he does of the spiritual sense, and it is the love of practising the Truths of the natural sense which opens the understanding to discern the spiritual sense. John was sent *before* Christ, because the external Word prepares the way for the internal, and *before* has respect to what is internal or prior. (A.C. 10550.) By virtue of the marriage of the Lord with the Church, the Lord is called *Bridegroom* and the Church *Bride*; and the Church is a *Bride* when she is desirous to receive the Lord, and a wife when she actually does receive Him; (A.R. 895.) and

she receives Him by the practice of His precepts, and the purification of her affections and thoughts. "He that hath the Bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled." (John iii. 29.) The *friend* of the Bridegroom is the external Word, which cleanses the mind for a revelation of the internal, called the "voice of the Bridegroom." The spirit of the Word, called its internal sense, brings forth the celestial sense, or in other words "increases," whilst the external or natural sense "decreases." (John iii. 30.) The literal sense of the Word must pass as it were into a shade, before the internal sense can appear, even as the earthly body must die before man can clearly behold the spiritual things of heaven. (A.C. 1408.) The sense of the letter is serviceable for the simple, to initiate them into the internal sense. (A.C. 4788.) When the literal sense of the Word passes (interiorly) from nature into heaven, the natural idea perishes and becomes a spiritual idea. (A.C. 2887.) "*He that hath the bride is the bridegroom.*" The *Bride* denotes the Truth, which is of faith of the Church, and the *Bridegroom* denotes the Good, which is of Love of the Church, each from the Lord: thus they denote the man of the Church with whom Good is conjoined to Truth. (A.C. 3182.) Interior or spiritual Truth is superior to external or natural Truth, for, whilst interior or spiritual Truth is for the spiritual mind, and relates to Heaven and the Church, exterior or natural Truth is for the natural mind, and refers to natural things; wherefore it is said, for the comprehension of the natural man,—"*He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth. He that cometh from heaven is above all.*" (John iii. 31.) To *come from heaven* is to be derived from an abstract or heavenly state of the mind; and to be *above* all, is to be interior to all. "And what he hath seen and heard that he testifieth, and no man receiveth his testimony." (John iii. 32.) The Divine Truth proceeding from the Lord is called a *Testimony*, from this circumstance, that it testifies concerning the Lord; and this Divine Truth is not perceived until man's affections have been cleansed by Repentance, to open his understanding, because "the natural man understandeth not the things of the spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.) But of him that perceiveth the Divine Truth and lives according to its precepts, it is said—"He that hath received his testimony hath set to his seal that God is true." (John iii. 33.) "For he whom God hath sent speaketh the words of God: for God giveth not the spirit by

measure unto him." (John iii. 34.) In the Word it is sometimes said of the Lord that He was *sent* by the Father, but in all cases, by *being sent* is signified in the internal sense *to go forth*, as in John—"They have received and known truly that I came forth from Thee, and they have believed that Thou hast sent me;" (xvii. 8.) the same is the signification of *being sent* in this passage. *Spirit* denotes intelligence and wisdom; *to speak the words of God* denotes Divine Truths. By *the spirit* which God gives is signified the Divine Truth, and thence intelligence and wisdom. By *not giving it by measure* is signified above all quantity and quality of men, consequently what is infinite; for the infinite appertaining to the Lord hath not quantity and quality, inasmuch as they are the properties of what is finite, because they determine what is finite and terminate it; from which consideration it follows that *measure* signifies quality, since *not by measure* signifies without predication of quality. (A.E. 629.) Inasmuch as the Divine Goodness exercises all its power by means of the Divine Truth, it is said that "The Father loveth the son, and hath given all things into his hand." (John iii. 35.) For *the Father to love the son*, is for Good and Truth to be reciprocally united in man. "He that believeth on the son hath everlasting life: and he that believeth not the son shall not see life: but the wrath of God abideth on him." (John iii. 36.) The reason why an acknowledgment of the Divine itself in the Human of the Lord is an essential of the Church, and hence an essential of its worship, is because the salvation of the human race depends solely on that union: for the sake of effecting that union also the Lord came into the world; therefore, likewise the whole Word in the inmost sense treats of it, and the rituals of the Church established among the sons of Israel represented and signified it. The reason why they have not eternal life who do not acknowledge the Lord from a principle of faith, is because the whole heaven is in that acknowledgment. (A.C. 10870.) The *wrath* (anger) of God is predicated of the evils and falses which devastate the Goods and Truths of the Church.

Swedenborg informs us that conceptions and births, when mentioned in the Word, are to be understood spiritually of the New Birth or Regeneration, thus of Truth born from Good, or of Faith from Charity, because they are pro-created in the mind, from the marriage of Good and Truth. "This marriage is not between Good and Truth of one and the same degree, but between Good and Truth of an inferior degree and of a superior: that is, not between the Good of the external man and the Truth of the same, but between the Good of the external man and the Truth of the internal, or what is the same thing, not between

the Good of the natural man and the Truth thereof, but between the Good of the natural man and the Truth of the spiritual man. It is this conjunction which constitutes a heavenly marriage." (A.C. 3952.) This marriage proceeds from the Lord in the way of influx. Man receives Truth and the Lord conjoins Good thereto, and thus the Church is formed of the Lord with man. (C.S.L. 62, 83, 115, 122.) The spiritual offspring of this marriage are Truths and Goods; Truths from which are derived understanding, perception, and all thought, and Goods from which are derived love, charity, and all affection. (C.S.L. 121.) These Truths and Goods are represented to the natural man by the *men, women, and children* spoken of in the Scriptures as having figured in the natural world, and their *names* represent their qualities, but the spiritual man indraws his mind from those persons, and understands them to mean the Truths and Goods which relate to the Church.

As the Word was revealed to man through his mind, its external sense was conceived by a natural affection, that belonged to the Jewish Church, and as the external Word was represented by *John the Baptist*, the affection which conceived it was represented by his mother, Elizabeth, wife of Zacharias, "well stricken in years;" (Luke i. 18.) but the internal Word, called "the holy thing," (Luke i. 35.) was conceived by a celestial affection, that was characteristic of the incipient Christian Church, and this was signified by the Lord, who was conceived of a "virgin." (Isa. vii. 14.) *Elizabeth* literally signifies God hath sworn, and *Mary* one exalted. They were "Cousins," (Luke i. 36.) according to the flesh, and that corresponded to the affinity between the two degrees of Truth, external and internal, according to the spirit; both having been derived from the same stock, but differently received, because of the two distinct planes of the mind in which the Divine influx terminated. The external Word came to the natural man before the internal, as John the Baptist went before the Lord, for the internal sense of the Word could not reach the natural mind unless it had been clothed by the external, to enable it to be effective there. (A.C. 6275, 6284.) Hence, the literal sense of the Word is a plane in which interior things close, and on which they rest.

That the Christianity of the incipient Church was purely spiritual is evident, by the fact that "Mary arose in those days and went into the hill country." (Luke i. 39.) Now for Mary to *arise*, is for the church, or mind, to be indrawn from natural objects of sight to spiritual subjects of thought; *days* signified states, and to *go into the hill country* represented an elevation of state, by which the Divine Truth was

interiorly conceived. *Hills* signify the Good of Charity, from which the Truths of Faith are derived. "And Mary said, My soul doth magnify the Lord," (Luke i. 46.) because the Church is founded on the Good of Charity, and this indraws the Divine Truth, and causes it to be united with the Divine Good. Love is the life or *soul* of the Church, and this is what *magnifies* the Divine Truth, or the Lord.

All spiritual life is from remains (*A.C.* 5898.) of Goodness, acquired during infancy from reading the external sense or letter of the Word. They are stored up in the interiors of the mind, and without them there is no salvation. The Divine Truth was generated from those remains, as from a root. (*A.C.* 5897.) It was conceived in man's affections, or the womb of the mind, brought forth in his thoughts, and manifested to his senses, in human form in the natural world. Hence it is said of the Church, as to its *affection*, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus," (Luke i. 31.) and the reason why He was so named was, "for he shall save his people from their sins." (*Matt.* i. 21.) *Sons* denote Truths. Now, as *names* signify qualities, *Jesus* signifies the Divine Good, which is revealed to man as the Divine Truth, because in his fallen state, He was incapable of receiving the Divine Goodness, excepting through the medium of the Divine Truth; and it is that Good and Truth, when unitedly received, loved, and practised in the various duties of life, that removes the evil and the false, or in other words, "redeems man from all his iniquities." (*Ps.* cxxx. 8.) The apostle says—"When the fullness of time was come," that is, the close of one dispensation and the opening of another, when all the Goods and Truths of the Church were devastated, (*A.R.* 912.) "God sent forth his son," or the Divine Goodness in man put forth, or manifested the Divine Truth, "made of a woman," (*Gal.* iv. 4.) because it was conceived in the church. *Woman* signifies the church from the affection of Truth. The mind of man is a church in its least form, and as to its affection is called a *woman*, and *mother* of the Lord; (*A.E.* 821.) and a *virgin* mother on account of the purity of such affection. A *virgin* signifies every individual who is a kingdom of the Lord, or a church; (*A.C.* 8081.) wherefore the Lord himself said "My *mother* and my brethren are these which hear the word of God and do it." (Luke viii. 21.) Thus, the church is understood as being referred to by the spiritual man, when it is said—"Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (*Matt.* i. 23.) The name *Emmanuel*, in its spiritual sense, signifies the Lord as to his Divine Human, (*A.E.* 852.) which is the Word spiri-

tually perceived, called by interpretation, "God with us," because it signifies His relation to the regenerated mind. Our author explains himself thus:—"In the Word mention is very frequently made of a virgin, and a virgin there signifies the kingdom of the Lord, and also the Church. From this a *virgin* signifies every individual who is a kingdom of the Lord, or who is a church. That *no man had known her*, signifies that she was pure from falsehood, for a man signifies not only rational Truth, but in the opposite sense falsehood. In this sense therefore, for her not to be known by a man is to be not contaminated by falsehood; and for *a man not to have known her*, is to be pure from falsehood." (A.C. 8081. Consult A.C. 2362.) *Virgin* and *woman* in the Word signify the affection of Good, (H.H. 368.) for *in* that Good the Lord dwells. Our author declares that "those only are accounted spiritual *relations, kindred, and friends* who derive their birth and pedigree from the Lord, by Regeneration;" (T.C.R. 724.) and in illustration of this, he declares that *the church was the mother of the Lord*. His words are—"Jesus stretching forth his hand towards his disciples said, My mother and my brethren are these who hear the word of God and do it." (Matt. xii. 48, 49; Mark iii. 33, 34, 35; and Luke vii. 21.) *The Church is meant by the Lord's disciples*. "There stood by the cross of Jesus his mother. When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son, and he saith unto the disciple, Behold thy mother, wherefore from that hour, that disciple took her unto his (home)." (John xix. 25, 26, 27.) These words of the Lord imply that *He did not acknowledge Mary to be his mother, but the church*. He, for this reason, called her woman, and the mother of the disciple, or of John, for John represented the church as to the good works of Charity, these being the church in its very effect. (C.L. 119.) Charity or Good is actually the first principle or constituent of the Church, and Truth or Faith the secondary principle, although it appears otherwise, (A.C. 3424.) wherefore the Church takes its rise from Charity, or the remains of Goodness stored up in the mind, and comes to its end through evil. In other words, it commences from the Good of Life and terminates in Faith alone. (A.R. 82.)

The Lord having made His advent into the world as the Divine Truth, or more properly speaking into the natural mind, as the Word spiritually perceived; He appears as an infant, because of the infantile state in which His Divine Truth was received by the natural man; but as his states of spiritual life were opened, in consequence of his shunning and abhorring his sins, that Divine Truth grew purer and brighter,

it being unfolded to his perceptions, according to the ardency and purity of man's spiritual affections, through which it brought forth the Divine Goodness in him, to prepare him for the society of angels; wherefore the Lord representatively grew in strength and beauty of form, until he reached perfect manhood, and manifested his power and glory in the souls and bodies of men. "If Jehovah God had not assumed an inferior humanity correlative to the lowest faculties of the mind, which received the Divine Truth only sensually and scarcely any of the Divine Goodness, no one could have been saved; because no one could have been regenerated, for want of a medium in the mind by which a spiritual discernment of the Divine Truth could be born from the purer affections, bring forth, and be united to the Divine Goodness. For who can attack an enemy unless he approach towards him, and be furnished with arms for battle?" This truth received into man's natural affections and thoughts was represented by a natural or infirm form, but as it became indrawn by man's spiritual affections and thoughts, it was represented by a spiritual or Divine form. "All derivatives must of necessity represent those states through which they become extant." (*A.C.* 3488.) As this truth combatted evil and removed it, and as a consequence brought forth the Divine Goodness in man, the infirm human was put off, correlative with the sensual apperceptions of Divine Truth, and the Divine Human was put on, correlative to the spiritual apperceptions of the Divine Truth. These distinct apperceptions were derived from the respective affections of the natural and spiritual man, and were translucent through their senses. Without repentance or the removal of sin, the spiritual states of life in man could not be opened to bring forth a spiritual perception of the Divine Truth, inasmuch as a spiritual perception is conceived by a heavenly affection in the womb of the mind. Thus, we see that the external Word indoctrinated the mind into the truths of the natural sense, in order that the spirit of the Word might be revealed to the church, and this was represented to the natural man by *John baptizing with water*, in order to prepare the way for the Lord to be born into the world, or, as the Evangelist says—"be made manifest to Israel." (*John* i. 31.) This is the reason why "all the people that heard him (the Lord) and the publicans justified God, being baptized with the baptism of John. But the Pharisees and lawyers *frustrated* the counsel of God *within themselves*, being not baptized of Him." (*Luke* vii. 29, 30.)

It must be borne in mind that by the Lord as to His human is to be understood the Word, (*A.E.* 151.) which when He descended into the world or natural mind was Divine Truth, (*A.E.* 684.) but when He

ascended into heaven or the spiritual mind was Divine Good, and Good is formed *in man* by Truths, and a life conformable to them, (*A.E.* 6244.) for the Lord dwells *in man* according to man's reception from faith and a life according to His commandments. (*A.E.* 1312, 1360.)

The *Generation of Jesus Christ* is the descent of the Divine Truth through the celestial and spiritual regions or states of the mind, called the heavens, into the natural region or state, called the world, where "the Word was made flesh." (*John* i. 4.) *Generation* is a spiritual formation in the mind, and by *Generations* and *Nativities* in the Word are signified spiritual *Generations* and *Nativities*, all of which in general have reference to Good and Truth, for nothing else is generated and born from the Lord as a husband, and from the church as a wife. (*A.R.* 543.) And the Lord was signified by *Joseph*, and the Church was signified by the *Virgin Mary*, in its incipient state. "*Persons* in the Word signify nothing else but things, in a supreme sense the divine things appertaining to the Lord, and in an internal sense such things as appertain to man, and are treated of in such case." (*A.C.* 3979.) Hence "all *natural births*, when mentioned in the Scriptures, represent and signify spiritual births, or such as are the offsprings of Goodness and Truth, and the stages of conception, carrying in the womb, bringing forth, and education correspond to the different phases of the spiritual progress. The *Generation of Jesus Christ* is a representation of a series of truths or accommodations of the one Divine Truth to the perverted intellects and corrupt hearts of His people, who having some remains of Goodness stored up in the interiors from which the Divine Truth could be germinated, it was revealed to the Church in that state in which the Lord representatively appeared as conceived of the Holy Spirit, and born of a virgin." (*Luke* ii. 31 to 35.) It is in the *brain* and *interior things thereof* by which descent from the heavens into the world, and ascent from the world into the heavens, is made. (*A.C.* 4042.) The *heavens* are the internal man or mind, and the *world* is the external man or mind. (*A.C.* 82.) From this it follows, that the Lord made His advent into the world through the discrete degrees of the mind. Paul says to the Galatians—"My little children, of whom I travail in birth again until *Christ be formed in you*." (iv. 19.) And he asks the Corinthians—"Know ye not yourselves, how that *Christ is in you*, except ye be reprobates?" (2 *Cor.* xiii. 5.) and to the Ephesians, he says—"For we are members of his *body*, of his *flesh*, and of his *bones*." v. 80.)

CHAPTER III.

THE Gospel by Matthew commences thus—"The book of the generation of Jesus Christ, the son of David, the son of Abraham." (Matt. i. 1.) And a *book* signifies the interiors of the mind, because in them are written (engraved or impressed) all things appertaining to man's life, (*A.R.* 867.) and his *life* is his love, for spiritual love is the life of man, and it is from spiritual love or goodness—some remains of which exist in man—that wisdom or truth is generated in his affections. *Generation* in the Word relates to the work of regeneration, which is carried on by the Lord in the interiors of the mind. *Names* signify things, and their qualities. *Jesus* signifies the Divine Good, and *Christ* the Divine Truth, (*A.C.* 3004, 3009.) spiritually perceived by the natural mind, when its interior states of life were opened by repentance, that is the Divine Natural Truth, which is the offspring of the Divine Spiritual Truth, called "the son of David," and this again is the offspring of the Divine Celestial Truth, designated "the son of Abraham." *Son* denotes Truth, (*A.C.* 489, 491, 533, 1147.) *David* Divine Spiritual Truth, and *Abraham* Divine Celestial Truth, which was the parent or stock from whence the Divine Truth spiritually perceived by the natural mind, or Divine Natural Truth, took its origin. All degrees of Truth were generated in the affections of man, and the *persons* who represented them were the embodiments of them. Now the highest or inmost perception of the Divine Truth is the Celestial, represented by *Abraham*, who is called "Father of the Faithful." (Gen. xvii. 4, 5, 6.) Paul says of Jesus, "Verily he took not on him the nature of angels, but he took on him the seed of Abraham," (Heb. ii. 16.) which is the Divine Celestial Truth, from which the Divine Natural Truth originally sprung. Hence, the Word, like the Lord, in its descent, "passes through the heavens of His celestial kingdom, and the heavens of His spiritual kingdom, and thus it came to man by whom it was written: wherefore the Word in its first origin is purely Divine; this Word as it passes through the heavens of the Lord's celestial kingdom was Divine Celestial, and as it passes through the heavens of the Lord's spiritual kingdom, was Divine Spiritual, and when it came to man, it became Divine Natural: hence it is that the

natural sense of the Word contains in itself the spiritual sense, and this the celestial, and both a sense purely Divine, which is not discernible by any man, nor indeed by any angel." (A.R. 959.) Well might the apostle exclaim—"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." (Rom. xi. 13.) As there is a spiritual marriage between the Lord as a husband and his church as a wife, so there is a marriage between Goodness and Truth of an inferior degree and of a superior in regenerate minds, and of evils and falses of different degrees in the unregenerated. From these marriages other Goods and Truths, or evils and falses, are procreated, and these are called *descendants, families, and generations*. Truths are called *Sons*, and Goods *Daughters*, (A.C. 489.) wherefore the Goods and Truths of heaven and the church are signified by *the seed of Abraham, Isaac, and Jacob*. (A.C. 10445.) For this reason it is said "Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren." (Matt. i. 2.) "The names included in the genealogy spiritually involve the quality of the Truths which are dominant in the natural man through all his changes of state preparatory to the Lord's advent, when he is to be born again, or from natural to become spiritual. The states through which the natural mind passes, before it is ready to receive its life from the Lord, are distinguished into three periods, each of which has its rise, its progression, its decline, and consummation. Abraham is said to beget Isaac, and this mode of expression is continued down to Joseph, because spiritually every successive form of Truth is derived from, because involved in, that which precedes it. They are the different forms under which Truth appears to the natural mind according to its state."* All Truths have affinity with each other, because superior Truths involve inferior Truths, the latter being modifications of the former. They are generated in the affections, owing to man's diversity of states, as he passes through three great epochs of his spiritual life. The first is from celestial to spiritual, represented by the *Generations from Abraham to David*; the second is from spiritual to natural, represented by the *Generations from David until the carrying away of Babylon*; and the third is from the consummation of this last mentioned state until the dawning of the Divine Truth, represented by the *Generations from the carrying away of Babylon until the coming of Christ*, when the mind was liberated from the falses derived from evils, represented to

* C. A. Tulk's MSS. "On the Spiritual Sense of the Gospel according to Matthew."

the natural man by the Babylonish captivity. The genealogy of the Lord includes *three* periods, from Abraham to David, from David to the captivity in Babylon, and from the captivity to the advent of the Lord. The advent of the Lord includes the whole period of His manifestation from His birth to His death and burial. The termination of each of these periods represents a completion or consummation of an old state, and the commencement of a new state of mind. The first consummation was represented by the conquest of the nations in the land of Canaan by the Israelites, under the leadership of David. The second was represented by the captivity in Babylon, out of which a new state arose in the knowledge which the Jews obtained from the Babylonians, and by which they were prepared for the instruction which they afterwards received from the Lord. Lastly, the Crucifixion, Death, and Burial of the Lord represented the consummation of the Jewish Church, or the seeming church of the natural man, while His Resurrection and Ascension represented the commencement of the Christian Church, or the church of the spiritual man. The three periods consist each of fourteen generations, because the number fourteen, just as the number seven, of which it is the double, represents the six states of spiritual labour, and the seventh of spiritual rest, which recur during man's progress towards regeneration. For all the particulars of this genealogy were the effects of a succession of representative births, or of changes through which the mind must gradually pass, before it is prepared to receive the Lord at His coming, and these changes consist of states of labour alternating with states of rest. All these states are serviceable in preparing and maturing the mind for the Lord's coming, and in conducing to that event: so much so, that without those preparatory states, the Holy Spirit could not have come down from heaven, nor could the Lord Jesus Christ have been born of a virgin mother. For without these preparatory states of the natural mind, the Divine Truth could not have inflowed into such an affection as to have produced to the senses of the natural man the living form which would represent in his words and actions the interior operations of the Divine Love and Wisdom, for ever conquering the states of selfishness and sensuality, by separating from him the opposing spheres of falsehood and of evil.*

The genealogies of Matthew and Luke describe the procreation and succession of truths downwards or outwards, and upwards or inwards, by which the Divine Truth descended through the discrete degrees or

* C. A. Tulk's MSS. "On the Spiritual Sense of the Gospel according to Matthew."

states of thought into the natural mind, and reascended to the spiritual and celestial states of thought or minds, in which it was the Good of Truth. It was thus that the Lord descended into the world to effect the redemption of man, and reascended to heaven when He had accomplished His mission, or in other words had acquired all power in the internal and external man, called "heaven and earth." (Matt. xxviii. 18.) To the natural man, who could not raise his affections and thoughts above space and time, the Lord made His advent into space through man's natural affection, and into time through his natural thought; but as his states of spiritual life became opened, by which his affections were indrawn from space, and his thoughts from time, the Lord became invisible to the senses of the body, and present to the senses of the spirit, wherefore the Lord represented in his own person the state in which His Divine Truth, in connection with His Divine Goodness, was received by those who beheld Him. He was the Word in human form, and appeared to every one according to his own quality; and this was represented to the natural man by the changes and vicissitudes He underwent. He first appeared a "helpless babe," then "grew in form and stature," was "despised and rejected of men," afterwards "persecuted from city to city," and became "a man of sorrows and acquainted with grief;" (Isa. liii. 3.) who "had nowhere to lay his head." (Matt. viii. 20.) All these outward manifestations to the natural man were the effects of spiritual and hidden causes, and represented the manner in which the Word was treated by the unbelieving Jews; but to those who had repented of their sins and were regenerated, the Lord appeared as the Word in Glory, representing the faith, charity, and good works of the spiritual man, which caused "His face to shine as the sun, and his raiment to be white as the light." (Matt. xvii. 1.)

We said above that the Lord *descended* into the world as the Divine Truth; and here, that we may not plunge into the shocking error of attributing space to the Lord, we are disposed to pause a little upon the meaning of the word *descended*. Those who think that by the Lord's *descending* is meant that He came down from His region above the heavens, or in other words, changed His place, give a fallacious interpretation of the Lord's descent, because it is derived from those changes of natural bodies in space which are exhibited on the theatre of nature. But from Swedenborg a different lesson may be learnt—a lesson of spiritual and interior wisdom. "The *apparent* descent of the Lord is the *actual* change of the human mind, in and according to which His presence is manifested. This actual change in the human

mind gives distinct appearances of change to the Lord, according to the degree or plane in which the Divine Truth is manifested. In the higher degrees it is shewn as changes of state in the Lord, but in the lowest it is shewn under the appearance of a *descent*, and an *ascent* in *space*, and of various representative *progressions in time*. Hence, the Lord, in the literal sense of the Word, which is written according to the appearances of Truth, says that He *came down from heaven*, as if heaven were *above* and not *within* man; and hence also He appeared to his disciples to *ascend in space*, into the visible heaven. Having explained what is meant by *descending*, in relation to the Lord, we have now to consider what is meant by His *descending as the Divine Truth*. I am desirous of proceeding this way, step by step, in order that we may not use words as mere sounds, but endeavour to understand them. To understand this expression He descended *as the Divine Truth*, I need go no further than to the works from which the doctrine itself is derived. I there discover, that though the Divine Essence is distinguished into the Divine Good and the Divine Truth, and the former is called the Father, and the latter the Son, the Divine Essence of the Lord is in fact nothing else but Good, and indeed the Essential Good, and *the Divine Truth is the Divine Good appearing as the Divine Truth in heaven, or before the angels.*" (A.C. 3704.) But it is also said that when the Lord descended as the Divine Truth, He did not separate it from the Divine Good; therefore it was still the Divine Good called the Father, appearing as the Divine Truth, or the Son, in the plane of the natural mind, and before the bodily senses. Here, then, *in this plane*, there is an unition, or act of uniting of the Divine Good and the Divine Truth, and this is the Lord's Glorification. This Glorification for the salvation of man was complete, down to the very ultimate plane of representative forms, and hence He is said to have glorified, or to have become the Divine Essence, *as to the flesh and bone*, which are objects of the senses. Had it been possible for the Divine Truth to have been really separated from the Divine Good, then indeed would the Lord have been a finite Being, altogether different from the Father, with distinct consciousness: He would have prayed to the Father, not *as* to a Being distinct from Himself, but because the Father *was* a Being distinct from Himself, a doctrine held by Socinians and Arians, as well as by Trinitarians generally. It was *as* to a Being distinct from Himself that He prayed, because although He descended as the Divine Truth, that Divine Truth was never separated from the Divine Good, but was still, though in the plane of nature, *the Divine Good*

appearing as the *Divine Truth* before the mental as well as bodily eyes of men. The former *Divine Human Essence*, or before the incarnation, was the *Divine Good* appearing as the *Divine Truth* in the heavens, or before the angels, and it was this which, when clothed with angelic recipient forms, appeared before men. The Lord's presence therefore with his church was a *mediatory* presence, fitted for man so long as he remained celestial and spiritual, but wholly inadequate to the conquest of the hells in man, when he became merely natural and sensual. Of man in this state, it is said that the *Divine Influx* could not reach him, not from any defect of the *Divine Power*, or that the Lord was not omnipresent, but because man had become unreceptive of Good and Truth from the Lord, and therefore to the former *Human Essence* another was superinduced,* by which man in his natural and sensual state could have *immediate* access to his Regenerator and Saviour. The Lord is said to have descended into nature as the *Divine Truth*, from which He did not separate the *Divine Good*; He was therefore the *Divine Good* appearing not *mediately*, as before, but immediately to the natural mind. His state of exinanition was the separation of the *Divine Good* from the *Divine Truth* in the Church. His state of Glorification was their union, and His *Human Essence* glorified in His *Natural Divine Essence*, superinduced over the spiritual and celestial *Divine Essence* in the heavens. This *Human Essence*, so superinduced, was *natural*, that is, it agreed in every respect with the human state of a man in the world, because it was necessary that the Lord should be comprehended and approached. But when glorified, then the Father and the Son no longer even appear to be two, being in fact one, and thus one *in Himself* the *Divine Esse*, (*A.C.* 3938.) or Jehovah above the heavens; but now presented to the natural mind immediately and fully as a *natural Divine Man*, and this *natural Divine Man* is the *Divine Good* appearing according to reception as the *Divine Truth* in the ultimate degree or plane of the human mind. But in the last, all prior states coexist in their fullness, for it is the continent and firmament of all, and therefore the Lord's *natural Divine Essence* is the fullness of His presence with man, and therefore also the Lord Jesus Christ, who is the *Divine Human Essence*, perceived and received in ultimate states, is alone to be approached in worship by the will and understanding, and with corresponding outward act and form as the only God of heaven and earth. But why, it may be asked, being

* It is said to be *superinduced* because the natural state is called an external state, and the celestial and spiritual states *internal*.

glorified, is He still called the *Mediator* and *Intercessor*, seeing that by Glorification He is become the Divine Esse, which requires a *medium* of approach? The reason which Swedenborg gives, and the only satisfactory reason which can be given, is because now *the idea* of a Divine Man is the medium, "for no one can think of the Divine Esse, unless he place before himself *the idea* of a Divine Man; still less can any one be conjoined by love to the Divine Esse, unless it be by such an *idea*."* (A.C. 8705.)

The Christianity of Swedenborg is founded on *spiritual facts*, drawn from the mystical sense of the Scriptures, whilst that of the present day is based on *natural facts*, derived from their obvious meaning. The former relates to the operations of the Divine Truth to bring forth the Divine Goodness, in the *inner* world of affection and thought, and the latter to the mission of Jesus Christ as a man, gifted with extraordinary powers, in the *outer* world of space and time. The object and design of the *spiritual* system is to raise man to the angelic standard, and of the *natural* to lower God to the human standard. The one is *mental*, and the other *sensuous*, but the latter is only a representation of the former in a lower plane of the mind, to meet the views of the sensual man, and corresponds to it, as a natural effect corresponds to a spiritual cause. Not only is the Divine Truth spiritually received, called by the natural man the "Son of God," the fundamental truth or corner stone of Swedenborg's marvellous system, but the innumerable modifications of that Divine Truth, and of the Divine Good, which it brings forth through the indefinitely various ways and degrees in which it is received in the affections and thoughts of man, are auxiliaries for the establishment of the kingdom of heaven in the mind of the spiritual man, and which is represented to the natural man by the *apostles* and *disciples*, who assisted the Lord in His mission. Even the peregrination of the Divine Truth and its subordinate Truths in the mind, and their spiritual effects in causing variations in his state, and determining man *inwards* towards heaven, are represented to the natural man by the *journeys* of the Lord and his *apostles* and *disciples*; their *sayings* and *doings*; and the *places* they visited. All were mental or spiritual in their origin, and sensuous or natural in their effect. The former are described in the spiritual sense of the Scriptures, and the latter in the natural, which corresponds to the spiritual.

One of the first revelations which spiritual Truth offers to the mind

* C. A. Tulk's "Letters to the Editors of the New Jerusalem Magazine," 1828, pp. 220—222.

is, that space and time, with all the objects of the sensuous world, have a spiritual origin. God does not dwell in them, but in the inmost of the affection and thought from which they are derived, because spaces and times represent states; the former states of affection, and the latter states of thought. (*A.C.* 2625.) *Space* is the presentation of dissimilar objects simultaneously to the mind. *Time* is the successive variations of those objects. All *places* have a spiritual signification, and especially those mentioned in the Holy Scriptures as belonging to the land of Canaan. The *remoteness* of place denotes difference of state, (*A.C.* 9967.) and *nearness* of place represents similarity of state. States of the mind are discriminated according to their qualities. They all refer to the reception or rejection of Good and Truth, and are represented by the objects of the senses. For this reason Swedenborg informs us that the spiritual sense of the Word has respect to Goods and Truths, abstracted from persons, (*A.E.* 1104.) places, and things. To unfold the spiritual sense is to open the spiritual causes of which these are the objects. Angels have the *causes* of these objects for subjects of thought; the natural man has the objects for subjects of thought. The abstract sense of the Divine Word is its true or genuine spiritual sense. (*A.E.* 236.) Swedenborg says that the angels think abstractedly from persons, (*A.C.* 8343.) and that the name of a person doth not enter heaven; (*A.C.* 10282.) wherefore they know nothing of Mary, the mother of the Lord, nor of Joseph, his reputed father, nor of John the Baptist, nor of Peter, James, and John, and the other apostles. Neither do they know anything of Bethlehem, Nazareth, Capernaum, and Jerusalem, nor of the Mount of Olives, nor the Pool of Siloam, and other places. "Not any person which is named in the Word is perceived in heaven, but instead thereof the thing which is represented by that person, so neither any people or nation, but the quality thereof: yea, further, there is not a single historical relation of the Word concerning person, nation, and people." (*A.C.* 5225.) The subject is very beautifully explained by the late M. C. A. Tulk, thus:—

"We are told by Swedenborg that *space* or *place* taken generally signifies the state of the will; and *time* the state of the understanding: and also that the place called the *land of Canaan* signifies the Church, as to its reception or rejection of the Lord's love. Now this is a general truth, including within it particulars beyond all computation, and altogether inexhaustible. For in this land of Canaan, not only have the cardinal points of east and south, north and west, their signification with respect to the states of the human mind generally, but

the geographical allotment of the land to the twelve tribes has its signification; and to descend to particulars still more definite, every city, town, village, house, mountain, hill, rock, valley, garden, grove, forest, tree, shrub, and plant, river, stream, fountain, well, lake, and sea, wherever mentioned in the Holy Scripture, as seen at a certain time in the land of Canaan, and in a certain condition, have their signification also: each object has its signification, both in relation to other objects and to other times, more or less remote. It is very evident, therefore, unless we have a clear definite view of these natural relations in space and time, our perception will be very feeble, if any, of the relations of spiritual states in the will and understanding which they represent. The science of Correspondences is not an arbitrary contrivance, but is a perception by influx of certain actual relations which subsist between the discriminated degrees of the voluntary and intellectual states of the Church, and the objects of sensation. The definition of the science of Correspondences and the word *science* may be explained in these few words:—It is a perception by influx of the relations subsisting between *state* as the cause, and *space* and *time* as the effect. The more correct our knowledge of the latter, in other words, the more thoroughly we are masters of any branch of natural knowledge, the more certain and complete will be our conclusions of the former; and on the contrary, the more imperfect our knowledge of the latter, the less sure shall we be that our interpretation is the true one. It is because the literal sense of the Holy Scripture, in the order and connection of its natural events and natural Truths, affords the only sure basis for the development or perception of spiritual and celestial Truths, that Swedenborg affirms of the true doctrine of the Church—which he declares to be the spiritual sense of the Word of God—that it can be drawn from no other source except the Holy Scripture in its literal sense; and it is so drawn from it when the mind, illustrated by heavenly light, rests not in the places, the persons, the times, and the events of the literal narrative, but rises to the contemplation of the successive states of the Church, which states they truly represent.”*

Our author says—“In the literal sense (of the Holy Scripture) where the name of a place is mentioned, in the internal sense it is the quality of the state (of mind) which is revealed. For times and spaces are the mere properties of nature, and therefore it is when the literal sense of the Word passes (interiorly) from nature into heaven, that the natural idea of the properties entirely perishes and becomes a spiritual idea, cor-

* C. A. Tulk's MSS. “On the Miracle of raising Lazarus from the Dead.”

responding to them." (*A.C.* 2887.) Hence it is that *Bethlehem* signifies the spiritual state of the celestial, (*A.E.* 4592.) which is Truth conjoined to Goodness in the natural mind, (*A.E.* 449.) wherefore the Lord or the Divine Truth was born spiritually celestial, that is in the thought which originates from a heavenly or unselfish affection, when man is in a state of illustration: and this was represented by the city of *Bethlehem*, in *Judea*, which was the *southern* province of Canaan, the chief part of which belonged to the tribe of Judah. Every place upon the earth represents some state or other of the mind, because it is an effect of some spiritual causes, representing their qualities and the mode of their operation. Thus, the land of Israel represented the Church, because it was an effect of the conjoint action of spiritual spheres which together formed and constituted the Church. Hence every place in that land derived its signification. In consequence of a Doctrine being a comprehensive system of Truths, every city, whether of ancient or modern times, represents some form or forms of Doctrine, true or false, belonging to its inhabitants. On account of this signification of a city, all the males of the land of Israel were commanded to go up to Jerusalem three times every year, to appear before the Lord, for such a presentation signified the concurrence of Truths, represented by the males, which Truths together constituted the Doctrine of the Church, and were to minister to the Divine Love or Goodness. The temple therefore in which every male was to appear before the Lord represented the Doctrine of the Church.

Swedenborg tells us that spaces, distances, and progressions in the other life, are appearances derived from changes of state of the interiors; *such changes of state are also the first cause of spaces and distances in the natural world.* (*A.C.* 9440.) All presence and all idea of space in the other life is determined by affections of the love and the affinities belonging to such affections. (*A.C.* 10146.) All turn themselves and thus come into place according to their loves, also all things are communicated, received, and rejected according to loves. (*A.C.* 10130.) This was represented by the Lord's journeys in the natural world, because they were the effects of the peregrinations of His Divine Truth in the natural mind. For example, when the Divine Truth was indrawn by man's affections, the Lord, who is the Divine Truth, betook himself to the Mount of Olives and abode there, (*Luke* *xxi.* 37.) because *Mount* signifies love and Divine Love, (*A.C.* 9277.) and *Olives*, from which oil is made, the Good of that Love; (*A.C.* 3728.) and when the Divine Truth was tempted, the Lord abode in the wilderness,

(Matt. iv. 1; Mark i. 12.) because *wilderness* is a place either but little cultivated, which denotes the state of those who have but little of spiritual life and light, or a place altogether waste and uninhabited, in which case it denotes a state of vastation as to Good, and desolation as to Truth. (A.C. 2708.) When the Divine Truth was entirely rejected, the Lord betook himself to the *Deserts*, which were parched places, representing a state of ignorance as to Good and Truth, (A.C. 3048.) as when the Divine Truth in its external sense was perverted and destroyed, represented by *John the Baptist being beheaded*, (Matt. xiv. 1 to 4.) the Lord retired into a *Desert* place; and when the Jews rejected the Divine Truth, and sought to take the Lord, He retired to a place beyond Jordan, where John at first baptized, that is, to a state of repentance, (John x. 39 to 42.) or to *Ephraim*, in a country *near* to the wilderness, with his disciples, because the Divine Truth was received only by those who were in the Good of Life. (John xi. 53, 54.)

The advent and presence of the Lord is predicated of the Word, because the Word is Divine Truth proceeding from Him, and what proceeds from the Lord is the Lord himself. (A.C. 9405.) It follows from this, that the Lord and the Word are *one and the same*. This agrees with the declaration of the Evangelist,—“the Word was with God, and the Word was God.” (John i. 1.) His mission is thus described:—“Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus,” (Luke i. 31.) “for he shall save his people *from* their sins.” (Matt. i. 21.) Salvation is by Divine Truth leading man to Divine Goodness. The *Birth of Christ* was the revelation of the spiritual sense, whilst that of *John* was the discernment of the natural sense of the Word, which Word they each represented according as it was received; the former by the spiritual, and the latter by the natural man. The natural sense precedes the spiritual in the order of time, but the spiritual precedes the natural in the order of state. John said—“He that cometh after me is preferred before me, for he was before me.” (John i. 15.) *Before* has respect to what is internal or prior; (A.C. 10550.) *after* to what is external and subsequent. The Birth of Christ met with greater hostility than that of John, in the inner, and therefore in the outer world; because spiritual Truth is a greater opponent to the evils and falses of the natural mind than natural Truth, inasmuch as it develops more Goodness, and partakes more of the Divine presence and power. Divine Truth *spiritually* perceived, was about to be born into the natural mind, whereupon the evils and falses that held man in spiritual captivity

conspired to destroy it, as soon as it should be perceived; and this was represented to the natural man by *Herod*, who was the incarnation of evil, taking counsel from the chief Priests and Scribes, who represented the falses, as to "*where Christ should be born.*" (Matt. ii. 1—6.) A knowledge of the *place* appears to the natural man to be a matter of importance, but to the spiritual man it is a knowledge of the *state* that is essential, and especially of the affections, because from them all perception is derived; and when the affection is warm and zealous, the perception is lasting, but if it is lukewarm, the perception soon dies out. "They who are in no affection of Truth for its own sake, utterly reject the things appertaining to the internal sense of the Word; it nauseates them." (A.C. 5702.) Thus, then, we see the reason why Herod was so anxious to learn the place where Christ should be born. *Place* represented the state of the mind as to its affection for Truth, and evil was anxious to discover the *strength* of that affection, because the success of the Divine Truth in reforming and regenerating man depended upon it. The evils of the natural mind resort to all kinds of artifice and deception, to approach, waylay, and destroy the Divine Truth before it acquires any influence; wherefore they endeavour to discover the quality of man's thought, when the spiritual perception of Truth first dawns upon the mind. This was represented in the outer world by Herod "diligently inquiring of the wise men at Jerusalem what time the star appeared, and sending them to Bethlehem in search of the young child." (Matt. ii. 7—10.) *Herod*, the king, is the falsehood of evil, which is opposed to the Divine Truth, and would destroy it. The falsehood of evil is the form under which evil manifests itself to view. *Time* signifies the state of the mind as to thought, and *star* denotes the knowledge of the Divine Truth, which is inseminated into the mind by the Truths of the Word, called *wise men from the East*. *Bethlehem* literally signifies the House of Bread, and spiritually the mind that is imbued with Goodness. *Judea* represents the Church in a new state. All Truths come to man by means of knowledges, because truths are in them, and especially the Divine Truth, the knowledge of which comes from Love or the Lord, who is spiritually the East. (A.E. 422.)

Faith and the consequent presence of the Lord, is given by knowledges derived from the Word; (A.R. 937.) but these knowledges do not make man celestial, but only spiritual, wherefore the wise men halted at Jerusalem. The Lord makes His advent into the world *through the mind*. Truths are discovered by spiritual perception from the Lord in the Church, signified by the *wise men from the East* at

Jerusalem. Those wise men represented the wisdom that flows from a state of Love, or the East. They were directed by a star, because a star is a representative sign, projected by influx on the sensuous faculties of the knowledge which pointed out the state of mind in which the Divine Truth was born, and exercised sufficiently for its recognition. They went to Jerusalem because that city signified the Church in a corrupt state, which was drawing to its close. That child they therefore worshipped, and presented with *gold*, and *frankincense*, and *myrrh*, because they symbolically signified the Goodness of Love and the Truth of Faith, because they were the most precious gift which they could offer to Him who was born King of the Jews, and because He was the Divine Truth in the lowest form which marks man's sensual life. When this knowledge is discovered and the Divine Truth—that is, the Lord—in it, and also the affection, or spiritual mother, from which it is born, they are cherished by the spiritual man, for the sake of their influences in purifying his mind, his heart, and his life; wherefore they are preserved through alternations of state, by the providence of the Lord, which is represented to the natural man by Joseph taking the young child and his mother by night into Egypt until Herod was dead. (Matt. ii. 11—15.) The Lord was carried into Egypt by night, not merely because the prophecy should be fulfilled which said—“Out of Egypt have I called my son,” for such a fulfilment is unworthy of such a prophecy, but because the sphere of the Egyptian mind and the uses of its function in the great social man, were necessary for the protection of the Divine Truth, while from its infirmity in human minds it is exposed to the malignity of evil, and the power which it exercised. *Egypt* signifies the natural mind or natural man, in conjunction with the spiritual, and in such case the affection of Truth, (*A.R.* 508.) into which the Divine Truth enters, but in a state of obscurity, represented by *night*, until the predominant evils of the natural mind have been removed, signified by the *death of Herod*, when the perception of the Divine Truth becomes clear, like the light of day.

Foiled in their attempt to destroy the Divine Truth when born, the evils of the natural mind next endeavour to destroy the pure affections of the mind and of the Church, which would encourage and promote the growth of the Divine Truth, and subjugate evils and fables; and this attempt to prevent the growth and power of the Divine Truth is represented to the natural man by Herod's being wrathful, and causing “all the children that were in Bethlehem and the coasts thereof, from two years old and under, to be put to death.” (Matt. ii. 16.) The affections of

man are represented by *children*, and those affections which conjoin Good to Truth, by children *two years old*. (A.C. 5194.) But notwithstanding these evil designs, the Divine Truth, and the pure affections which gave it birth and through which it grows, are preserved by the Lord for the deliverance of the spiritual man from his hereditary evils and falses, represented to the natural man by "Joseph taking the young child and his mother into the land of Israel." (Matt. ii. 20.) *Israel* denotes a state of Goodness, which is procured by means of Truth; (A.C. 4925.) and the Lord came to save the spiritual. All deliverance from evils and falses is effected by the conjunction of Goodness with Truth, and of Truth with Goodness. Truth is conjoined to Good when a man perceives delight in doing well to his neighbour for the sake of Truth and Good, but not for the sake of himself and the world. When a man is in *that* affection, the Truths which he then hears, or reads, or thinks, are conjoined to Good, which also is wont to be apperceived from the affection of Truth for the sake of that end. (A.C. 5840.) Joseph's dream was an obscure perception of Truth. This is the meaning of all dreams. The reason assigned by the natural man for Joseph's taking the young child and his mother into the land of Israel, is the death of Herod, "for," says the text, "they are dead who sought the *soul* of the young child," or as it is rendered in the common version, "for they are dead which sought the young child's *life*." But to the spiritual man it is the subjugation of evil, the love of which had endeavoured to compass the destruction of the Good of Truth, called "the soul of the young child." Until Truth is conjoined to Good, the falsehood which is derived from evil supplants that evil, represented by Archelaus, whose name literally signifies prince of the people; "the most cruel of all the sons of Herod, reigns in the room of his father," or, spiritually speaking, has dominion over the mind, which to the natural man is represented by Joseph's being "afraid to go thither," (Matt. ii. 22.) that is "into the land of Judea," which represented the state in which Good and Truth are reciprocally united; wherefore the Divine Truth underwent changes of state as to its reception, denoted by Joseph's "turning aside into the parts of Galilee." (Matt. ii. 22.) *Galilee* signifies those states in which the Truth is acknowledged and practised: it is said—"He came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene." (Matt. ii. 23.) These places belonged to the land of Canaan, and as the *land of Canaan* represented the Lord's kingdom, or heaven and the Church, the *places* in the land of

Canaan represented distinct states of the mind or church as to its reception of the Divine Truth and the Divine Good, that is, states of the church in man, or states of heavenly life in the soul. Their *distance from Jerusalem*, which was the metropolis, and their *distance from each other*, their *situation and boundaries*, represented the affinity which one state had to another. (A.C. 1585.) Changes of state are represented by *changes of place*. *Places*, and all the objects contained in them, represent states of the mind; they are created by the Lord, from an influx of His Divine Life passing through the mind and terminating in the senses, where they exist in the very act by which they are perceived. They form a theatre, that represents the state of the church in man, which state is the mediatory cause for their production as objects of the senses, because they are created *through* man. David says—"Jehovah hath prepared his throne in the heavens, and his kingdom (that is, heaven and the church) ruleth over all;" (Ps. ciii. 19.) and Swedenborg tells us that the Lord, as the *Reformer* and *Saviour*, is the *Creator*, (A.E. 1057.) plainly intimating that spiritual reformation *precedes* natural creation, wherefore he says that to *create, form, and make* signify to regenerate, (A.C. 16.) and that which signified is the cause, and the significant is the effect. *Retrogressions* of state are made from interiors to exteriors, and *progressions* of state are made from exteriors to interiors. These changes are effected by variations in the affections and thoughts of man. *Retrogressions* tend to close man's states of spiritual life, and *progressions* tend to open them.

Retrogressions of state are represented to the natural man by journeys *from Jerusalem to Jericho* and other places, as in the following case:—"A certain man *went down* from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, and departed, leaving him half dead." (Luke x. 30.) These *thieves* represented evil spirits and abstractedly evils, which in the closing states of man's spiritual life, when he is travelling *downward*, rob him of his truths and goods, or representatively "strip him of his raiment," infuse falses and evils, or in other words "wound him," and deprive him of spiritual life, which is called by the natural man "leaving him half dead." *Progressions* of state are represented by journeys *to Jerusalem*. Take the following as an example:—"Many went out of the country up to Jerusalem before the Passover, that they might purify themselves." (John xi. 55.) To *go out of the country up to Jerusalem*, is to ascend by variations of state from externals to internals, that is from natural to spiritual, in order to be conjoined to the Lord. The Evan-

gelist says—"and there were certain Greeks among them that came up to worship at the feast." (John xii. 20.) These *Greeks* denote those who were in the Good of Life, and as they were desirous of obtaining the Truths of Faith, which serve as spiritual glasses to view the Lord, (A.R. 938.) it was represented by their desiring to *see Jesus*. The Lord being "the Word made flesh," (John i. 14.) denoted that the spiritual perception of this Word was born into the intellect through the opening states of man's spiritual life. It was at first comparatively weak, being only externally connected with Goodness, but as it became internally united with Goodness, the Word was *lifted up* or *indrawn* from natural thought to spiritual, by which it acquired all power, that is, became omnipotent, to save those who received it. (A.E. 1217.)

We now arrive at the conviction that the Lord made His advent into the world *through the mind*, to the senses. He descended from the heavens to the earth, or rather from the celestial, through the spiritual, into the natural region of the mind, where He appeared in space and time to those who thought in space and time. He came to man through his *affections* into his *thoughts*, and thence into his *sight*, either of his body or of his spirit, according to his state; and the very form which the Divine Truth assumed, whether that of an infant, or of a man,—whether in humility or glory,—represented the Divine Truth as *received by man*, and the degree in which it brought forth the Divine Goodness in his heart and life. The Lord was *present in Good*, or a holy affection, and *absent in evil*, because it obscured His presence. He came into the space of the natural world as an infirm man, *through the infirmity of man's natural affections*, and into the time of the natural world *through the infirmity of his natural thoughts*. (A.C. 2625.)

The Lord is Good itself and Truth itself, (A.C. 10836.) and consequently the Saviour of mankind; for it is by Good and Truth that man is saved from his sins, that is, from the evil and the false which destroy all spiritual or heavenly life in the soul. He comes to man through his affections and thoughts, when purified, and thus into his sight, either natural or spiritual, according to the state in which that Good and Truth are received, for *He is present in them*. (A.C. 8206.) Now Good and Truth are distinguished by man in his unregenerate state as two, but with the Lord and with all those in whom He is glorified they are one,—indistinguishably one. The presence of the Lord in heaven and with man, is according to the reception of Good from the Lord, (A.C. 9405, 9680, 9682, 9683.) but Good is received by means of Truth, and Truth leads to Good, and finally becomes Good

by interioration. Man is reformed, as to his intellect, by Truth from Good, and he is regenerated, as to his will, by Good from Truth. Reformation is an external work, effecting a change in man's actions, and regeneration is an internal work, producing purity in his affections and thoughts. The former opens man's states of spiritual life, or the womb of the mind, towards heaven and the Lord, and the latter causes spiritual truth to be born, to grow, and to acquire all power in the internal and external man, and thus to glorify itself, by bringing forth celestial goodness in the life. The Lord being present in Good and Truth, is apparently absent in evil, and falses thence derived, because evils are the things which conceal Him, (*A.C.* 5696.) or prevent Him from manifesting Himself, seeing that *He comes through the mind*, and is seen from Good, as a stand-point, by means of Truth. It follows from this, that the Lord was hid from the wicked in their closing states of spiritual life, and discovered by the Good in their opening states, as they forsook their sins and put them away. Hence, the Lord was foretold, but not foreknown.

Without repentance on the part of man, the Lord would not have made His advent as the Divine Truth through the mind to the senses, because evils and falses would have obstructed its revelation to the affections and thoughts, and thence to the sight. The Word, in its external or natural sense, represented by *John the Baptist*, taught repentance, and thus prepared the mind, or opened it by cleansing it, for a perception of the internal or spiritual sense, represented by the *coming of the Lord*. This perception appears to the natural man to be a discovery made by him, but the spiritual man knows that it is derived from his affection, and is the effect of the Divine influx passing through his will and understanding, and terminating in his bodily faculties.

When the Jews and Levites came from Jerusalem to Bethabara, beyond Jordan, where John was baptizing, to ask him who he was, he said—"I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." (*John* i. 19—25.) The *Jews* and the *Levites* represent those who were disposed to repent of their evils and falses. Their *coming to John* denoted their reception of the external or natural sense of the Word. The *name* of the *place* signifies the quality of the state. *Bethabara*, to the natural man, signifies a house or place of passage, where the river Jordan was forded, to enter the land of Canaan; but to the spiritual man it signifies a state of transition, from the reception of natural truth leading man to repent of his sins to the perception of spiritual truth, which brings forth

Goodness in his life, by means of which he enters the Lord's church and kingdom. Swedenborg says—"In proportion as man wills and thinks from heaven, his internal spiritual man is opened and formed: it is opened into heaven, even to the Lord, and it is *formed* according to those things which belong to heaven." (*H.D.* 43.) "The next day," which denotes a change of state interiorly, from the perception of natural Truth to that of spiritual Truth, "John seeth Jesus coming unto him," and *to come*, when predicated of the Lord, signifies to reveal Himself. (*A.E.* 36.) "He saith, Behold the Lamb of God which taketh away the sin of the world," (*John* i. 29.) that is, regenerates the natural mind. The spiritual Truths of the Word unfold themselves to man, as he meditates on their natural sense, and delights in practising their precepts. The *Lamb of God* is the Divine Truth spiritually perceived, which brings forth the Divine Goodness in the heart and life of man more effectually than when it is naturally perceived, because it spiritually cleanses his affections and thoughts, and not his actions only. The *sin of the world* which it taketh away, is the pollution of the natural mind. This is removed in the same degree as man is delivered from its influences. Christ "gave himself for our sins, that he might *deliver* us from this present evil world," (*Gal.* i. 4.) and He *delivers* man by and through His Divine Good and Divine Truth, which when unitedly received washes, cleanses, and purges his mind of his sins. (*Heb.* i. 8.)

Now the external or natural sense of the Word is the medium for introducing to man the internal or spiritual sense, when he forsakes his sins, although it be only externally, and this was represented to the natural man by John the Baptist being the forerunner of the Lord, for the natural sense of the Word is acquired before the spiritual. The external Word baptizes the mind with natural Truth, when in its natural or *desert* state, represented by John baptizing his followers with water in the wilderness. *Water* signifies Truth, of which it is the natural effect, and *wilderness* evil and falsehood, which then governed the mind, and therefore it represented the state of the church. (*A.C.* 2708.) The baptism was in the wilderness of Judea, because the *wilderness* was an effect of that evil and falsehood in the mind which so long as they continue evil and falsehood, or so long as man's affections and thoughts are tainted with selfishness, can be turned to no really profitable purpose. In such a state the Herald of the Lord says—"Repent ye, for the kingdom of heaven is at hand." The *baptism* by *water* in the *wilderness* represented the external cleansing from sin, irrespective of motive, by natural Truths from the Word, or what is

called the external sense of the Word. The Word thus understood by the natural man, and practised in his life, by shunning evils as sins against the Lord, opens the kingdom of heaven in the soul, or man's states of spiritual life, and causes him to discern spiritual Truth, or in other words, to see the Lord. Hence, it is said—"And I John bare record (witness), saying, I saw the spirit descending as a dove from heaven, and it abode upon him, and I knew him not: but He who sent me to baptize in water said unto me, On whom thou shalt see the spirit descending and abiding upon him, he it is who baptizeth in the Holy Spirit. And I saw and bare record (witness) that this is the Son of God." (John i. 32—34.) The baptism of the mind in the Truths of the external sense of the Word, cleanses man as to his outward actions, but the baptism of it in the spiritual Truths and celestial Goods, called the *Holy Spirit* and *fire*, purifies him as to his affections and thoughts. The former reform man, but the latter regenerate him, or give him spiritual life. (A.C. 5890.) The external cleansing, called the baptism of John, and the internal cleansing, called the baptism of the Holy Spirit, are distinguished by the Lord in this manner:—"Ye have heard that it was said by them of old time, Thou shalt not commit adultery, But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." (Matt. v. 27, 28.) True repentance has the effect of opening the heavens in man, or heavenly states of life in the soul, in order that he may be regenerated and fitted for the society of angels. Then the Goods and Truths of Faith, which are the subjects of his affections and thoughts, become objects to his spiritual senses, and take the form of *doves*, (A.C. 870; A.E. 479.) and it is in those Goods and Truths that the spirit is seen descending from the internal to the external man, and the external man "knew him not." It is only by indrawing the affections from worldly to heavenly things, that the perception becomes enlightened, and the natural Truth recedes and spiritual Truth comes forth from the affection into the thought, and thence to the sight. The shade vanishes when the light comes, or the representative disappears when the thing itself which was represented appears. (A.C. 9872.) It is by means of those two Christian graces—obedience and faith—that the spiritual man delights in examining the Holy Word, and practising its precepts, and thus acquiring new states of spiritual life. This was represented to the natural man by these words:—"Again, on the morrow John stood and two of his disciples, and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two

disciples heard him speak, and they followed Jesus." (John i. 35—37.) Whilst the natural man looks outward to see the Lord walk in space, the spiritual man looks inward to discover the progress which the Divine Truth is making by unfolding his affections, so that the Divine Goodness may be more perfectly received. He knows that *the Lord is present in no other way than by an inward looking upon Him*; (A.C. 6849.) because He comes to man by spiritual influx, through his affections and thoughts, into his senses, either of the body or of the spirit, according as his states of spiritual life are opened or closed. The Word in its external sense, where the spiritual is translucent through it, instructs those who believe and practise what they believe, that the Divine Truth adjoined to the Divine Goodness, in the natural mind, is the Lord on the earth, but when that Divine Truth is *conjoined* to the Divine Goodness in the spiritual mind, then the Lord is in heaven. This was represented by John's saying—"Behold the Lamb of God!" By obedience and faith, the spiritual man acknowledges the Word and lives according to it, or as the natural man would say, "the two disciples heard him speak, and they followed Jesus."

As the Lord appears to every one according to his state, (A.C. 3234.) a change of state in man is represented as a change of place in the Lord. "And Jesus *turned* and saw them following, and saith unto them, What seek ye? They said unto him Rabbi, (which is to say being interpreted Master) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day, for it was about the tenth hour." (John i. 38, 39.) Obedience leads man to the Goodness of the Word, and faith to its Truths, and *in those Goods and Truths the Lord dwells in all fulness*, (A.E. 479.) with those who receive them, represented to the natural man by the *disciples abiding with Him that day*, not merely because it was the tenth hour, as the natural man supposes, but because it is a complete state in the regenerate life, when the evil and false are removed. Obedience called *Andrew*, (A.E. 821.) which literally signifies a strong man, the brother of faith, named *Peter*, (A.C. 2759; A.E. 411.) was one of the Christian graces that received the Word in its external or natural sense, or that state of the mind which lived according to it, denoted by "Andrew the brother of Simon Peter was one of the two disciples who heard from John, and followed him." (John i. 40.) It is by living a life in agreement with the natural sense of the Word and forsaking sin, that man's states of spiritual life are opened, to enable him to discern the inner sense of the Word. Obedience or practice

acting in concert with faith or Truth, opens the sight of the mind, and causes man to perceive the spirit of the Word, or as the natural man would say, to find the Lord. "Andrew first findeth his own brother Simon, and saith to him, we have found the Messiah, which is being interpreted the Christ." (John i. 40.) *Christ* signifies one anointed, that is, the Divine Truth united to the Divine Goodness, or as it is usually called, the Divine marriage of Good and Truth in regenerated minds. The love of obedience directs faith to the Holy Word, represented by "Andrew leading Peter to Jesus," upon which "the Lord looked upon him," to signify that the Word explores the quality of man's faith, and said—"Thou art Simon, the son of Jona, Thou shalt be called Cephas, which is being interpreted Peter." (John i. 42.) As names given by the natural man represent qualities perceived by the spiritual man, *Peter* or *Cephas* literally signifies a stone or rock, and spiritually Truth (*A.R.* 768.) or Faith, (*A.C.* 2759 ; *A.E.* 411.) *Jona* signifies spiritual Good, hence by *Simon, son of Jona*, is signified the Truth of Good, or Truth from Good. (*A.E.* 411.) On a further and more interior change of state, as to the reception of the Divine Truth, denoted by "to-morrow, Jesus willed to go forth into Galilee, and findeth Philip, and saith unto him, Follow me." (John i. 48.) When the Lord *willeth to go forth*, man must progress interiorly, by the exaltation or indrawing of his affections and thoughts to states of Goodness in the regenerate life, represented by *Galilee*. This enables him to discern spiritual Truth, or to understand the internal sense of the Word. This was represented by the Lord's finding *Philip*, whose name literally signifies a lover of the horse, and spiritually one who delights in understanding the Word ; wherefore on a certain occasion, Philip said—"Lord, shew us the Father, and it sufficeth us. 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." (John xv. 8, 9.) As spiritual discernment, although an interior state to obedience and faith, has its origin in the same source, it is said that "Philip was of Bethsaida, the city of Andrew and Peter." (John i. 41.) *Bethsaida* to the natural man is a place, whose name literally signifies the house of hunters or fishers, but to the spiritual man a state of mind that explores the Holy Word, to discover spiritual Truth, in which is contained celestial Goodness for the heart and life. At length spiritual Truth is not only discerned to be spiritual Truth, but is discerned to be a revelation from heaven to the interiors of the mind and to its exterior state ; thus to the senses in human form, as the "Son of Man,"

but to interior states as "the Son of God," and finally, or to the inmost states as the "Eternal Father," and "Prince of Peace," according to the concurrent testimony of the Word throughout; and this was represented to the natural man by "Philip findeth Nathanael (whose name literally signifies the gift of God, and spiritually Truth which proceeds from natural Good, and therefore he was of Cana of Galilee, (John xxi. 2.) and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." (John i. 45.)

The Divine Truth having undergone an alternation of state in the affections and thoughts of those who constituted the Church, by means of which it was externally received, denoted by—"After this he (Jesus) went down (from Cana, where he changed the water into wine) to Capernaum, He and his mother, and his brethren, and his disciples, and they remained there not many days." (John ii. 12.) In a spiritual state of the mind, represented by *Cana*, the Word had converted the perception of natural Truth into the perception of spiritual Truth, and this was signified by the *Lord's changing the water into wine*. In an alternate state, as to the reception of the Divine Truth, the Lord who represents it, travels from Cana to Capernaum, accompanied by his mother, brethren, and disciples. The *Lord's mother* is the Church and kingdom of the Lord, as to its affection, (*A.C.* 289, 8897.) because it is in the affections of the Church that the Divine Truth is conceived; wherefore the Lord said—"For whosoever shall do my Father's will, which is in heaven, the same is my brother, and sister, and mother." (*Matt.* xii. 50.) *Brethren* denote Goods, (*A.C.* 4131.) and *disciples* Truths, and for them to *go down* is to be externally manifested in the life. *Capernaum* literally signifies a "field of repentance," and spiritually a state of reformation, which is the foundation or commencement of the church in man. *Days* denote states, (*A.C.* 23, 487.) and *to remain there not many days* is for the Divine Truth, by a variation of state, to ascend to man's interiors, that is from his outward actions to his thoughts and affections, so as to regulate them according to the laws of Divine order. By these means the Lord is glorified. This was represented to the natural man thus,—“And the Passover of the Jews was at hand.” (John ii. 13.) The *feast of the Passover* signifies celebration of the Lord on account of liberation from damnation, which liberation is effected by regeneration; and in a supreme sense it was a memorial of the glorification of the Lord's humanity, because from thence proceeds that liberation. (*A.E.* 401.) The Lord's humanity is

the Divine Truth in human minds, and for it to be glorified is to be united to the Divine Good in man's thoughts, words, and deeds. The Passover represented the Lord's glorification, and thus the conjunction of the Divine essence with the human race, because the conjunction of the Lord with the human race is effected by Love and Charity, and by the Faith which springs from them. (A.C. 2842.) These are the interior states of the Church, and therefore it is said—"Jesus went up to Jerusalem." (John ii. 13.) Now *Jerusalem* signifies the spiritual state of the church or mind, and for the Lord to *go up* represents that the Divine Truth was elevated or indrawn from the natural mind to the spiritual; and this is done by man's living a life according to its precepts, because that opens his states of spiritual life, or his spiritual mind. When Truths are elevated out of the natural man (mind) into the rational, and are conjoined with Good therein, it is signified by *going up*.

All man's spiritual defilements are in his natural mind, wherefore the Apostle saith—"To be carnally minded is death, but to be spiritually minded is life and peace, because the carnal mind is enmity against God, for it is not subject to the law of God." (Rom. viii. 6, 7.) Now the object of the Lord's mission into the world, that is, of the Divine Truth into the natural mind, was to restore it to order, or make the natural mind subject to the law of God, and this was done by subjugating the evils and falses therein, and establishing the influence and authority of Goods and Truths in their stead. The mind of man is called a *world*, a *country*, a *place*, a *house*, and a *temple*, and the Divine Truth comes to explore it before it engages in spiritual combat with man's evils and falses. It finds there those affections and thoughts that alienate or reject by evils of life, both natural and spiritual Good, as well as intellectual Truths, and those that alienate or falsify all sensual Goods and Truths, represented by—"And he found in the temple those that sold oxen, and sheep, and *doves*, and changers of money sitting therein." (John ii. 14.) The Lord's second coming to the temple is accompanied by the expulsion of the falsehoods and contaminating spheres signified by the money-changers and sellers of doves. The *oxen*, *sheep*, and *doves* which had been sold were, spiritually speaking, the Goods and Truths of the Church that had been parted with, and the *changers of money* were the evils that had falsified the Truth. To *sit* signifies to remain in that state of life. (A.C. 9422.) And when the external or natural Truths of the Word were applied to subjugate and expel those evils and falses which had perverted and

destroyed the Goods and Truths of the Church, it was represented by "The Lord's making a scourge of small cords." (John ii. 15.) *Cords* signify Truths, and *small cords* external or natural Truths, such as relate to repentance and reformation, by means of which the natural mind is cleansed, and therefore the Lord representatively "drove them all out of the temple, and the sheep and oxen, and poured out the changers' money, and overthrew their tables." (John ii. 15.) *Money* is predicated of Truth, (*A.C.* 1551.) and the changers are evils of life, which pervert Truths into falses. To *pour them out* is to reject and expel them, and to *overthrow the tables* is to remove all things destructive to the spiritual life of man. The Divine Truth expelled those evil affections and wicked thoughts that alienated Goodness and Truth from the mind and from the Church, represented by those who *sold doves*, and said—"Take these things hence;" and the reason is because Love to the Lord and Charity towards all men is the ruling principle of the heavenly mind. "Make not my Father's house an house of merchandise." (John ii. 16.) A *house* in the internal sense is the natural mind, (*A.C.* 4892.) and "my *Father's house*" is the natural mind, reformed and regenerated, and brought into subjection to the spiritual mind, when Love is its ruling principle; (*A.C.* 710.) and for that house "not to be made a house of merchandise," is for that rule of life not to be destroyed, because *merchandise* signifies the holy things of the Word adulterated and profaned. (*A.R.* 772.) But when the Truths of the Word were vivified, they brought forth Goodness in man, and this was represented by—"And his disciples remembered that it was written, The zeal of thine house hath eaten thee up." (John ii. 17.) The Lord's *disciples* are the Truths of His Holy Word, and for them to *remember* is to be conjoined to Goodness in man. His *house* is the purified natural mind, in which Love to the Lord and Charity to man absorbs all its thoughts and affections, signified by *The zeal of thine house hath eaten thee up*.

Thus, then, we are taught that natural Goodness, signified by *oxen*, spiritual Goodness, signified by *sheep*, and the intellectual things of Faith, signified by *doves*, are not to be alienated or withdrawn from the affections and thoughts of the natural mind, or in other words, are not to be "sold in the temple," but are to be preserved: whilst the evils of life, which pervert and falsify the Truths of the Word, called "the money changers," are to be expelled from the mind, that is, "turned out of the temple," and their instructions, or doctrinal tenets, called "tables," (*A.E.* 340.) are to be disproved, or "overthrown." Now all

this is to be done by the Holy Word, which to the spiritual man is the Lord, still it is done by means of the external or natural Truths of that Word, called "a scourge of small cords," for *cords* denote Truths, and those that are *small* denote such as are external and natural, which include those that are interior and spiritual, and prepare man for heaven.

On an inquiry of the natural man, as to the manner in which the Divine Truth should be testified, denoted by "the Jews asking Jesus, What sign shewest thou unto us that thou doest these things?" the Divine Truth or the Word, affirms that if the Church should be consummated, or brought to its end, by the falsifications of Truth, in consequence of its separation from Goodness, it would be resuscitated by interiorations of Truth, owing to its union with Goodness, signified by "Jesus answered and said, Destroy this temple, and in three days I will raise it again." (John ii. 19.) To *destroy this temple* is to falsify and pervert Good and Truth, until it is dissipated, (*A.E.* 449.) and to *raise it again* is for it to be revealed or discovered; (*A.C.* 5160.) *days* signifies states, and *three days* a complete state. (*A.C.* 5788.) The natural man conceives that the *temple* referred to by the Lord was the earthly temple, which took forty and six years to build, but the spiritual man considers that it was a spiritual temple, or the regenerated mind, which was built up by different states of spiritual labour, combat, and temptation, represented by "forty and six years;" for the Lord alluded to the regenerated mind or church, which is called "the temple of His body," through the Divine Truth, from the Divine Good, (*A.C.* 8720.) by which the mind or church was raised up or regenerated, and the Lord was glorified, wherefore the apostle saith—"Now are ye the body of Christ, and members in particular." (1 Cor. xii. 27.) As all perception is derived from affection, "when therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture and the word which Jesus had said." (John ii. 22.) To be *raised from the dead* is for the Divine Truth to be spiritually revealed and conjoined to the Divine Goodness, which the natural man calls *remembering*. By the Lord's *body*, in the supreme sense, is signified the Divine Good of the Divine Love; hence, all who are in heaven, being grounded in that Goodness, are in the body of the Lord. (*A.C.* 185.) A miraculous faith is not received in the Church, hence it is said—"When he was in Jerusalem at the Passover, in the feast, many believed in his name, seeing his miracles which he did, but Jesus did not trust himself to them, because he knew all, and

needed not that any should testify of man, for he knew what was in man." (John ii. 23—25.) *To be in Jerusalem* is for the Divine Truth to be spiritually received by the mind and Church; *at the Passover* signifies the glorification of the Lord, that is the putting on of the Divine as to the human, and in a representative sense it signifies the regeneration of man. (A.C. 3994.) *To put on* is to communicate and imbue, (A.C. 3589.) also to be appropriated and conjoined. (A.C. 3735.) *To put off* is to shake off and annihilate. (A.C. 4741.) Truth united to Good has put off all that is human, and put on the Divine. (A.C. 2068.) *By the name of the Lord* is understood every thing of Faith and Love, by which He is worshipped: *to see* His miracles is to perceive Truth, but not to love it; and for the Lord *not to trust himself to them* is, because He is conjoined only to those who love the Truth and practise it.

The *External Word*, represented by John the Baptist, preaches repentance to the natural man, by means of natural Truth, so that he might "cease to do evil;" but the *Internal Word*, represented by the Lord, goes farther than that, and communicates Goodness to the spiritual man, by means of spiritual Truth, in order that he should "learn to do well." (Isa. i. 16.) Its promise is—"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." (Matt. vii. 21.) Both kinds of Truth were communicated to man by influx, being in their origin one and the same, only differently received in the affections of the Church: the external Word in the natural affections, and the internal Word in the spiritual affections, both of them were representatively "born of women," the former of a wife, "well stricken in years," (Luke i. 18.) and the latter of a "virgin." (Matt. i. 23.) The one was begotten by man, and the other by Jehovah.

The internal or spiritual perception of the Word is of greater power and purity than the external or natural perception of it, because it brings forth more Goodness in the mind, the heart, and the life. This is evident from the Lord's own words:—"Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." (Matt. xi. 11.) By this we learn that previous to man's states of spiritual life having been opened by repentance, no greater or more interior perception of Truth had been conceived in the Church than a natural or external one; and yet with those who had been regenerated and become angels, the smallest

perception of Truth with them, being spiritual, is greater, because more interior, than the natural, such as is taught in the Church from the letter of the Word. The *kingdom of heaven* is a spiritual reception of the Divine Truth conjoined to the Divine Goodness in man. It is an abstract or heavenly state of the mind—one that is indrawn to spiritual subjects. Now the Truths that belong to *that* state are great, because interior, whilst those that belong to an earthly or natural state of the mind are small, because exterior: the former have no reference to space and time, but the latter are clogged by them. Exterior Truths are for little minds, but interior Truths are for great minds, and *great* signifies good. (*A.R.* 582.)

We will now illustrate the difference between the perceptions of the natural man and those of the spiritual man, that is, between little Truths and great Truths. When the Pharisees went forth and straightway took counsel with the Herodians “against the Lord, how they might destroy him, He withdrew himself with his disciples to the sea.” (*Mark* iii. 6, 7.) This, naturally understood, is a little Truth that refers to a natural event, and is adapted for a little mind, who conceives that the Lord, being a mere man, made His escape from his enemies by putting out to sea, accompanied by his disciples; whereas in its spiritual sense, according to the perceptions of the spiritual man, it refers to the combined power of falses and evils to expel the Divine Truth from the minds of those who are sensually inclined, by which it recedes, together with all the doctrines of the Church, from the affections of man, or declines into obscurity when the sun of the Divine Love sinks below his mental horizon. The Lord’s apparent absence was the effect produced in the senses of those who were committing evil, for evils are the things which conceal the Lord, (*A.C.* 5690.) because He comes to man by spiritual influx, through his affections and thoughts, into his bodily faculties. This is a great Truth for a great mind. The Lord is present with man, according to man’s reception of Good from the Lord, for He dwells in Good. When the Divine Goodness, by means of the Divine Truth, is received only externally, or according to the fallacies of the senses, it has so little hold on the affections and thoughts of man, and is so weak and powerless to reform and regenerate him, that by degrees it loses all influence over him, and eventually dies out in his mind, heart, and life, and then the Lord appears to leave him.

The spiritual perception of the Divine Truth is born into the mind, in proportion as man, by reading and meditating on the letter of the Word, loves and practises its precepts. This is represented by “Jesus

coming from Galilee to Jordan to be baptized of John," (Matt. iii. 13.) in order that all the stages of righteousness might be progressively fulfilled, for man to be regenerated, when "the heavens," that is man's states of spiritual life, "were opened," through which the Divine Truth brings forth the Divine Goodness in him, (Matt. iii. 17.) agreeably to the Lord's words—"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 16.) The *heavens* are the love and wisdom of angels, and they are *opened* when man, by repentance, is prepared to admit the influx of their light. It is said—"He saw the spirit of God descending like a dove and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. iii. 16, 17.) The *dove* which lights upon Him is the affection for spiritual Truth, which is the medium of uniting the Divine Truth, such as it is in heaven, with the Divine Goodness. That Divine Truth bringing forth the Divine Goodness in man, is "the beloved Son, in whom," it is said, "I am well pleased." The *Baptism of Jesus* represents the descent of the Lord as the Divine Truth through the heavens to man by the baptism of repentance, and signifies the first approach towards the union between the Divine Goodness and the Divine Truth, and the formation of a new intellect and a new will, which is to end in the regeneration of his life. Hence it is followed by the manifestation and the assaults of evil, which, as they are perceived and felt by man as temptations to evil, are described in the sense of the letter as the temptations of the Lord by the devil.

The Evangelist says—"Then was Jesus led up (aside) of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred." (Matt. iv. 1, 2.) When the Divine Truth in man was assaulted by the evil affections and thoughts of the natural mind, the Lord is represented to have been tempted by the devil in the wilderness, because evil concupiscences are called the devil, (*D.L.W.* 273.) and the natural mind, in its unregenerated state, is called a wilderness or desert, in which there is no Good, because there is no Truth. (*A.E.* 386.) Inasmuch as a *wilderness* signifies a state of temptations, and *forty*; whether years or days, signifies the entire duration from beginning to end, therefore the Lord's temptations which He endured from childhood even to the Passion of the Cross, and which were most intense, are meant by the temptations of forty days in the wilderness, as described in the Evangelists. (*A.E.* 730.) When the Divine Truth was assaulted by

falsifications and perversions in the natural mind, through the false doctrines of the Church, the Lord is said to have been tempted "on the pinnacle of the temple;" (Matt. iv. 5—7.) and when it was assaulted by the most direful evils in the natural mind, He is represented to have been "tempted by the devil on a mountain," (Matt. iv. 8—11.) that is, by the loves of self and the world; (*A.R.* 336.) whereupon He said—"Get thee hence, Satan," (Matt. iv. 10.) because those who are in evil from the understanding are called *Satans*, whilst such as are in evil from the will are called *devils*. (*C.S.L.* 492.) As illustration of and affection for the Divine Truth comes to man after he has endured spiritual temptations, it is said that "angels came and ministered unto Jesus." (Matt. iv. 11.) All these assaults, and the conquests made over them by the Divine Truth *in man*, were necessary, in order to bring forth the Divine Goodness in his life, and thus to glorify the Lord. He saith—"All mine are thine and thine are mine, and I am glorified in them." (John xvii. 10.) "The whole of the Lord's life in the world was representative, even as to all the circumstances which are related in the Gospels of His suffering, which things represented the quality of the Church at that time, as to its contrariety to the Divine essence, and to the Goodness and Truth in their aggregate form of heaven and the Church." (*A.E.* 654.)

The Lord said—"Man shall not live by Bread alone, but by every word of God," (Luke iv. 4.) or "by every word that proceedeth out of the mouth of God." (Matt. iv. 4.) *Bread* signifies Goodness, and man's spiritual life doth not depend on Goodness only, but on Goodness and Truth unitedly received. Our author says—"Although a person may live well, he cannot come into heaven before he is in Truths, (*A.E.* 478.) for Truths which are from Good, make the Church with man, and *make heaven with him*, in a word, *they make the Lord himself to be with him*." (*A.C.* 10645.) It is worthy of observation, that the Lord is represented to have said to the devil—"Get thee behind me, Satan," (Luke iv. 8.) as if the devil was previously in front of the Lord, holding a colloquy with Him, as the natural man might be led to suppose; but the wicked, let them turn which ever way they will, never face the Lord, they are always *behind Him*, wherefore at most they only see His *hind* part, and which is the *letter*, or *externals* of the Word; (*A.C.* 10584.) and probably that may account for the fact that devils can quote Scripture.

It must be well understood that the temptations of the Lord were the temptations of the Divine Truth in his natural mind, from the

resistance which it encountered there, in subjugating the evils and fables, which held Him in captivity. The entire mission of the Divine Truth was made up of alternate states of resistance and reception, called Humiliation and Glorification. "That the life of the Lord from earliest childhood even to the last hour of life in the world, was a continual temptation and a continual victory, is manifest from several passages of the Old Testament; and that it does not cease with the temptation in the wilderness is manifest from the words—"And when the devil had ended all the temptation, he departed from him *for a season.*" (Luke iv. 18.) This shews that after the Divine Truth had undergone a state of humiliation by temptation, it was glorified in a victory, because it brought forth Goodness in the life, wherefore "Jesus returned in the power of the spirit into Galilee, and there went out a fame of Him through all the region round about." (Luke iv. 14.)

The Lord made His advent into the natural mind as the *Divine Truth* from the Divine Good, and when He had accomplished His mission, He returned to the spiritual mind, as the *Divine Good* from the Divine Truth, which was His state of glorification in those in whom He effected a moral change or spiritual revolution; and this was represented to the natural man by His "returning in the power of the spirit into Galilee." The Galileans or Gentiles were in the good of life, and therefore capable of receiving the Divine Truth, and living according to its precepts. Among such as did receive it, "He taught in their synagogues, being *glorified of all;*" (Luke iv. 15.) and to *teach*, when predicated of the Lord, denotes to flow in, and without that flowing in the Lord could not be glorified *in his creatures.* "All mine are thine, and thine are mine, and I am glorified *in them.*" (John xvii. 10.) In its alternation of state, the Divine Truth afterwards receded to a more natural state of reception, or as the sensual man understands it, the Lord "came to Nazareth, where he had been brought up, and according to his custom, he went into the synagogue on the Sabbath day, and stood up to read," and, as the Divine Truth first instructs man according to the letter of the Word, "there was delivered unto him the book of the prophet Esaias;" and, as the spirit of the Word then unfolds itself from the letter, "when he had opened the book, he found the place where it was written, The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, and set at liberty them that are bruised (wounded). To preach the acceptable year of the

Lord." (Luke iv. 17—19.) Now, for the Lord to *open* the book, is for the Divine Truth to be spiritually understood, and to *find the place where it was written*, is to discover or reveal the state of mind in which the Divine Good is united to the Divine Truth, for then "the spirit of the Lord" is upon *man*, and as *man sees the Lord according to his own state*, he sees the spirit of Jehovah upon the Lord, or in other words, the Divine Truth is "anointed" with the Divine Good. To *preach the gospel to the poor*, is to instruct the ignorant. The *poor* are those who are ignorant of Good and Truth, but are desirous of instruction. To *heal the broken-hearted* is to cleanse those who are spiritually diseased. To *heal* is to purify from evils, and also to preserve from them; hence the Lord himself is called the *healer* or *physician*. The *curing* and *healing of disease* denote the restoration of spiritual life, because *disease* and *sickness* correspond to the internal state of man when he declines from truth to the false, and from good to evil. The *healing of diseases* by the Lord, when He was in the world, denoted healings of spiritual life, and thus salvation, by the removal of evils and falses of various kinds. To *preach deliverance to the captives* is to impart Truths to those who are in the Good of life. The *captives* signify the Gentiles, (*A.E.* 811.) that is those who are in that Good of life; they are held fast to falses, or in other words, are *bound*, and can only be liberated by Truths. All *liberation* is effected by the Holy Proceeding (Holy Spirit or Divine Truth) from the Lord's Divine Human, (*A.C.* 6864.) which is the Word spiritually understood. The states of liberation are generally three:—first, purification from falses; second, the implantation of Truth in Good; third, the implantation of Good. (*A.C.* 9286.) The states of liberation are like those of regeneration, for regeneration is the liberation of man from hell, and his introduction into heaven by the Lord. *Hell* is a wicked state of the mind, and *heaven* a spiritual and angelic one. *Recovering of sight to the blind*, is to give a spiritual perception to those who were ignorant of Truth,—*to set at liberty those that are bruised* (wounded). All spiritual *bruises* or *wounds* are injuries done to the mind and spiritual life by falses, and for these *to be set at liberty* is for falses to be removed, in order that Truths may be implanted. The *body* is the *external of the mind*, and therefore in the spiritual world, *when the mind is assaulted, bruises are made on the body*. Our author says—"All in the spiritual world are forms of their own love: the angels forms of celestial love, and devils forms of infernal love,—the latter being deformed in face and body, but the former being beautiful in face and body, and when their love is assaulted their faces are

changed, and if it is much assaulted, they disappear totally; this is peculiar in that world. The reason why it so happens is because *their body makes one with their mind.*" (*D.L.W.* 369.) To *preach the acceptable year of the Lord* is to reveal the state of the mind in which man is conjoined to the Lord, and the Lord is conjoined to man. The mind has no perception of time in interior thought, but only in exterior.

In another alternation of state, the Divine Truth recedes in man from a spiritual perception to a natural one, wherefore the Lord "closed the book, and gave it again to the minister, and sat down." (*Luke iv.* 20.) When the Word is naturally understood, it is a *closed* book, but when spiritually understood, it is *opened*; wherefore the Lord *gave it again to the minister, and sat down*, whilst it was externally received. "And the eyes of all them that were in the synagogue were fastened on him," which denotes that the understanding of the Word became more interior, when a further revelation was made, "and he began to say unto them, This day is this Scripture fulfilled in your ears." (*Luke iv.* 21.) *Day* signifies state, and for the Scripture to be *fulfilled*, is for its Divine precepts to be practised; to be fulfilled *in the ears*, is for it to be obeyed in the life. "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." (*Matt. vii.* 21.)

All Divine Truth revealed to man comes to him by spiritual influx, and his states of reformation and regeneration testify to its efficacy, as appears by what follows:—"And all bear him witness and wondered at the gracious words which proceeded out of his mouth." (*Luke iv.* 22.) The Divine Truths which the Lord spake are called *words of grace, coming forth from his mouth*, because accepted grateful and delightful; (*A.E.* 22.) "and they said, Is not this Joseph's son?" when the Divine Truth was understood naturally. "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum do also here in thy country." The Divine rebuke proves that *spiritual healing originates in a state of repentance*, and that is the reason why the Lord performed so many miracles at Capernaum. "And he said, Verily I say unto you, no prophet is accepted in his own country." (*Luke iv.* 24.) This signifies that the Lord, and the Divine Truth which is from Him, are less received and loved in the heart within the Church than out of it; for He spake to the Jews, with whom at that time the Church was instituted: but that the Lord was less received by the Jews than by the Gentiles out of the Church is a known thing. (*A.C.* 9198.) The Evangelist says—

“He came unto his own, and his own received him not.” (John i. 2.)

“But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land.” (Luke iv. 25.) This represents the state at that time of the acknowledgment of Divine Truth from the Word in the Church: for *widows* are those who are in Goods without Truths. *Elias* is the Lord as to the Word: the days of *Elias* are states of reception of Divine Truth from the Word at that time; and *Israel* is the Church. *When the heaven was shut for three years and six months*, signifies plenary vastation of the internal Church; for *heaven* is the internal of the Church; *three years and six months* denote to the full. This is manifest from the signification of 1260 days in the Apocalypse, (chap. xi. 3, and chap. xii. 6.) which days make three years and six months, as denoting to the full or even to the end, in like manner from the signification of three days and a half; (Rev. xi. 9, 10.) also from the signification of a *time, times, and half a time*, (Rev. xii. 14, and in Daniel xii. 7.) as denoting to the full or even to the end. *When there was a great famine over the whole earth* signifies vastation also of the external Church, for *famine* is a defect and desolation of Truth and Good, and *earth* denotes the external Church. “*Yet to none of them was Elias sent, save unto Sarepta, of Sidon, unto a woman that was a widow.*” (Luke iv. 26.) *Yet to none of them was Elias sent* signifies that the Lord as to the Word, thus the Word of the Lord, was not sent to others, because it was not received elsewhere. *Except to Sarepta, a widow*, signifies except to those who are in Good, and desire Truth. It is said Sarepta of Sidon, because *Sidon* signifies the knowledges of Good and Truth; and that a *woman, a widow*, denotes one who is in Good and desires Truth, is evident from the things related of her in the 1st book of Kings, where are these words:—“Elias came to Sarepta of Sidon, to a woman a widow, that she might sustain him: he said to her, Fetch me a little water, that I may drink, and afterwards bring me a morsel of bread in thine hand. She said that she had only a little meal in a cask, and a little oil in a cruse; that it would only be a cake for herself and her son. Elias said, Make me a little cake in the first place, and bring it to me, and make for thyself and thy son in the latter place. She did so, and the cask of meal was not consumed, and the cruse of oil did not fail. (xvii. 9—15.) Obedience and the desire of Good to Truth is described by her compliance with the command to give water to the prophet, and afterwards by her making a cake for him in the first place out of her own little store, and in the latter place

for herself and her son; and that hence she was enriched with the Good of Truth, signified by the *cask of meal not being consumed*, and the *cruse of oil not failing*; for *water* in the internal sense is *Truth*; *meal* is Truth derived from Good; *oil* is the Good of Love, and a *cake* made of them is Truth conjoined to its Good. From these considerations it is clear, that a *widow* is one who is in Good and desires Truth. Good and its desire to Truth is described by charity towards the Prophet, greater than towards herself and son. *Prophet* is the doctrine of Truth. (A.C. 9198; see also 4844.) “And many lepers were in Israel in the time of Eliseus, the prophet, and none of them was cleansed saving Naaman, the Syrian.” (Luke iv. 27.) *Leprosy* represented uncleaned false principles, grounded in what is profane. (A.C. 3301; A.E. 962.) Naaman, who was affected with leprosy, was persuaded, and in conformity with the seven-fold sprinkling of the leper, washed himself seven times in Jordan, and was perfectly cured. Now “the healing of Naaman’s leprosy, by washing seven times in Jordan, represented baptism, which denotes initiation into the Church, and accordingly regeneration; not that any one is regenerated by baptism, but that it is a sign of regeneration.” (A.C. 4255.) The *waters of Jordan* denote the Truths of the Word, and *washing* signifies purification from evils, and all purification from evils is from the Lord, which is understood by this—“If I wash thee not thou hast no part with me.” (John xiii. 8.) *Washing* with the Jews signified and represented purification from evils, and this is signified by washing in the Word. (D.P. 151.) “And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him (the Lord) out of the city (Nazareth), and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong. But he passing through the midst of them, went his way.” (Luke iv. 28—30.) This is descriptive of another alternation of state, by which the Divine Truth in the natural mind was resisted by falses grounded in evils, so much so, that they endeavoured to expel the Divine Truth from the mind. *Synagogue* signifies doctrine, (A.R. 97.) and *they that were in the synagogue* denotes falses, who *when they heard these things were filled with wrath*, that is, the falses were imbued with evil, *they rose up and thrust Him out of the city*, or expelled the Divine Truth from the natural mind; and then by reducing or separating the Divine Goodness from it, represented by *leading Him to the brow of the hill*, they endeavoured to destroy the Divine Truth, or in other words, render it so sensual that it should convey no spiritual life to the soul, which was represented in their

attempt to cast him down headlong. But as "spiritual temptations are combats against evils and falses, which exhale from hell and affect; by them man is purified from evils and falses, and Good is conjoined to Truth and Truth to Good with him." (*D.P.* 25.) Therefore the Lord, notwithstanding, "passing through the midst of them, went His way," which was to Capernaum, representing a state of repentance and reformation.

When man cannot elevate or indraw his affections and thoughts above space and time, and the objects of the senses, through the hardness of his heart, and the depravity of his mind, the Divine Truth is not only spiritually "cast down to the ground," but it actually *becomes incarcerated, or held in bondage by the natural mind and bodily senses*, and this was represented to the natural man by *John the Baptist, who represented the Word, externally received, "being cast into prison,"* (*Matt.* iv. 12.) which was in consequence of the states of man's spiritual life closing, whereupon the Lord, whose mission as the Word, or the Divine Truth *spiritually perceived*, was to open them "departed into Galilee (that is, to those who were in the good of life) and leaving Nazareth—whose inhabitants were reputed to be of low estimation, (*John* i. 26; *Matt.* ii. 2, 3.) or spiritually speaking, in mere externals—He came and dwelt in Capernaum," (*Matt.* iv. 12.) the name of which place literally signified the field of repentance, or city of comfort, and spiritually, the remission of sins, or a state of Reformation and Regeneration; one of spiritual purity, peace, and happiness, in which the Lord resides; because the removal of sin brings forth Goodness, and the Lord is present in Good, but apparently absent in evil. (*A.C.* 10146.) Those who are in the Good of Life receive the Divine Truth, wherefore it is said "the people which sat in darkness saw great light, and to them that sat in the region and shadow of death, light is sprung up." (*Matt.* iv. 16.) Those who were destitute of Truth, are said to "sit in darkness," and such as were destitute of Goodness, are said to "sit in the region of the shadow of death." The former "saw a great light," and of the latter it is said "light is sprung up" to them. Now as the Word instructs man that evil ought not to be done because it is contrary to Good and Truth, on which the Church is founded, therefore "from that time Jesus began to preach and to say, Repent ye, for the Kingdom of Heaven is at hand." (*Matt.* iv. 17.) The Lord *teaches* by instructing man's understanding, but He *preaches* by influencing his will, so as to make him a new creature. When the Divine Truth was rejected at Nazareth, it was represented to the senses

of the natural man, by the *Nazarenes*, who denoted the false, "thrusting the Lord out of the city," or in other words expelling the Divine Truth from the natural mind; and when it had been so far separated from the Divine Goodness as to become sensual and corporeal, they endeavoured to destroy it by evils of life, and consequently "led him to the brow of the hill, that they might thrust him down headlong." (Luke iv. 28, 29.) To *thrust down* is to extinguish Goods and Truths. The natural man, at the instigation of evil, is continually seeking the destruction of the Divine Truth. In one state, he urges that it may be "cast down," and so perish, by dying out in the mind; in another, that it might be imprisoned by the senses, perverted and destroyed; and in this that it might be so thrust downwards, that is outwards, into sensual and grovelling thoughts, as to have no vitality or spiritual life in it. As the Divine Truth then recedes from that state, the Lord representatively, *leaves for another place*. When the Divine Truth had been perverted and destroyed, as represented by the *imprisoning* and *putting to death* of *John the Baptist*, so that it had no spiritual influence on the mind, *the Lord retired into a desert place*, (Matt. xiv. 18.) because the Divine Truth receded to a barren state of the mind. For the Word to be *imprisoned* is for the Divine Truth to be infested with evils from Hell, (*A.R.* 99.) and to be *put to death*, is for the Divine Truth to be perverted and destroyed! The Lord *departs*, or at least *appears to depart* to the natural man, when His Divine Truth recedes from man, (*A.C.* 1290.) and it does so recede when he indulges in evil. A *desert place* signifies a state of mind in which Charity and Faith are not conjoined in man. (*A.C.* 7626.) All this is descriptive of the state of the Divine Truth in relation to the natural man. To the spiritual man, John being put in prison was the extinction of an external state, and the commencement of an internal state.

In man's states of spiritual illustration produced by Repentance, and represented by "when it was day," (Luke iv. 18.) the Divine Truth spiritually received effects a change of life in the natural man, represented by the Lord's walking by the sea of Galilee; and in order to reform and regenerate man it calls into active operation the most important of the Christian Graces, named *Faith* and *Obedience*, *Charity* and *Good Works*, to establish His Kingdom in the heart and mind of man, in order that his affections and thoughts may be governed according to the Truths of the Holy Word, and he be made fit for heaven. This was represented to the senses of the natural man by—"Jesus walking by the sea of Galilee, saw two brethren called Peter

and Andrew his brother, casting a net into the sea, for they were fishers, and he saith unto them Follow me, and I will make you fishers of men, and they straightway left their nets and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee and John his brother, in a ship with Zebedee their father, mending their nets; and he called them, and they immediately left the ship and their father and followed him." (Matt. iv. 14—18.) The *Galilee* of the Gentiles is a Gentile state—a state of the mind not pre-occupied. A *sea* denotes the whole confluence of Truth in the natural mind, comprehending all its knowledges and scientifics. (A.C. 5318.) Inland seas correspond to the lines of demarcation between internal states, and the *Lord's walking by the sea of Galilee*, denotes the inquisition of the Divine Truth, to explore the natural mind, to discover where knowledges are. (A.C. 8708.) If angels could see into the world, they would see it as an ocean, and the human beings dwelling on it as fish. This arises from a difference as to state between angels and men, and this internal difference would be seen as distance. The reason why *Peter* was the first of the Apostles, is because Truth derived from Good is the first thing of the Church. (A.E. 820.) By *Andrew* is signified the obedience of Faith. (A.E. 821.) *James* signified Charity, and *John* Love, or the works of Charity. (A.C. 2759; A.E. 411.) The Lord is represented according to the views of the natural man as having first seen Peter and Andrew; "and going on from thence," or as Mark expresses it, "and when he had gone a little further thence," (chap. i. 19.) "he saw James the son of Zebedee and John his brother." Now for the Lord to go a little farther from thence, represented that the Divine Truth was more interiorly received, because all progression is made *inwards*, and then it realizes states of Charity and Love, which are interior to those of Faith and Obedience, Charity being the internal of Faith, and Love the internal of Obedience. Regeneration must commence before the change in the quality of the mind, which is represented by the change of name, can take place. By *fishers* are signified those who search out and teach first natural Truths, and afterwards such as are spiritual in a rational way; and by their *nets* is signified scientific Truth or the doctrine by which men are raised out of a natural state into a spiritual, and thus gathered together into the Church. The mending of their nets signifies the preparing and comprehending of scientific Truths as vessels that hold living or spiritual Truths, and the scientific states of the mind are the *nets* by which they are caught. The forsaking of the nets is the beginning of the change

in man's qualities.' By *fishes* are signified the knowledges of Good and Truth by which man is reformed. (*A.E.* 515.) Faith and Obedience, Charity and Good Works, and other Apostolic Doctrinal Truths, were sent forth by the Word of Life, into all the different states of the natural mind, to *teach* and to *preach* the glad tidings of salvation from sin, to every affection, and this was represented by *the Lord's sending the Apostles into all the world to preach the Gospel to every creature.* (Mark xvi. 15.) The Divine Truth in fulfilling its mission to reform and regenerate the various states of the natural mind, by bringing forth the Divine Goodness in man, through Faith and Obedience, Charity and Good Works, causes these graces to appear to the natural man as so many persons, called Peter, Andrew, James, and John. Faith, or *Peter*, was the first disciple ordained to be an apostle; Obedience, or a life according to Faith, was the second, called *Andrew*; Charity, or love to God and man, was the third, designated *James*; and Good Works, or a life of Love in promoting the welfare of others, called *John*, was the fourth. After this, the Divine Truth as it brought about a spiritual reform in the public mind representatively "went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, healing all manner of sickness and disease among the people." (Matt. iv. 24.) To *teach* is to instruct in Truth, and to *preach* is to urge Goodness, by which means the falses of the intellect, called *sickness*, and the evils of the will, called *disease*, are removed, and man is spiritually healed. The power of the Divine Truth, as it brought forth the Divine Goodness in man, was such in cleansing him of his spiritual defilements, that he was made whole; wherefore, to the natural man, "the Lord's fame went throughout all Syria," that is the Church, which received the knowledges of Truth and Good; (*A.E.* 195.) and as this reception of the Divine Truth spiritually perceived led to the perception of innumerable other Truths, all tending to the same end, only that they were of a more external kind, arising out of the endless variety of state in which the Divine Good was received as the Divine Truth, in support of its heavenly mission, it was represented to the natural man by "the great multitudes of people" that followed the Lord, "after he had healed the sick that were taken with divers diseases and torments, and those which were lunatick, and those that had the palsy," all of which originated from and represented spiritual calamities; they followed Him "from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." (Matt. iv. 24, 25.) *Places* and their *distances* from each other are outbirths of the mind. They represent

states and their differences. The geographical *situation of places* represents the affinity of states, to which they correspond. Hence, when the Chief Priests and Pharisees gathered a council, they said—"What do we? for this man doeth many miracles. If we let him alone, all men will believe on him, and the Romans shall come and take away both our place and nation." (John xi. 47, 48.) *Place* being created through the mind, is the representation of its state, and *change of place* represents variation or change of state. But variations of state are made *inwards* or *outwards*, by *progressions* or *retrogressions*, that is by opening the states of man's spiritual life, or by closing them. They are made *inwards* by repentance, and shunning evils as sins against God; but *outwards* by delighting in the practice of them.

According to another Evangelist, when the Divine Truth was indrawn or conjoined to the Divine Goodness in man, it indicated the different qualities of Goods and Truths contained in the Word, by which man is to be regenerated, that is cleansed of his spiritual defilements; and this was represented to the natural man by "the Lord's going up into a mountain, and calling unto him whom he would, and they came unto him. And he ordained twelve that they should be with him, and that he might send them forth to preach. And to have power to heal sicknesses and to cast out devils." (Mark iii. 13—15.) Luke describes the union of the Divine Goodness and the Divine Truth thus:—"And it came to pass in those days, that *he went out into a mountain to pray, and continued all night in prayer to God,*" wherefore in man's states of spiritual illustration, or "when it was day," the Divine Truth indicated the essential Truths of Faith, (*A.C.* 2089.) such as relate to life. (*A.C.* 10683.) "Of them he chose *twelve,*" which signifies all, (*A.E.* 253.) "whom he named apostles," (Luke vi. 12—17.) because they were the primary or fundamental Truths of the Church. He afterwards imparted Goodness to those Truths, in proportion as they were loved and practised, so as to cleanse man of his evils and falses; and this was represented to the natural man by the Lord's "giving the apostles power and authority over all devils, and to cure diseases." (Luke xi. 13; Mark iii. 14, 15.) *Devils* are the personifications of evils, and abstractedly the evils themselves. (*D.L.W.* 273.) *Diseases* signify the lusts and passions of the mind, because they originate from them, (*A.C.* 5712.) or as the apostle saith, "from sin," not disease only but "death came into the world by sin, so that death passed upon all men, for that all have sinned." (Rom. v. 12.) In another place he says—"The sting of death is sin, and the strength of sin is the law." (2 Cor. xv. 56.)

Innumerable Truths that were subordinate to the fundamental Truths of the Church, and adapted for a *lower or more external state of the mind, such as the natural and sensual state*, came forth in support of the Divine Truth perceived according to the *letter*; wherefore it is said, in accommodation to the natural man, "and he came down with them, and stood in the plain, and the company of his disciples and a great multitude of people, out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and he healed them all." (Luke vi. 17—19.) It does not appear that the multitude *touched* Him, but only that they *sought* to touch Him; because to *touch* the Lord signifies to be conjoined to Him by communication, translation, and reception. (A.C. 10180.) These only are his disciples, and as they saw the Lord in agreement with their own state, to them "he lifted up his eyes" and said, "Blessed be ye poor, for yours is the kingdom of God;" (Luke vi. 20.) and offered them His blessings.

Now, as the Divine Truth was rejected, as to the spiritual perception of it, by those who were carnally minded, or of "low estimation," (John i. 46; Matt. ii. 2, 3.) and was sought after by those who repented of their sins, and put them away, leading a new life, which opens the mind to a discernment of spiritual Truth; the Lord left Nazareth, "passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the *Sabbath days*," (Luke iv. 31.) that is to say, in states of spiritual illustration. The spiritual perception of the Divine Truth came to man in his opening states of spiritual life, to reform and regenerate him, bringing rest and peace to his soul; and this was represented to the natural man by the Lord "teaching them on the Sabbath day, and they were astonished at his doctrine, for his word was with power." (Luke iv. 32.) The *power of the Lord* consists in His Divine Truth bringing forth His Divine Goodness in man. (A.C. 10019; A.R. 768.) Unless Truth develops Goodness, it is weak and powerless. When man acts from Truth, he is in the process of being reformed, but when he acts from Good, he is in the process of being regenerated. The changes of state in those who constituted the Church were represented by the Lord's sojourning for a while at certain places, and then migrating to others. *Journeyings* and *peregrinations* signify things relating to instruction, and thence to life. (A.C. 3148.) The natural abode of the Lord was the effect and

representation to the natural man of His spiritual abode in the mind of the Church, and the quality of that spiritual abode depended entirely on the ruling affections of the mind. Hence the Lord said—"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." (John xiv. 23.)

There is a strong proof that state as to the mind is represented by *place* to the senses, in the fact that all the *interior* revelations of the Lord as the Divine Truth, manifesting or bringing forth the Divine Goodness in his creatures, were made exclusively to his *disciples*, and in retired places, such as on *mountains* and *hills*, and that the *external* revelations of Himself were made to the *multitudes* on *plains*, or in *valleys*; and the reason is because *mountains* represent the higher, *hills* the lower, and *valleys* the lowest things relating to the Church. (T.C.R. 200.) Now the *higher* or inmost things relating to the Church are the celestial, for they relate to the love of the Lord, the *lower* or inner things are the spiritual, and they relate to charity towards the neighbour, whilst the *lowest* or outermost things are natural, and they relate to the externals of the Church. When the Lord delivered His Sermon on the Beatitudes, He did not address the multitude, but his disciples, nor did He deliver it on the plain or in a valley, but on a mountain. The Evangelist says—"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him, and he opened his mouth and taught them." (Matt. v. 1, 2.) Now, as the Lord was the Word in human form, and manifested Himself by spiritual influx, that is, through the mind to the senses, all His journeys from place to place were the representative effects of the peregrinations of His Divine Truth in the mind, from one state of reception to another. The collected mind that became recipients of the Divine Truth, was that which belonged to the Christian Church shewing itself in the life of Faith, Charity, and Good Works, represented by *Peter, James, and John*, and the Goods and Truths derived from those Christian graces, represented by *the other disciples*; (A.C. 2759; A.E. 411.) hence Peter, James, and John are usually mentioned in the Word for all the rest. Now for "the Lord to go up into a mountain," is for His Divine Truth to bring forth His Divine Love in man, so as to regulate all his thoughts, words, and works, agreeably to the laws of Divine order. This is the highest or inmost state in which the Divine Truth can be received, and is called the celestial state. Hence it is said, when the Lord *was set, his disciples came to Him*, which represented the conjunction between the Lord and

His Church, and between the Divine Good and the Divine Truth *in man*, by which the Lord is glorified. It is the Divine Truth, in conjunction with the Divine Good in the Word, which Word is the Lord's Divine Human, that instructs the Church, and therefore it is said—“He opened his mouth and taught them,” because all instruction is from the Word, that is the Word *spiritually* understood. “But when he came down from the mountain, great multitudes followed him.” (Matt. viii. 1.) For the *Lord to come down*, denotes a retrogression of state, as to the reception of the Divine Truth, on the part of the disciples, or the Church, from what is the highest or inmost to what is lowest or outermost; wherefore we read that “great multitudes followed him.” *Multitude* is predicated of Truths, (A.C. 4574.) of an external kind, such as are received by the natural man, who is about to be reformed. These Truths follow the Lord, as the Divine Truth, as well as those who receive them.

The natural mind, until its states of spiritual life are opened, cannot *ascend* towards the Lord, and therefore the multitude did not go up the mountain to follow the Lord, but followed Him *when He was come down from the mountain*, because theirs was an external reception of the Divine Truth. “Behold there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.” (Matt. viii. 2.) Singular enough, the Jewish nation was afflicted with leprosy, and as all diseases of the body originated from diseases of the mind, which are evils and falses, *leprosy* signified the falsification of Truth and Good in the Word, and also the Jewish profanation of the Word. (A.E. 475; A.R. 678.) *To come to the Lord*, by faith and repentance, causes the Divine presence, and to live according to His commandments causes conjunction with Him. (C.S.L. 341.) *To worship* the Lord consists in the exaltation of the Lord and humbling ones self; (A.C. 8271.) and to *confess sins* implies a perception of evils, a discovery thereof in ourselves, an acknowledgment of them, and a conviction of guilt proceeding from them, and self condemnation in consequence of guilt. (N.J.D. 160.) *To be cleansed or made clean* is to be sanctified. (A.C. 4545.) “And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.” (Matt. viii. 3.) By the Lord's *putting forth His hand* is signified to communicate and transfer life from Himself, (A.E. 79.) and *life* is love, which is imparted to man through the Divine Truths of the Word. Man is cleansed from spiritual defilements by the Truths of the Word, because they impart Goodness to the mind, and thus remove evil.

Hence, the Lord said to his disciples—"Now ye are clean through the word which I have spoken unto you." (John xv. 3.) "And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them." (Matt. viii. 4.) For the Lord to *speak unto him*, denotes an internal dictate; *see thou tell no man, but go thy way*, signifies that not only the mind but the heart should be cleansed; *to shew thyself to the priest* is to have the mind open to the reception of Good and Truth; and to *offer the gift which Moses commanded for a testimony unto them*, is to live a life according to it, and to acknowledge that all Good and Truth is from the Lord. (Mark i. 40—45; Lukè v. 12—14.)

Our author says—"By all the diseases named in the Word, and which the Lord cured, are signified spiritual diseases, which are evils destroying the life of the will of Good, and falses destroying the life of the understanding of Truth: in a word, destroying the spiritual life which is of faith and charity. Natural diseases also correspond to such, for every disease in the human body is from that source, because from sin; every disease also corresponds to its evil. The reason is, because the all of the life of man is from the spiritual world; wherefore if his spiritual life is sick, evil is thence also derived into the natural life, and becomes disease there. Inasmuch as diseases represent the iniquities and evils of spiritual life, therefore by the diseases which the Lord healed, is signified liberations from the various kinds of evil and the false which infested the Church and the human race, and which would have induced spiritual death; for Divine miracles are distinguished from other miracles by this, that *they involve and respect states of the Church and of the heavenly kingdom*. On this account the miracles of the Lord consisted principally of the healing of diseases; hence it is that it is so often said that the Lord healed every disease and languor." (A.C. 8364, 9031.)

The next miracle which the Lord performed was that of curing the palsy. "And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him." (Matt. viii. 5—7.) The Lord being the Word, He comes to man, through his affection into his thought, and thus to his sight; and He comes when man's states of spiritual life are opened by repentance, as the "Comforter," wherefore He says—"I will not leave you comfortless, I will come to you." (John xiv. 18.) *Capernaum* was the capital of Galilee, on the sea of

Tiberias, the chief residence of the Lord, while exercising His ministry. (Matt. iv. 13; xi. 23.) And as *names* signify qualities, *Capernaum* literally signifies the field of repentance or city of comfort, and spiritually a state of reformation, in which the Lord dwells, and exercises His ministry, in subjugating the hells in man, and making him a new creature, by means of His Divine Truth through which He brings forth His Divine Goodness, in the thoughts, affections, and life of man. To *enter*, when predicated concerning the Lord, signifies to conjoin Himself with man, (*A.E.* 251; *A.R.* 219.) which He does as man repents of his sins, and puts them away. *There came unto Him a centurion, beseeching Him*, denotes that those who were in the good of life were desirous of receiving the Divine Truth, such were the Gentiles, "saying, Lord, my servant lieth at home sick of the palsy, grievously tormented." By the centurion's *servant* is signified the natural mind; *lying at home* is to be immersed in the fallacies of the senses; *sick of the palsy, grievously tormented*, signifies to be ill of a diseased affection, or destitute of the Divine Truth, and afflicted with falses that originate in evils. *Jesus saith unto him, I will come and heal him*, signifies that by an internal dictate, the Lord reveals that He will come through His Word, and cleanse the mind of this infirmity. "The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof, but speak the word only and my servant shall be healed. For I am a man under authority, having soldiers under me, and I say to this man Go, and he goeth, and to another Come, and he cometh, and to my servant Do this, and he doeth it." (Matt. viii. 8, 9.) This signifies that those who are in the good of life, having an affection for the Truth, humbly acknowledge the Lord's Divinity, and consequent omnipotence of His Divine Truth to cleanse them from all their sins. "When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel." (Matt. viii. 10.) *Israel* signifies the Church in a spiritual natural state; and *not to find so great faith in Israel*, is not to find so sincere a reception of the Divine Truth as from those who are in the good of life. Unless a man is in good, his internal man is not opened (to receive the Divine Truth), but remains closed. But all who are in the Good of Life or Love, of every degree, belong to the Lord's Church, and are conjoined to Him, according to the degree of that Good, whether it be celestial, spiritual, or natural; and this is represented to the natural man by these words,— "But I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom

of heaven." (Matt. viii. 11.) They who *come from the east and from the west* denote all who are in the Good of Love, and thence in the Truths of Faith. By *Abraham, Isaac, and Jacob* is meant the Lord as to His Divine and the Divine Human; to *lie down with them* denotes to be conjoined with the Lord, and to consociate one amongst another by Love, and by that conjunction, and by this consociation, to enjoy eternal blessedness and happiness, and this from the Lord alone. (A.E. 252.) Those of the (perverted or Jewish) Church, which is not under the rule of Truths, but of falses, called "the children of the kingdom," will fall away into the most direful falsities, and darken the light, and induce falsities contrary to Truths, which the Gentiles cannot do; wherefore it is said, they "shall be cast into outer darkness, where there shall be weeping and gnashing of teeth." (Matt. viii. 12; A.C. 1839.) *Weeping* has relation to the deprivation of heavenly Goodness, and *gnashing of teeth* to the deprivation of heavenly Truth. Collisions of falses with each other, and also of what is false and true, is signified by *gnashing of teeth*. (T.C.R. 402.) As the object of the Lord's mission was to regenerate the natural mind, where all man's spiritual defilements were centred, and which was accomplished by the Divine Truth, "Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it unto thee. And his servant was healed in the self-same hour." (Matt. viii. 13.) To *go thy way*, is to live according to the Truth. The natural mind of man is represented by his natural body, and the spiritual defilements of the natural mind are represented by the diseases of the natural body, and these latter correspond to the former. Being outbirths of spiritual diseases, they were cured by spiritual remedies, the most sovereign of which was Faith.

The next miracle we read of was the following:—"And when Jesus was come into Peter's house, he saw his wife's mother laid and sick of the fever. And he touched her hand, and the fever left her, and she arose and ministered unto them." (Matt. viii. 14, 15.) It is said, in Luke, (iv. 38.) "And he arose out of the synagogue and entered into Simon's house." The Lord is the Word, which among the Jews was understood naturally; the synagogue is the representative image of the worship of the Church at that time; and for the Lord to *arise out of the synagogue*, is for the Word to be understood spiritually, because then it is received by *faith* as being really Divine, which is represented to the natural man by the Lord's *entering into Peter's house*. *Peter* signifies Truth or Faith; and his *house* signifies the will of man; and his *wife* the affection thereof; the *mother* of which is Goodness from

the Lord, for Truth originates in Good. (A.R. 768.) *Simon, his wife, and his wife's mother* represent the Church, as it exists in one individual mind, and consequently as it exists in the minds of the whole Church. *Simon* represents its faith or belief as to Truth, and *his wife* the affection of Truth in conjunction with it; and *his wife's mother* represents the deepest or inmost affection, from whence all others are derived, and, consequently, the affection of Simon's wife. The *fever* was a spiritual defilement which affected the whole Church, whose affections were heated with the impurities of spiritual fire, burning with the heat of direful lusts, which could be cooled and quenched by Truth. The *woman* signifies the mind or church; the *hand* which touched her signifies the power of the Divine Truth; the *lifting her up* signifies elevation of the affections. The Divine Word communicates Goodness by means of Truth, to the Church represented by the Lord *touching her hand*, whereupon the mind and Church was cleansed, or representatively "the fever left her." The mind becomes indrawn to the Lord: the Church ascends, by interioration, until conjoined with the Lord, and bestows, by His aid, every blessing, represented by her "ministering unto them." The body is the outstanding form of the mind, consequently, when the diseases or defilements of the mind were removed, the diseases of the body were removed also.

By a variation of state, as to the reception of the Divine Truth, the Lord journeyed from place to place, and from country to country. State of the mind is represented in the senses by *place*; when the Church was in the affection of Truth it was represented by *Samaria*, and when in the affection of Good, it was represented by *Jerusalem*. (A.C. 2466.) Now Jerusalem was the capital of Judea, the southern province of the Holy Land, and the *Holy Land* represented heaven and the Church, the *southern province* the celestial kingdom, the *middle province* the spiritual kingdom, and the *northern province* the natural kingdom. They are three conditions of the mind; in the first Love is pre-eminent, in the second Wisdom, in the third the Good of Life. It is in the *latter* state where man's reformation and regeneration have their commencement, and therefore the miracles which represented them were performed at Cana, in Galilee. *Places* denote states as to the reception of Truth by man's affections, and *days* signify states as to the perception of it by his thoughts, and *two* denote conjunction; (A.C. 5194.) therefore we read—"After two days, Jesus departed thence (from Samaria) and went into Galilee," (John iv. 48.) because the Divine Truth descended from the spiritual into the natural

mind, when it was grounded in the Good of Love or Life by means of repentance. As the natural mind of man was the seat of his evils, which the Divine Truth had to conquer and remove by bringing forth Goodness, it is said—"For Jesus himself testified that a prophet hath no honour in his own country." (John iv. 44.) A *prophet* signifies doctrine of the Church, derived from the Word; (A.R. 8.) and for him "to have no honour in his own country" is for that doctrine *not* to bring forth the Divine Goodness; but when it accomplishes its mission, then it acquires power, honour, and glory, and man is conjoined to the Lord. Hence, "when Jesus was come into Galilee, the Galileans received him, having seen all the things he did at Jerusalem at the feast; for they also went unto the feast." (John iv. 45.) The Galileans were Gentiles, who, being grounded in the Good of Life, readily perceived the Divine Truth which was taught in the Word, and practised its precepts, and thus became conjoined to the Lord. States of spiritual conjunction with the Lord were represented by feasts, and those who were grounded in the Good of Life were represented by such as partook of them. "So Jesus came again into Cana of Galilee, where he made the water wine," (John iv. 46.) representing that the Divine Truth was united to the Divine Goodness as man became regenerated, when the perception of natural Truth was converted into the perception of spiritual Truth. The Lord came to the external senses because He was present to the external mind; for the Lord's outward presence depended on His inward presence. The natural mind of man is called "a ruler," and the perception of spiritual Truth by the natural mind is called "his son," which cometh from the purification of the affections by repentance, a state represented by *Capernaum*, in which that Truth was languishing for want of Goodness, wherefore it is said for the natural man—"And there was a certain ruler whose son was sick at Capernaum." (John iv. 46.) The *sick* signifies those who acknowledge that in themselves there is nothing but evil, or one who is in evil, (A.C. 4956, 4958.) and repents of it; and to be at *Capernaum* signifies, spiritually, when he discovers his sins and wishes to forsake them, wherefore the natural mind implores the Divine assistance, which is an influx of the Divine Goodness into the Divine Truth, in order that it might not perish in his mind, but bring forth fruit in his life. Hence, when the Divine Truth had descended outwards from the celestial mind, through the spiritual into the natural, the ruler is represented to have "heard that Jesus was come out of Judea into Galilee," wherefore "he went unto him and

besought him that he would come down and heal his son, for he was at the point of death" [ready to die]. (John iv. 47.) To *die* is to perish, and all Truth perishes unless it brings forth goodness. For the Lord to *come down* is for the Divine Goodness to invigorate the Divine Truth in its external state of reception. Then, as the mind or Church can be resuscitated only by a union of the Divine Goodness with the Divine Truth—"Then said Jesus unto him, Except ye see signs and wonders, ye will not believe." (John xiv. 48.) To *see* signifies to perceive; a *sign* is a testification of Truth which moves the understanding and faith; and *wonder*, or *miracle*, is a testification of Goodness which moves the will and its affection; for the will and its affection is what is excited, struck, and amazed, and the understanding and its faith is what is persuaded, indicated to, and for which testification is made. (A.E. 706.) In this state of mind man implores the influx of the Divine Goodness into the perception of the Divine Truth, so that it might grow into active use; wherefore "the ruler saith unto him, Sir, come down, ere my child die." (John iv. 49.) The correspondence between the natural and spiritual senses of the Holy Scriptures is not as to the words, but as to the facts which they describe. "The expression of his (the Lord's) coming down to Capernaum is singularly illustrated," says Dr. E. S. Clarke, "by the present features of the country; for, in fact, the whole route from Cana, according to the position of the place now so called, is a continued descent towards Capernaum." Now, the Lord's *going down* represented the descent of His Divine Truth, when apparently separated from His Divine Goodness, in human minds, by which it was languishing or dying out, until it was resuscitated by the Divine Goodness. Our author says—"In the Word throughout mention is made of *going up* and *going down* in speaking of going from one place to another, not by reason of one place being more elevated than another," (as the natural man supposes) "but because *going up* is predicated of going towards interior or superior things; and *going down*, of going towards exterior or inferior things; that is, because *going up* is predicated of going towards spiritual and celestial things, for these are interior things, and are also believed to be superior; and *going down* is predicated of going towards natural and terrestrial things, for these are exterior things, and are also, to appearance, inferior." (A.C. 5406.) The natural mind was in a state of repentance and reformation, from which the perception of Truth originated, and, if required, an influx of Goodness to promote its growth. Our author says—"The Divine Love flows into the

affection of Good, and thence into the affection of Truth, and vivifies and illustrates the things which are in the natural man, and in this case disposes them to order; that is signified by *going down*. Hereby Truths are elevated out of the natural mind into the rational, and are conjoined with Good therein; and this is signified by *going up*." Natural Truths are fallacies, rational Truths are appearances, and spiritual Truths are realities compared with the others. There was an internal dictate given to the natural mind that Goodness should flow into the Truth, and cause it to live, and this was represented to the natural man by the fact—"Jesus saith unto him, (the ruler) Go thy way, thy son liveth; and the man believed the word that Jesus had spoken unto him, and he went his way." (John iv. 50.) *To go thy way* is to live according to Truth, and then the perception of it becomes more and more interior, represented by the *son living*. In the mind's alternations of state, denoted by "and as he was going down," the Lord mercifully interposes, through man's repentance, to indraw his affections, represented by the ruler's "servants met him," which caused his perception of Truth to revive and bring forth Goodness, denoted by their telling him "thy son liveth." (John iv. 51.) Truth lives when Goodness is united to it. Inquisition was made as to the state or quality of the perception of the Truth when the affections were indrawn from natural to spiritual things, denoted by "then inquired he of them when he began to amend, and they said unto him, Yesterday, at the seventh hour, the fever left him." (John iv. 52.) *To amend* is to be restored, when the Truth brings forth Goodness; then the *fever*, which is a burning lust for evil, leaves man. *Hours* signify states; and the *seventh* hour signifies a spiritual state of rest, when evils are subdued and put away, the result of which is that all the thoughts and affections of the mind become cleansed, represented by "so the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth, and himself believed, and his whole house." (John iv. 52.) The *house* is the mind, and its *inmates* are man's affections and thoughts, and the Goods and Truths which they procreate. (A.C. 4982.) The descent of the Divine Truth from the heavenly mind to the natural is represented by the *Lord's journey from Samaria into Galilee*; and the conjunction of the Divine Goodness with the Divine Truth, by reception, in states of reformation and regeneration, originating from repentance, is represented by the *Lord's healing the ruler's son, who was lying at the point of death, at Capernaum*.

When man is reformed as to his actions, and regenerated as to his affections and thoughts, represented by "after these things," he is conjoined to the Lord, denoted by "there was a feast of the Jews." (John v. 1.) A *feast* signifies initiation into mutual Love, in which is the Lord. The *Jews* denote the natural man or mind. There were *three* general festivals commanded to be observed by the Jews, viz., the feast of unleavened bread, which denoted purification from falses; the feast of harvest or first fruits, which signified the implantation of Truths in Good; and the feast of the ingathering, which denoted the implantation of Good, thus full deliverance from damnation, because the Lord is in that Good. (A.C. 9286, 10669, 10671, 9294.) *Damnation* is confirmation in evils and falses; and *deliverance* is removal of those evils and falses, by the reception of Goods and Truths. When Goodness and Truth were received by the natural mind and Church, first externally, to regulate man's actions, and afterwards internally, to govern his affections and thoughts, so that he might be conjoined to the Lord, "then Jesus went up to Jerusalem, where there is a pool called Bethesda." *Jesus* signifies the Divine Truth; and to *go up* signifies for it to be indrawn from a natural state of reception to a spiritual one, denoted by *Jerusalem*. In the spiritual state of the mind or Church, a *pool* represents the Word of God, as to its letter, when opened for the purification of man from all his spiritual defilements. The Word of God is sometimes called a *pool*, a *well*, a *fountain*, and a *river*, and all in relation to the several states of its reception. It is called a *pool* when it is received in the memory, as the knowledge of what is Good and True; at other times it is called a *well*, when it is intellectually understood; a *fountain*, when it is practised in the life; and a *river*, when it is seen in connection with its Divine source, or "the fountain of living waters," meaning the Holy Word, which contains spiritual Truths. This *pool* is called after the name of the place *Bethesda*, which literally means "a house of mercy," and spiritually, the Word, as containing in it all the fulness of the Divine Love and Wisdom, which are received into the mind and Church by means of introductory Truths, through spiritual inlets, or faculties, to which the five senses of the body correspond, and with which they communicate. (A.C. 6404, 4407.) The sense of *touch* corresponds to the affection for goodness, that of *taste* to the affection for knowing, *smell* the affection for perceiving, *hearing* the affection for learning and obedience, *seeing* the affection for learning and growing wise; and these are represented to the natural man by *five porches*, because by a porch is naturally meant that which

introduces to a house. The *pool*, which was a place where the cattle drank, or were washed, is said to have been near the sheep market, and was situated north of the temple, to represent that the Word in the sense of the letter is adapted to man's natural state, the Truths of which, if cherished, loved, and practised, will cleanse him from his natural impurities. The *temple* signifies heaven and the Church, and the *north* signifies a state of the mind in which the Divine Truth of the Word is obscurely seen, and then only from some remains of Good, or the life of Good. (A.C. 3708.) Here, man's spiritual infirmities, arising from a defect of knowledge, or from not reducing his knowledge to practice, which are states of Faith separate from Charity, are vivified by the Lord, in all those who become sensible of their depraved condition. This is represented to the natural man by "a great number of the impotent, the blind, the halt, and the withered, waiting for the moving of the water." (Ver. 3.) The *impotent* are those who are spiritually defiled; by the *blind* are signified those who are ignorant of Truth; (A.C. 1928, 1059.) by the *halt* those who are in natural Goodness, into which spiritual Truths cannot flow, by reason of natural appearances and the fallacies of the senses; (A.C. 4302.) and by the *withered* are signified those in whom there is neither Good nor Truth. For these to wait for the moving of the water, is to remain in a state of spiritual impurity, for want of the vivification of the Truths of the Holy Word, represented by the moving of the water. Water denotes Truths, and for it to move denotes to live; when those Truths bring forth Goodness, which is spiritual life, then "an angel, at a certain season went down into the pool and moved the water." This *angel* was the Lord's Divine Presence in His Holy Word, imparting His Divine Love, which is life, to the soul. Whoever received instruction from the Word, and lived in accordance with it, represented to the natural man by stepping into the water first after it was moved, was spiritually purified, or as the natural man understands it, was made whole of whatsoever disease he had. (Ver. 4.) To step into the water after it had been moved, is to be indoctrinated into the spiritual Truths of the Word. Waters signify Truths adapted to the perception of the natural man; (A.R. 50.) and for them to be moved, is for natural Truths to be vivified, so that they may be converted into spiritual Truths. By moving is signified vivification, for all motion corresponds to a state of thought. Moving the water, therefore, signified purification by Truths; firstly, those that are natural, leading man to repent of his sins: and secondly, by those that are spiritual, inducing him to become a new creature, conformed

to the image and likeness of his God. Yet some, by reason of the unsettled state of their wills, make slower progress in purification than others, until they explore their secret purposes and intentions, and have their affections and thoughts elevated towards the Lord and His heavenly kingdom, by living according to the precepts of His Holy Word. These are denoted by "there was a certain man there thirty and eight years old in infirmity, Jesus seeing him lying, and knowing that he had been now a long time there, saith to him, Wilt thou be made whole?" (Ver. 6.) By a *certain man* is signified the mind and Church, which had a spiritual defilement, called an infirmity, thirty and eight years, for want of that strength and support which the Holy Word was designed to convey. *When Jesus saw him lie*, represents Divine inspection into the state of the mind and Church; *knowing that he had been now a long time there*, signifies the Divine omniscience respecting every stage of spiritual infirmity; and by *his saying wilt thou be made whole*, is to be understood exploration of the affections and thoughts. To be *made whole* signifies to be regenerated, or made a new creature. As the unregenerate cannot purify themselves without the Divine assistance, "the impotent man answered Him, Sir (Lord), I have no man when the water is disturbed to put me into the pool, but whilst I am coming another steppeth down before me." (Ver. 7.) To *have no man to put him into the pool*, is for the mind and Church to be deficient of the Divine assistance to indoctrinate them into the Truths of the Holy Word; *but whilst I am coming another steppeth down before me*, (ver. 7.) denotes that whilst the mind and Church perceive Truth, some selfish and worldly love interposes and defiles it; wherefore the Divine Truth enjoins that the mind and Church should indraw the Word from the letter to its spirit, which is done by living according to its teaching, because that opens the mind to a perception of the inner sense of the Word; and this was represented by "Jesus saith unto him, Rise, take up thy bed and walk." (Ver. 8.) By the Lord's *speaking* is signified instruction from the Word. *Rise* signifies to elevate or indraw, *bed* signifies doctrine, and *walking* signifies life. Hence, *to take up thy bed* is to indraw the doctrine from the natural sense of the Word to the spiritual, and to *walk* is to live in agreement with it. Thereupon man is purified from his sins, and enters into a state of blessedness and peace, denoted by "immediately the man was made whole, and took up his bed and walked, and the same day was the sabbath." (Ver. 9.) *Sabbath* signifies a state of spiritual peace and rest from all conflict,—a state of blessedness, holy thought continually concerning the union of the

Lord's Divine with His Human; (*A.C.* 10856.) that is, of the Divine Good with the Divine Truth in man. The natural man feels an aversion to this, wherefore he is instructed that all elevation of Truth or Doctrine to conjunction with Goodness, or the Life of Heaven, is an effect resulting from the Divine Love of the Lord in His Divine Wisdom; and this is represented by "the Jews therefore said unto him that was made whole, It is the sabbath; it is not lawful for thee to take up (carry) thy bed. He answered them, He that made me whole, the same said to me, Take up thy bed and walk." (*Ver.* 10, 11.) To *take up thy bed and walk* is for the mind and Church to elevate its doctrine, by taking it from the spiritual Truths of the Holy Word and living according to them. To be *made whole* is to be perfected in the regenerate life, from natural to spiritual, and from spiritual to celestial, which is the *Sabbath* of the soul. Hence the natural man is led to seek knowledge concerning the internal sense of the Word, which is the Divine Humanity of the Lord, but is not permitted to receive it, by reason of the evils and falses in which he is principled, inasmuch as the mind is opened to the reception of spiritual Truth only by shunning evils and falses as sins, because the perception of Truth is derived from the affection for Goodness; wherefore "they (the Jews) asked him, Who is the man who said unto thee, Take up thy bed and walk? But he that was healed wist (knew) not who it was, for Jesus silently conveyed himself from the multitude that were in that place," or, as it is usually rendered, "had conveyed himself away, a multitude being in that place." (*Ver.* 12, 13.) As the *multitude* consisted of Jews, it denoted falses; and *place* signified state. Now, as the Divine Truth is not present consciously to those who are grounded in evils, but only with those who are in Goods, it is said that "Jesus silently conveyed himself from the multitude that was in that place." The Lord is present with man only in accordance with his state; and as *He flows into man by Good, through his mind into his sight, as the Divine Truth, evils and falses necessarily obscure His presence, for, being the Word made flesh, He could not be seen by the eye apart from or independent of the mind, but only through the Truths of the Word, which are mirrors, or glasses, by which the Son causes Himself to be seen.* (*A.R.* 988.) Our author tells us that it is the acknowledgment and worship of the Lord and reading of the Word which *occasions the Lord's presence*, and these, together with a life conformable to the precepts, form a conjunction with Him. (*A.R.* 796.)

On the completion of these states of man's spiritual life, called "after these things," the Divine Truth, as the manifested form of the

Divine Good, becomes conjoined with those who receive it, both in the understanding and will. The conjunction of the Lord with man is according to the state of his thought, and thence of his affection, and is effected by the Truths of the Word, and by a life conformable to them. Our author says—"No one can be conjoined to the Lord, except he immediately approaches Him, because the aspect which is of the understanding, derived from the affection, which is of the will, conjoins." (*A.R.* 933.) Divine celestial Good is the conjunctive principle. (*A.C.* 10262.) Hence, "afterward Jesus findeth him (the man made whole) in the temple." The *temple* signifies heaven and the Church, to which every regenerate mind belongs, as well in this world as the next; whereupon the Divine Truth admonishes those who are purified against the danger of profanation, if they relapse into their former evils and falses; and this is represented by the Lord's saying—"Behold, thou art made whole; sin no more, lest a worse thing come upon thee." (*Ver.* 14.) *Behold* signifies to perceive; *thou art made whole* signifies to be spiritually cleansed; and to *sin no more* is not to fall away into evils and falses; *lest a worse thing come upon thee* denotes that a more direful state may overtake those who forsake the Holy Word, which is the medium by which the Lord is conjoined to man. Conjunction between the Lord and man is effected by all and every part of the Word, and herein the Word is marvellous beyond all other writings. (*A.C.* 10632, 4.) The conjunction of the Lord with man is the *spiritual* in the natural, and of *man* with God is the *natural* from the spiritual; (*T.C.R.* 369.) and consequently, the conjunction of man with the Lord, by the literal sense of the Word, is in the *affection* of Truth and its *perception*. (*S.S.* 62.) By the *worse thing* is meant profanation, which consists in first acknowledging Divine Truths, and living according to them, and afterwards receding from and denying them, in which case holy things are mixed with profane in such a manner that they cannot be separated, and yet they must be separated before the spirit can be either in heaven or in hell. (*D.P.* 231.) Hence, those who are purified as to their affections and thoughts, as well as to their actions, bear testimony to the internal sense of the Holy Word, or the Lord's Divine Humanity, as being the only source of all spiritual and eternal life; and therefore "the man departed, and told the Jews that it was Jesus who had made him whole." (*Ver.* 15.) To *depart* or *go away* is to live (*A.C.* 5962.) in agreement with the Truth; to *tell the Jews that it was Jesus who had made him whole* is for it to be revealed to the natural man that the Divine Truth reforms and

regenerates the mind, first by an external reception of it, and afterwards by an internal, until from natural it becomes spiritual, and from spiritual it becomes celestial; or, in other words, is re-created into an image and likeness of God. In consequence of this, the evils and fables of the natural man waged combat against the Divine Truth, with the view to falsify it and obliterate it from the mind and Church, so that it might not have any saving efficiency to reform and regenerate, represented by "the Jews persecuting Jesus" and "seeking to slay him," assigning for reason, "because he had done these things on the sabbath," (ver. 16.) or had perfected man's regeneration in the celestial state of his mind.

The conjunction of the Lord with the human race was the whole end of the assumption and glorification of His Humanity, (*A.C.* 2034, 2102, 2112.) that is, of His Divine Truth, by means of which He was manifested. (*A.C.* 6371.) All spiritual conjunction is effected by Goods and Truths. The conjunction of the Lord with the human race is by love and charity, and faith thence derived, for it is by the Good of charity that the Lord conjoins Himself with those who are in the affection of Truth, He being present with man in love and charity, either more nearly or more remotely, according to the degree in which they are received by the internal man. This presence or conjunction is not with the Supreme Divine, *but with the Divine Human*, and thereby with the Supreme; (*A.C.* 3441, 4211, 10067.) and the Divine Human is the Word, or the Divine Truth internally received. Hence, *there is no conjunction of the Lord with those who remain in the literal sense of the Word.* (*A.C.* 9380, 9396.)

Divine miracles have this character, that they involve the doing of such spiritual wonders as those signified in the internal sense of the letter, (*A.C.* 2383.) and are recorded in the Word for the purpose of representing them. (*A.C.* 3316.) All the miracles performed by the Lord denote the state of the Church and of the human race, saved by His advent. (*A.C.* 6988.) It is by their representation of the Lord's kingdom that Divine miracles are distinguished from diabolical or magical miracles, though the appearance in externals may be similar. (*A.C.* 6988, 7337.) *Divine miracles proceed from the Divine Truth passing according to order into ultimates, and there exhibiting its effects when the Lord pleases that it shall so appear.* (*A.C.* 7337.) "As the Divine Truth descends through all the heavens to man, the miracles of the Lord were the representative images of spiritual miracles wrought in the discriminated degrees of heavenly life, and therefore those representative

miracles have a spiritual and a celestial meaning, applicable to those states of life through which they have spiritually descended.”* This was exemplified in the fact that when the Word, spiritually perceived and loved, had regenerated man, by bringing forth the Divine Goodness in his life, it converted the natural perception of the Divine Truth into a spiritual perception of it, by which means man was brought into communion with angelic spirits, and conjoined to the Lord. These interior developments of spiritual life, with the spiritual man, were represented to the natural man as changing water into wine, at a marriage feast, at Cana, in Galilee. (John ii. 1—11.) All natural marriages, so far as they constitute a union of minds, represent spiritual marriages from the marriages of Good and Truth, (*C.S.L.* 116, 131, 339.) in the affections and thoughts of man; and these again represent the marriage of the Lord with the Church. The former represent the state of the Church in man, and the latter the state of the Lord in the Church. By the last-mentioned marriage, the affections and thoughts are indrawn to the Lord, by variations of state inwards, from the external to the internal, and from thence to the inmost, by which the natural understanding of the Word recedes, to give place to the spiritual; and this is represented by the Lord’s changing the water into wine. *Water* signifies the Divine Truth naturally understood, and *wine* the Divine Truth spiritually understood. The change was wrought in the mind through a celestial affection for Goodness, and a spiritual perception of Truth, and representatively at Cana, in Galilee; because *Cana* literally signifies zeal, and spiritually affection for Goodness, and *Galilee* literally signifies revolution of the wheel, and spiritually reformation and regeneration, by which the Lord “manifested his glory, and his disciples believed on him.” (John ii. 1—11.) *Glory*, when spoken of the Lord, signifies His Divine Truth united with His Divine Good. For the Lord to *manifest His glory*, is for Him to enlighten men and angels, and to bless them with wisdom and intelligence. (*A.E.* 874.)

All the miracles performed by the Lord, when He was in the world, denoted or represented the state of the future Church, as that the eyes of the blind should be opened, and diseases should be healed according to the internal sense of those things. For this reason, the spiritual sense of the Word is not limited to any particular time and place, or to any particular persons, but is universal, applicable to all states of spiritual life, and which are for ever occurring; whereas the natural

* C. A. Tulk.

sense is limited and determined to specific persons, places, and things, at specific times. Hence, the events spoken of have occurred once for all time, and for all persons, and will not occur again, because the Lord now operates in the freedom of man. (*A.C.* 4081, 5508.) Visible miracles compel belief, and the internal man cannot be affected by compulsion, for nothing enters into its state except by intellectual ideas. (*A.C.* 7290.) If ideas were derived from miracles and afterwards dissipated, there would be a conjunction of the false and the true, which is profanation. (*A.C.* 7290.) In consequence of diseases representing the iniquities of man's spiritual life, therefore the diseases which the Lord cured signified the deliverance from various kinds of evil and falsehood, which infested the Church and the human race, and which would have brought on spiritual death. For His Divine miracles were different from other miracles in this especially, that they involved and relate to the states of the Church and the heavenly kingdom; and this is the reason why the Lord's miracles consisted principally in the cure of diseases. (*A.C.* 8364.) When the Divine Truth was received into the affections of those who constituted the Church, by which its members were regenerated, it was represented to the senses by the *Lord's curing a woman of an issue of blood, when she came behind Him and touched the hem of His garment.* (Luke viii. 43—48.) An *issue of blood* is a perversion of Truth, and it is predicated of those who are in natural love, separate from spiritual. (*A.E.* 163.) It is said to have been "twelve years," because *years* signifies states, and *twelve* all things of Faith. She had lost all the Goods and Truths which had been revealed to her through prophets and seers, or in other words, "had spent all her living on physicians, nor could be healed of any;" whereupon, by meditating on the letter of the Word, and living according to its precepts, represented by "coming behind" the Lord, and "touching the hem of his garment, immediately her issue of blood was staunched," because her states of spiritual life were then opened to perceive the inner sense of the Word. Inasmuch as the *Lord's garment* signified Divine Truths, which must be received in the affections, therefore they who touched the hem of His garments were healed; (*A.E.* 195.) and the *hem, skirt, or border* signifies the literal sense, which is the extreme sense in which the Divine Truth is received. (*A.C.* 9917.) The Lord's inquiry as to who touched Him, was to excite in those who stood around Him a reverence for the Divine, out of whom virtue had passed. In the ultimates of Good and Truth, which are from the Divine Being, there is strength and power, all of which is received through the

affections, represented by *touching* the Lord. The sense of *touch* in general corresponds to the affection of Good. (A.C. 4404.) Hence, on another occasion, when the Church and mind were immersed in evils and falses, represented by "the sick man" laid in the streets, who "besought him that they might touch if it were but the border of his garment, and as many as touched him (or it) were made whole." (Mark vi. 56.) By the *borders of the Lord's garments* are signified Divine Truths in ultimates, or in outermost principles, (states of reception) such as are the Truths of the Word in the sense of the letter. By the *woman being healed of an issue of blood*, when she touched the hem of the Lord's garment, and in general by all being healed, *as many as touched the hem of His garment*, was signified that from the Divine Being, in the most external or ultimate things, (states of Good and Truth) went forth salvation. (A.C. 9836, 9917.) So when those who did not know the Truth, and consequently could not practise it, are brought to a perception of it, and also to obey it, it was represented to the natural man by "their bringing to him one that was deaf, having an impediment in his speech, and they besought him to put his hand upon him. And taking him aside from the multitude, he put his fingers into his ears, and spitting, touched his tongue, and looking up to heaven, he sighed, and saith to him, Ephphatha, that is, Be opened. And immediately his ears were opened and the string of his tongue was loosened, and he spake plainly." (Mark vii. 32—35.) By a *deaf person* are signified those who are not in the understanding of Truth, and consequently not in obedience; and by *one who has an impediment in his speech* are signified those who on that account can hardly make confession of the Lord and of the Truth of the Church; by the *ears being opened* by the Lord is signified perception of Truth and obedience; and by the *tongue being loosened* by the Lord is signified confession of the Lord and the Truths of the Church. (A.E. 466.) Now, as man sees the Lord according to his own state, when the Lord *looks up to heaven*, man directs his thoughts interiorly to the Lord, because heaven is within him. (Luke xvii. 21.) Then, as the Divine mercy and omnipotence excite the admiration of all, the Lord "charged them that they should tell no one; but the more he charged them, so much the more they published (it), and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear and the dumb to speak." (Mark vii. 36, 37.) The *deaf* denote those who are not acquainted with the Truths of faith, and on that account cannot live according to them; to *hear* denotes to be

instructed to receive and to obey. (A.C. 9811.) So when, on another occasion, the Church was desirous of receiving instruction in the Truths of faith, the Lord "departed thence," upon which "two blind men followed him, crying and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him, and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you." (Matt. ix. 27—29.) The *eyes* signify the understanding; the *right eye* denotes the affection of Good, and the *left* the affection of Truth. For the Lord to *touch* them is for the Divine Truth, when man loves it and practises its precepts, to open the mind to a perception of its spiritual teachings, or the inner sense of the Word. "And their eyes were opened, and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country." (Matt. ix. 30, 31.) To *depart* is to live according to the Truths of the Word; and to *spread His fame* is to bring forth Goodness in the life. So on another occasion, when those who were ignorant of Truth could not confess or acknowledge it, owing to the evil in which they were grounded, because it obstructed the light of Truth entering their minds, it was represented to the natural man by the fact that, "as they went out, behold they brought to him a dumb man possessed with a devil. And when the devil was cast out the dumb man began to speak, and the multitude marvelled, saying it was never so seen in Israel." (Matt. ix. 32, 33.) *Israel* signifies the Church; and the natural miracle represents the spiritual miracle which was then being performed in revolutionising the state of the Church. "But the Pharisees said, He casteth out devils through the prince of the devils," (Matt. ix. 34.) because miracles do not convince man. Our author says—"If the most Divine miracle were done at this day, it would not be attributed to the Lord, but traced to nature in some way, and at length rejected as a phantasm." (A.C. 7290.) So the communication of spiritual nourishment, consisting of the Goods of love and the Truths of faith, to the Church, or mind, in its external state, was represented to the senses of the natural man by *Christ feeding the multitude in the wilderness, after they had been with Him three days, with seven loaves and a few fishes.*" (Mark vi. 1—9.) As "many of them came from far," which represented a remote state, had the Divine Truth suffered them to relapse to their original state, they would have perished, or, as the natural man understands it, had the Lord

“sent them away fasting to their own houses, they would have fainted by the way.” *Wilderness* signifies a state of mind in which there is but little spiritual life, (that is, love) from whence Truth is derived. Where there is but little Good, there is of necessity but little Truth.

All these miracles were *spiritual* in their origin, and *took their rise in the mind*, in the interior of which the Lord dwells in man's affections for the Divine Good, and in his thoughts of the Divine Truth. “They proceeded from,” because performed by, “the Divine Truth,” as it passes “downwards,” (that is, outwards) “according to order into ultimates,” or its extreme state of reception, and “there exhibits its effects,” or takes form in the sentient or bodily faculties, “when the Lord pleases that it shall so appear.” (*A.C.* 7937.) Hence, their effects are natural. When the Lord healed the centurion's servant, He said, “As thou hast believed, so be it unto thee.” (*Matt.* viii. 13.) So when He opened the eyes of the blind man, He said, “According to your faith be it unto you.” (*Matt.* ix. 29.) So to the woman who was cured of the issue of blood, He said, “Thy faith hath made thee whole.” (*Luke* viii. 48.) As all the diseases of the body originated from the pollutions of the mind, and are the effects of sin, therefore they were cured by spiritual means; that is, by the use of antidotes, or by implanting Goodness or love, through the agency of Truth or faith, in the mind, the effect of which was manifested in the removal of the disease. “The curing of the sick persons by the Lord signifies the purification of man from evils and falsities of evil, and the restitution of spiritual life,” (*A.C.* 10360.) wherefore they represent the states of the Church in man, and the state of the Lord in the Church. *Cures* denote the restoration of the spiritual life (*A.C.* 9081.) in man; that is, the life or love of Goodness and Truth. The Lord distinguishes the times of His life into three, when He says, “Go, tell that fox, behold I cast out demons and perform cures to-day and to-morrow, and on the third day I shall be perfected.” (*Luke* xiii. 32; *A.C.* 2788.)

It must be clearly understood that “in every miracle of our Lord the spiritual correspondency is not to the words, which serve only to suggest the facts to the mind; but the correspondency is between the facts themselves and their interior causes. All the miracles of the Lord, as well as His presence generally in nature, from His birth to His death, were real effects, which represented the changes produced in their minds by His interior or spiritual presence. These interior changes, as they flowed forth into the plane or region of the senses, were there exhibited in their real correspondential forms, which there-

fore represents the omnipresence of the Divine Truth,—variously, indeed, according to the states of their interior reception or rejection. In this sense He is said to have *borne the sins of the people*; that is, the interior or spiritual rejection of the Divine Truth by the natural mind was exhibited in its representative effects by His humiliation; His exanition; His distinct consciousness from the Father, which spiritually is the separation of the Divine Truth from the Divine Goodness; His despair upon the Cross; His death and burial. But the interior reception of the Divine Truth by His spiritual disciples was represented, in its various progressive changes, by His miracles and His doctrines; by the glorification of His form when He was transfigured before Peter, James, and John upon the mountain; by His indentifying Himself with the Father; and finally, by His resurrection and ascension. This interior operation of the Divine Truth, exhibited in its representative form, is meant by our Lord's words to Peter when He washed his feet—'What I do thou knowest not now; but thou shalt know hereafter.' In this way is every natural effect to be connected with its spiritual causes."*

Our author says—"Divine miracles proceed from the Divine Truth, and advance progressively according to order; and the effects in the ultimate states (of life) are miracles whenever it pleases the Lord that they should be exhibited in such forms. It is in consequence of this progression that *all Divine miracles represent the Lord's kingdom in the heavens, and His kingdom or Church upon earth*. Such is the internal form of Divine miracles; such were all the miracles wrought in Egypt, besides others which are mentioned in the Word. All the miracles which the Lord wrought while He was in the world represented the approaching state of the Church; as that the eyes of the blind would be (spiritually) opened, and the ears of the deaf; that the tongues of the dumb would be loosened; that the lame would walk, the maimed would be restored, and the lepers cured; the blind, the deaf, the dumb, the lamed, the maimed, and the leprous, being the representative signs of such as would receive the Gospel and be spiritually healed; and that, by the Lord's advent in the world, such are Divine miracles in their internal form." (*A.C.* 7337.) Take the following by way of example:—

"The blind man, whose eyes the Lord anointed with clay, made of spittle, whom He told to wash in the pool of Siloam, and who, after he had washed, came seeing, (*John ix. 6, 7, 11, 15.*) represented those persons who see nothing of Truth because they are sensual,—whose

* C. A. Tulk's "Record of Family Instruction," p. 67.

mental sight is limited to such things as are before their outward senses, and who, as a consequence, see nothing but fallacies instead of Truths, which fallacies, by applying the literal sense of the Word, they also confirm. The *clay of spittle* signifies sensual faith, as it is found in the Word, adapted to such persons. The *waters of the pool* (or fish pond) of Siloam signifies the Truths of the Word, for all things, even to the very waters of Jerusalem, signified or were representative signs; and to *wash* signifies to purify from fallacies which, considered in themselves, are falsities. This may serve to show what these circumstances in their series signify; for *all the miracles and doings of the Lord while He was in the world signify celestial and spiritual Divine states, or those states (of life) that belong to heaven and the Church*; and that because those miracles and doings were Divine, for the Divine Essence ever operates from the first states (of life) in the last, and thus in fullness. The ultimate states (of life) are such events as appear in the world before the eyes. Hence it is that such objects, in return, are used by the Lord in speaking, as correspond; which also is the case with the written Word." (A.E. 475.)

In another place, our author, commenting on this passage, observes:— "No one can understand the reason for the Lord's acting in this manner, unless he be acquainted with the internal or spiritual sense of the Word. In this sense, those who are born out of the Church, and who in consequence can know nothing of the Lord, or be instructed from the Word, are meant by the blind man, from his birth. The clay which He made by spitting on the ground, signifies man's reformation by Truths from the literal sense of the Word. The ground is the Church, which is in possession of the Word. The *clay* is the ultimate Divine Essence, which gives its form. To anoint the eyes of the blind with it, is to communicate the understanding of Truth by means of the ultimate Divine Essence. The *Pool of Siloam* is also the Word in its literal sense. To be *washed in it*, is to be purified from falsities and evils. 'Jesus coming to Bethsaida, and they bring a blind man unto him, and beseech him to touch him; and he took the blind man by the hand, and led him out of the town; and when he had spat upon his eyes, and put his hands upon him, he asked him if he saw anything? 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. Then he was restored, and saw all men clearly.' (Mark viii. 22—25.) Nor can it be known what these facts involve, unless from the internal or spiritual sense of the Word. He who is ignorant of this sense sees nothing

beyond the fact recorded, and even of this his conceptions possibly will be of an entirely sensual kind. But *all that the Lord spake and did in the world involved spiritual states (of life) in their order, from the highest down to the lowest degrees, and so contained them in fullness.* This is true of all His miracles, and the description of them. The *blind man* whom the Lord cured, signified those who are spiritually blind; being such as do not know and understand Truths. But the blind man was led out of the town of Bethsaida, because *Bethsaida* signifies condemnation, on account of its not receiving the Lord. The *spitting on his eyes* has a like signification as the making clay with His spittle, mentioned in the former instance. He afterwards *touched his eyes*, which signifies that from His Divine Essence He enlightened him; hence it is that at first *he saw men as trees walking*, which signifies a common and obscure perception of Truth from the literal sense. *Trees* also signify different kinds of knowledge, and to *walk* signifies to live. But afterwards, when he was again touched by the Lord, *he saw all men clearly*, signifying that he understood Truths after having been instructed and enlightened by the Lord. This is the sense which is within these facts, and it is this sense which is perceived by angels. But more than this, they who are ignorant and who yet (spiritually) receive Him, and who by means of the Word are enlightened by Him, are meant by all the blind persons whom He cured; and, in general, *all His miracles signify such states (of life) as belong to heaven and the Church: in other words, spiritual states; and it was in consequence of this that His miracles were Divine. For it is essential to a Divine miracle that the action be from first states (of life), and that the miracle be exhibited in ultimate states.*" (A.E. 239.)

"They bring unto Jesus one that was deaf, and had an impediment in his speech, and they beseech him to put his hand upon him; and he took him aside from the multitude, and thrust his fingers into his ears, and spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened; and straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." (Mark vii. 32—35.) "They who understand not the Truth, and are on that account not obedient to it, are signified by *the deaf man*; for which reason it was not without difficulty that they acknowledged the Lord, and the Truths of the Church, and therefore this is signified by *his having an impediment in his speech.* The *opening of his ears* by the Lord, signifies the perception of Truth and obedience. The *string of his tongue being loosened* by the Lord, signifies the acknowledgment of Him and of the Truths of the Church." (A.E. 455.)

“As every part of the Old Testament contains within it a spiritual sense, so also does every part of the New: both the Gospels and the Apocalypse. For all the words of the Lord, as well as His deeds and His miracles, signify celestial Divine states, because He spake from the Divine Essence (that is, from the celestial and spiritual Divine Essence), and from the Divine Essence also He wrought His deeds and miracles; thus from the first degrees of life by the last, and consequently in fullness. This may serve to shew what was signified by His teaching from a ship: by choosing some of His disciples from on board their ships, while they were fishing: by His walking on the sea to the ship in which were his disciples; and by His calming the wind while He was in the vessel. We read, for instance, in the Gospels, that the Lord taught from a ship:—‘Jesus sat by the sea side, and many multitudes were gathered together unto him, so that he went into a ship and sat, and the whole multitude stood on the shore, and he spake many things to them in parables.’ (Matt. xiii. 1, 2, &c. ; Mark iv. 1, 2, &c.) And in another Gospel it is said that, Jesus standing by the shore of Genesaret, ‘saw two ships standing by the lake; and he entered into one of the ships, which was Simon’s, and prayed that he would thrust out a little from the land. And he sat down and taught the people out of the ship.’ (Luke v. 1—9.) Within every particular recorded in these passages there is a spiritual sense: as in these, that He sat near the sea, and by the shore of Genesaret, and also that He entered Simon’s ship, and from the ship taught many things. This was done because the sea and the Lake of Genesaret, when they are mentioned in connection with the Lord, signify knowledge of all kinds, relating to Goodness and Truth *in the aggregate*; and Simon’s ship signifies the doctrinal Truths of Faith; and therefore when He taught them from Simon’s ship, it signified that He taught from doctrine.” (*A.E.* 514.)

Thus we see that not only the miracles which the Lord performed when in the world represented the state of the Church in man, but His own personal manifestation represented it also. Even His miraculous conception, birth, life, death, resurrection, and ascension, all represented the aggregate state of the Church in man; because they were the effects of the Divine influx into his mind and sensuous faculties, and therefore represented the states through which it was received. “Man’s natural speech and actions, which constitute the lowest parts of his nature, are the ultimate things in which the Divine influx terminates, for *it passes through what is intermediate in man to the most inferior parts of his composition.*” (*H.H.* 804.)

CHAPTER IV.

It is a doctrine propounded by Swedenborg that heaven is divided into three kingdoms, the mind into three regions, and the Church, or that reception of Good and Truth which constitutes the Church, into three states, through which the Divine Good and the Divine Truth descend into the natural mind. This Good and Truth is the Lord's Divine Essence, which, *above* the heavens, is unapproachable, and, beyond the mind, is inconceivable; but the Lord's Divine Essence *in* the heavens, which is derived from it, is both conceivable and approachable, because accommodated to reception. (*A.C.* 9946.) The three kingdoms of heaven are celestial, spiritual, and natural; the three regions of the mind are inmost, internal, and external; and the three states of the Church are states of love or charity, wisdom or Truth, and use or life. *State*, to the spiritual man, is represented by *place* to the natural man, because state, as respects the *mind*, when let down into the *senses* of the natural man, becomes place, and therefore place corresponds to state. When the Divine Truth descended into the natural mind, and representatively into the natural world, the representative form of the Divine Truth migrated from place to place, because the essence of that form was received variously, by changes of state, in its percipients. Migration, or procession from place to place in heaven, (that is, in heavenly states of the mind) is nothing else but change of state. (*A.C.* 1463.) The land of Canaan represented the Lord's kingdom; (*A.C.* 1413, 1437, 1607.) *Judea*, the celestial kingdom, which is a state of heavenly love; *Samaria*, the spiritual kingdom, which is a state of heavenly wisdom; and *Galilee*, the natural kingdom, which is a state of heavenly life, usually called the *Good* of Life. The peregrinations of the Divine Truth, as mentally perceived by the spiritual man, were represented by the Lord's journeys, as seen by the natural man, the latter corresponding to the former. When the Divine Truth descended from the celestial kingdom, or the inmost region of the mind, (that is, the highest state into which it can be received) into the natural kingdom, or external region of the mind, (that is, the lowest state in which it can be received) it passed through the spiritual kingdom, or the internal region of the mind;

(that is, the intermediate state in which it can be received) and this was represented to the natural man by a natural event that was witnessed by the bodily senses. "Jesus left Judea, and departed again into Galilee, and he must needs go through Samaria." (John iv. 8.) The geographical position of Samaria, as lying between Judea and Galilee, corresponded, to the natural man, to those states of Truth which are intermediate between heavenly love and a life of uses to the spiritual man. So when the Divine Truth, or the Word, had developed the Divine Goodness in man, by opening his states of spiritual life through repentance and remission of sins, the Truths of the Church, by means of knowledges and a life according to them, became conjoined with Goods and their recipients to the Lord, wherefore, in the representative faculties of sense, "the disciples took shipping, and came to Capernaum, seeking for Jesus." (John vi. 24.) This is an historical fact, that occurred *once* for all time, in accommodation to the natural man; but to the spiritual man, the spiritual event is *for ever recurring*. He knows that Capernaum signifies a state of repentance, leading to reformation and regeneration, and that the Lord is *always* to be found when man repents, because it removes evil, opens the mind to an influx of Goodness, and the Lord flows into man by Good, (A.C. 937.) and becomes visible to the sight either of the body or of the spirit, according to man's state of life. All presence and all idea of space in the other life are determined by the affections of the love and the affinities belonging to such affections; (A.C. 10146.) and this is represented to the natural man by the space and time of the natural world. As the Lord is present with man, and not man with the Lord, (A.C. 9415.) the outward and visible presence, depending on the inward and invisible presence, or, in other words, according to reception, (A.C. 4198.) that is, of the Good and the Truth, which constitute the Divine Essence, therefore the Lord was present with those who were in the Good of Life, because they were capable of receiving the Truths of faith; but was absent from those who were confirmed in evil, and therefore incapable of receiving them. Such were the Jews, whose states of spiritual life, as a church, were closed up, in contradistinction to those of the Gentiles, whose states of spiritual life were opened, because they were in the Good of Life, and therefore capable of being reformed by the Truths of faith, and regenerated by the Good of Truth. This was represented to the natural man by the natural fact recorded in these words, "After these things Jesus walked in Galilee, for he would not walk in Jewry;" [or was not

willing to walk in Jewry] (John vii. 1.) and the reason assigned by the natural man was "because the Jews sought to kill him." The Divine Truth, when known and rejected, is frustrated or killed in the natural mind, where it dies out through the love of evil. The literal sense of the Word is written for the simple, also for those who are not initiated into the Truths of faith, and those who do not comprehend them. For it is written just as it appears to be to the sensual man, or in agreement with his apprehension; (*A.C.* 9025.) and as the Lord was the Word "made flesh" to the natural man, like the letter or literal sense, He appeared in space to those who thought in space, or thought of Him after a natural manner; and therefore it is said "he would not walk in Jewry, because the Jews sought to kill him." To *kill* signifies to turn Truths into falses, for by that means they perish. (*A.R.* 139.) The Word was altogether closed to the Jews, (*A.C.* 3769.) owing to their evils of life. Those evils generate falses in the natural mind, where the Word is to the natural man in its natural sense, and they pervert its Truths, and endeavour to destroy them. This was represented to the senses of the natural man by the Jews attempting to *stone* Jesus; but as it was not given to the Jews to know the interiors of faith, (*A.C.* 301—33.) the Lord (who to the spiritual man is the Divine Truth spiritually perceived) "hid himself, and went out of the temple, going through the midst of them, and so passed by." (John viii. 59.) The fact is, "the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.) The Divine Truth, spiritually understood, can never be destroyed by the evil-minded, because they do not perceive it, for it is born from an unselfish affection, in the opening states of man's spiritual life, when he truly repents of his sins, forsakes them, and puts them away, and leads a new life in the paths of virtue and goodness; therefore, to the senses of the natural man, when the Jews sought to take the Lord, "he escaped out of their hands and went away again beyond Jordan, into the place where John at first baptized, and there he abode." (John x. 39—41.) The Lord appears to be absent in states of evil, but is present in states of Goodness, because He dwells in Goodness. The presence of the Lord in heaven *and with man*, is according to the reception of Good from the Lord, and Good cannot be received only in proportion as evil is put away. Now evil is remitted by repentance, when the mind is baptized into the Truths of the letter, or external sense of the Word, as the medium for opening the states of man's spiritual life, so that he may

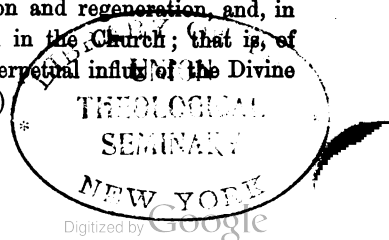
perceive the spirit of the Word, and this is accomplished so far as man is reformed and regenerated. The *place* to which the Lord retired, *once* for all, represented the *state* to which His Divine Truth, and consequently the Lord, is *for ever retiring to the spiritual man*, from the evils and falses which assail him. Such is the difference between the real Truths of spiritual Christianity and the seeming Truths of natural Christianity: the former relate to the operations carried on in the mind, and the other to the effects produced in the senses. Thus the spiritual man, who believes that the Lord presents Himself to man *from within*, that is by spiritual influx, through man's affections and thoughts, conceives, as our author states, that the Lord flows in into man by Goodness, (*A.C.* 9887.) into his love or will; (*A.C.* 10097.) and that He appears to withdraw Himself as man indulges in evils, and their attendant falses, because those evils and falses obscure His presence. He knows that they are for ever conspiring to destroy the Divine Truth, in like manner as the Goods of life in man are continually endeavouring to preserve and promote its influence, to establish the kingdom of heaven in the soul. This is a conspiracy that relates to a *state of the mind*, and it is represented by one that refers to place, as it appears to the natural man. "Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews, but went thence into a country near to the wilderness, into a city called Ephraim, and there continued with his disciples." (John xi. 53, 54.) When the Divine Truth was rejected by those whose minds were closed against the light, and it failed to bring forth the Divine Goodness in them, it receded into mere externals, and this was represented to the natural man by *the Lord's retiring into a country near to the wilderness*; but to those whose minds were open to its reception, and who brought forth Goodness, *He went to a city called Ephraim with his disciples*. *Ephraim*, to the natural man, was a place that was fruitful, but to the spiritual man it was a *state* which was prolific, that brought forth the fruits of repentance, namely, reformation and regeneration, in which Goodness is united to Truth: wherefore *the Lord dwells there with his disciples*. Thus, we see that spiritual Christianity treats of the affections, thoughts, and spiritual life of man, but natural Christianity treats of persons, places, and things. The latter is the outbirth of the former, and represents it. Hence, when to the spiritual man falses and evils endeavour to destroy the Divine Truth, in its effort to develop the Divine Good in the mind of man, at the *spiritual Passover*, or the internal presence of the Lord to liberate man

from damnation, it was represented to the senses of the natural man by the Chief Priests and Pharisees "giving a command that if any one knew where he were, he should declare (shew) it, that they might lay hold of (take) him." (John xi. 57.) But those who are in evils and falses know not the Truth, and therefore cannot "declare" it, "for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth Truth cometh to the light, that his deeds may be made manifest that they are wrought in God." (John iv. 20, 21.) "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." (John viii. 12.) The *light of the world* signifies the Divine Truth in relation to the natural mind. *Following me*, signifies a state of the will desirous of possessing the Divine Truth, such as those who are in the Good of life, signified by the Greeks or Gentiles. But to desire the Divine Truth is to desire to be reformed and regenerated by its living influence. It is added, concerning him who follows the Lord, that *he shall not walk in darkness, but shall have the light of life*, signifying that he shall no longer be spiritually separated from the Lord by the falsehood of evil, but be conjoined with Him by the Truth which has its origin in Goodness, or by the Divine Truth that exhibits the Divine Goodness. *Spiritual life* is Goodness, and the *light of life* is the Divine Truth of the Divine Good. All who are in the Good of life are anxious to perceive the Divine Truth, to comprehend and practise the precepts of the Holy Word, that they may be reformed and regenerated. But the spiritual man knows that the knowledge of Divine things can only be acquired by the elevation or indrawing of the affections and thoughts from outward and worldly objects, to inward and heavenly subjects. This was represented to the natural man by "certain Greeks that came up to worship at the feast. The same came therefore to Philip, which was of Bethsaida, of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus. And Jesus answered them, saying, the hour is come that the Son of man should be glorified." (John xii. 20—23.) The Lord is the Word, and He is seen as the object of sight only as the Word is perceived as the subject of thought, wherefore He is seen through the Truths of the Word, which are as mirrors or glasses, by which the Lord causes Himself to be seen. (A.R. 938.) Knowledge and practice, called *Philip* and *Andrew*, are the mediums by which Goodness of life, called the *Greeks*, is conjoined to the Divine Truth, and therefore see the *Lord*.

It is a fact that proves the truth of Swedenborg's doctrine of spiritual influx, or influx from within to without, that when the Divine Truth was indrawn from a natural state of perception to a spiritual one, by the purification of man's affections, it was represented to the senses of the natural man by a natural event, namely, that the Lord "from thence arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it;" (Mark vii. 24.) but as the Divine Truth comes to man by perception from within, through his affections, and not from without, through his senses, the Lord presents Himself to man, and not man to the Lord, (*A.C.* 9415.) and He presents Himself according to the charity in which man is principled; (*A.C.* 904.) for it is Goodness that originates Truth, and the Lord comes to man as the Divine Truth. For the Lord to *arise* is for man to be elevated from a state of evil to a state of Good, because the Lord appears to every man according to his own state; and for the Lord to *go* thence is for the Divine Truth to be indrawn from an external or natural state of reception to an internal or spiritual state. *Tyre* and *Zidon* were the ultimate borders of Philisthea, and were near the sea; and therefore by *Tyre* is signified interior knowledge, and by *Zidon* exterior knowledge, and this of things spiritual, which also appears from the Word. (*A.C.* 1201.) Those states of perception were the first in the regenerate life, and therefore the *places* which the Lord entered were *near to the sea*, which represented the literal sense of the Word. (*A.E.* 518.) To *enter into a house* is for the Divine Truth to be spiritually perceived by the natural mind, when its state of spiritual life is opened by repentance. To the natural man it appears as if the Lord *wished no man to know it*, whereas the spiritual man knows that the natural man, until his states of spiritual life are opened, *cannot* know it, because it is "spiritually discerned." (1 Cor. ii. 14.) But to the spiritual man the Lord is always known. This was represented by the fact that he "could not be hid," for he is always present to the good, and only apparently absent to the evil. "The Lord is present with all who are in the universe, but (spiritually) nearer or more remote according to their reception of Goodness, by the medium of Truth, from Him; for it is in Goodness that the Lord is present with angel, spirit, and man; and just according to the quantity and quality of the Goodness which they have from Him, even so great and of such a quality is His presence with them." (*A.E.* 80.) As the Lord reveals Himself to man through his mind, let the Good turn themselves whichever way they will, the Lord is always before

them; and with the wicked he is always behind them, and consequently invisible. Our author says—"All who are in heaven, (that is, in heavenly states of mind) have the Lord before their eyes; for there to look before them is to look at Him, whichever way they turn themselves. But this is a mysterious truth which the natural man is unable to comprehend." (A.C. 9668.) In another place he says—"In the other world every one turns his face to the object of his love; so they who are principled in love towards the Lord, and towards their neighbour, have their faces *always* turned toward the Lord; whereas they who are in the love of self have their faces always turned from Him, whatever the movement of their bodies." (H.H. 17.) It is evils alone that conceal the Lord's presence. Hence says David, "Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?" (Ps. x. 1.) The *times of trouble* are states of evil, into which man is "born, as the sparks fly upward," (Job v. 7.) but out of which the righteous are delivered. The estrangement of the will of man is represented by the Lord's *standing afar off*, and the alienation of the understanding by his *hiding Himself*; for the Lord hides Himself from the wicked, or rather the wicked of themselves hide His presence, and He reveals Himself to the good, so much so that "he cannot be hid."

All the Lord's miracles were performed by His Divine Truth acting on the minds of those whose states of spiritual life were opened through faith and repentance to receive it; and this was particularly the case with the Gentiles, because they were in the Good of Life, whilst the Jews were confirmed in evil, so that they could not be regenerated, (A.C. 4817.) for their interiors were closed. (A.C. 9962.) The Divine Truth having been perverted, falsified, and destroyed in their minds, it had died out with them, and they had not the power to repent of their sins, so as to acquire a status from which the Divine Truth could be resuscitated within them, like as the Gentiles had. The resuscitation of the Divine Truth from a natural state of reception to a spiritual one, by those who were in the Good of Life, was represented by the miracle of raising Lazarus from the dead, and the establishment of a new church from among the Gentiles; (A.C. 2916.) for all the miracles of the Lord, as being Divine, involved and signified states of the Church as to its reformation and regeneration, and, in their inmost sense, the state of the Lord in the Church; that is, of *His glorification in the mind*, which is a perpetual influx of the Divine Good united to Divine Truth. (A.E. 288.)



Now, as the natural perception of the Divine Truth is very remote, or a great way off, from the spiritual perception of it, so at the time when Lazarus fell sick the Lord was at a considerable distance from Bethany, because in all that He did He represented the state of the Church in its relation to Him, the Divine Truth; and the first state of the natural mind, when its evils are discovered, is one which is not interiorly receptive of the Lord's love and mercy; and this, in its representative effect, is the *distance of space* which was interposed between the place where Jesus was remaining and Bethany, where Lazarus was sick. The Divine source of life is, indeed, present with man in every state; but unless he, on his part, be receptive of the Lord's life, such presence, relatively to man, may, as our author observes, be properly termed *absence*; and accordingly, with respect to the Lord's Human Essence, in and by which the states of the Church are represented, He was separated from Martha, Mary, and Lazarus by many miles of intermediate space, which intermediate space, and the time which was required to pass through it, being effects representing those changes of state which determine man's presence with the Lord, or rather of the Lord's presence with man.* The *body* of Lazarus signifies the natural mind, and the raising it from death signified regeneration, which is an internal change. As the Divine Truth was born into the natural mind through the purification of man's affections, so when it had become perverted and falsified, by which means it had died out in the natural mind, it was resuscitated or indrawn from death unto life by means of the purity of his affections also. Now, there were two kindred classes of affections—exterior and interior; and these were represented to the natural man by the *two sisters, Martha and Mary*. The former affections, like *Martha*, serve, but the latter approach, the Divine Truth, like *Mary*, who "fell at his feet, saying, Lord, if thou hadst been here, my brother had not died." (John xi. 32.) Divine Truth never dies out in man whilst united with Divine Goodness, because then the Lord is present in his heart and life. "The progress of the Church towards regeneration by variations of state inwards, through thought and affection, was represented to the natural man by the gradual approach of the Lord, in time and space, to the abode of the sisters and the grave of Lazarus, because that was the effect of the progressive reception of the Divine Life and light, until the Lord was glorified by putting off the human and finite, and by becoming the Supreme Goodness, whom the Divine Truth, the

* C. A. Tulk's MSS.

Holy Spirit, serves to manifest." By *Lazarus*, before he was raised from the dead, is spiritually signified the natural mind; by *Mary and Martha*, the internal and external affections for Truth, which assist in man's regeneration. The *sickness* of *Lazarus* signified the revelation of his evils to his mind.

On another occasion, the resuscitation of the Divine Truth in the Church of the spiritual man was represented by a resurrection in the world, to the senses of the natural man, as in the case of the widow's son, who was raised by the Lord at *Nain*. (Luke xii. 12—16.) Now, as states of the mind are represented by *places*, *progressions* from a remote or external state of the reception of the Divine Truth, to a near or internal state, are represented by *journeys* from one place to another. The first or opening state of man's spiritual life is that of repentance and reformation, in which the Divine Truth is externally received, to cleanse the mind as to its outward actions; and this was represented by the *Lord's dwelling at Capernaum*. The next state is that of regeneration, in which the Divine Truth is interiorly received to purify man's affections and thoughts, and this was represented by the *Lord's journey to Nain from Capernaum*. As *names* signify qualities, *Capernaum* literally signifies a field of repentance, or city of comfort, and spiritually reformation. *Nain* literally signifies grace or pleasantness, and spiritually regeneration; and as regeneration is a more interior state of the mind than reformation, because man then acts from the affection of Good, rather than from the affection of Truth, it is caused by a progression or variation *inwards*, as to the state in which the Divine Truth is received; therefore *Nain was a day's journey from Capernaum*. The Lord flows into the mind by spiritual influx, according to the state in which His Divine Truth is received, or the efficacy with which it brings forth the Divine Goodness in man's life. The Divine Truth is resuscitated or indrawn from a natural to a spiritual state of reception, in proportion as man's affections become pure, and his perceptions clear. An interior state of the mind was represented by the city of *Nain*, and its reception of the Divine Truth by the Lord's *entering the city*; but as the Divine Truth spiritually perceived gains admittance to the mind, by means of knowledges or doctrines, the Lord *entered the city through the gate*. To the spiritual man, knowledge or doctrine performs the same use for the Divine Truth to enter the mind as a *gate* does for a man to enter a city. It is the knowledge by means of which man enters the Church. On making an inquisition of man's state of spiritual life, or the quality of his mind, represented by the Lord's *approaching*

the city, the Divine Truth meets with a sensual apperception or non-understanding of the Word, represented to the natural man by "the Lord meeting with a dead man being carried out nigh to the gate of the city." To those who are undergoing the process of being regenerated, the natural understanding of Truth, denoted by the *dead man*, is being put off, or cast out of the mind, in order to give place to a spiritual perception of Truth which is put on, and this is represented by the *dead man being brought to life*. The understanding of spiritual Truth is called a *man*, (*A.E.* 587.) and the non-understanding of it a *corpse*, or *dead man*, that is, Truth naturally received, perverted, and falsified, which is the state in which it is received from the Lord by the Church, in its external, natural, and fallen state. This is the Truth perceived by the natural man, or by the Church in its state of ignorance, which is called "the only son of his mother, and she was a widow." But, inasmuch as through repentance, reformation, and regeneration, spiritual Truth dawns on the mind, therefore the Lord "had compassion on her, and said unto her, Weep not," upon which He came by influx into the natural mind, being drawn thereto by man's affections, represented by His *touching the bier or coffin*, where the Divine Truth lay dead in sensual and worldly thoughts, which *touch* quickened the affections, and produced spiritual perception; and this was represented by the dead man coming to life. To *touch* signifies communication, translation, and perception. (*A.C.* 10130.) It is by means of man's affection for Goodness that the Divine Truth rises out of the natural mind or coffin, where it was shut up or concealed, (*A.C.* 6596.) into the spiritual region of thought, by which it is transformed from a non-understanding into a clear perception of its heavenly beauties, and this is represented by the dead man being brought to life. The revelation of spiritual Truth to the Church is denoted by *delivering the young man to his mother*. By a *widow* is signified one who is in Good, but not in Truth, for by man is signified Truth, and by his wife Good; consequently by widow is signified Good without Truth; for Good without Truth is without protection, for Truth protects Good. This is the signification of widow when it occurs in the Word; (*A.R.* 764.) and the Truth here spoken of is spiritual Truth, when that Truth becomes glorified, by being united to Goodness; the mind is then united or married to the Lord; and then it is said "a great prophet is risen up among us; and God hath visited his people." (Luke vii. 16.)

The Lord is glorified, not only by the union of the Divine Truth to the Divine Goodness, but by the union of the Divine Goodness to the

Divine Truth. The Father is glorified in the Son, and the Son is glorified in the Father. "Herein is my *Father* glorified, that ye bear much fruit; so shall ye be my disciples." (John xv. 8.) "These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." (John xvii. 1.) "All mine are thine, and thine are mine, and I am glorified in them." (John xvii. 10.) Regeneration of man and the glorification of the Lord go together. Regeneration is effected from Truth to Good and from Good to Truth, (*A.C.* 3882.) by which man is spiritually made whole. When the Church, or mind of man, by means of Goodness received Truth, and that Truth again communicated or brought forth Goodness, so that "virtue went out of it," it was represented to the natural man by "a woman having an issue of blood twelve years, who had spent all her living upon physicians, neither could be healed of any, came behind (the Lord) and touched the border of his garment, and immediately her issue of blood stanchèd." (Luke viii. 43, 44.) The *woman having an issue of blood* signifies that the Church of the natural man was a recipient of the perversions of Truth, and *twelve years* signifies in all its receptions; *who had spent all her living upon physicians* denotes that all Goodness which had been acquired by means of the Truths revealed by prophets and holy men had been lost, by man's inclining to evils of life; wherefore they could not be removed by the ordinary means of communication from God to man; but as soon as the affections of the Church or of the mind were opened, by repentance, to the reception of spiritual Truth, represented by *touching the border of the Lord's garment*, she was made whole. The natural perception of Truth is succeeded by a spiritual perception of it, as soon as man's states of spiritual life are opened by repentance and reformation. "If any man will *do his will*, he shall *know* of the doctrine, whether it be of God." (John xii. 17.) By incorporating Goodness with Truth, in the spiritual mind of man, the Lord is glorified; and this was represented to the natural man, on another occasion, by the *woman anointing the Lord's body with precious ointment, at Bethany.* (Matt. xxvi. 6—13.) The Lord's body, to the spiritual man, is the Divine Truth, for our author says—"The Divine Truth is the same thing as the Divine Human, (*A.C.* 2643.) and the Divine Human is nothing but the Divine Truth, which proceeds from the Lord." (*A.C.* 6945.) In another place, he says—"The union of the Divine Essence with the human and of the human with the Divine, is the Divine marriage of Good with Truth and of Truth with Good."

(A.C. 2803.) The *anointing of the Lord* is, to the spiritual man, the glorifying of Him, by uniting Goodness to Truth in the minds of those who, from affection, were in states of Faith or Truth; and this was represented to the natural man by *the woman anointing the Lord's body with precious ointment, in the house of Simon, the leper*; and, as the reception of Truth is an external state of the mind, or one of reformation, the *house of Simon* was situated at *Bethany*, a village at the foot of *Mount Olivet*, where the Lord delivered His Sermon on the Beatitudes. An external or natural state of the mind is represented by *valleys*, an internal or spiritual state by *hills*, and an inmost or celestial state by *mountains*. The external or natural state is the base or foundation on which the internal or spiritual state rests; wherefore, *Bethany* was a village at the foot of *Mount Olivet*. The glorification of the Lord commences from Truth to Good, or from external to internal, and proceeds from Good to Truth, or from internal to external. For the Lord to be at *Bethany*, is for the Divine Truth to be humiliated; *in the house of Simon, the leper*, is for it to be falsified and perverted in the will. The *woman* is the Church or mind, gifted with affection; an *alabaster* box denotes Truth from the literal sense of the Word, and the *precious ointment*, love to the Lord and love to the neighbour.

By the *Truths* of Faith, leading man to repent of his sins, he is reformed, and by the *Goods* of Charity, influencing him to practise all the Christian graces, he is regenerated; or in other words, the spiritual mind or Church is prepared to be conjoined to the Lord. Conjunction of the Lord with man is effected by the *Truths* of the Word, and by a *life* conformable to them. This preparation was represented to the natural man by the Lord sending Peter and John in search of the guest-chamber, where He might eat the Passover with his disciples. (Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 7.) To the spiritual man, who looks inward instead of outward, the *guest chamber* is the interiors of the mind, which are to be *prepared*, that is cleansed or regenerated, for the Lord to *eat the passover with his disciples*, that is to unite His Divine Goodness to the Divine Truths of His Holy Word. The feast of the passover was instituted to represent the glorification of the Human of the Lord, and of deliverance from evils and the falses of evil, and was thanksgiving for the same. (A.C. 10655.) And the glorification of the Lord's Human is the incorporation of the Divine Goodness with the Divine Truth in human minds. A *feast* denotes initiation to conjunction, and this was signified by feasts among the ancients. (A.C. 3832, 5161, 5698.) And this conjunction is initiated by faith

and good works, knowledge and practice, called *Peter* and *John*. It is they who cause the spiritual states of life in man to be elevated towards the Lord. Hence, the ascent of the Divine Truth in the Church from a natural state of reception to a spiritual state, and from thence to a celestial state of reception, and its consequent incorporation with the Divine Goodness, was represented to the natural man by the Lord's "going up to the feast at Jerusalem, not openly, but as it were in secret." *Journeyings* and *peregrinations* signify things relating to instruction, and thence to life, when they are meditated upon by the spiritual man. With him the Divine Truth is *for ever* being indrawn, by variations of the state in which it is received, towards heaven and the Church; and this was represented to the natural man by the Lord's going through cities and villages "teaching, and journeying toward Jerusalem." (Luke xiii. 22.) For this reason it is said, "Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee (among the Gentiles or those who were in the Good of life). But when his brethren," the spiritual graces of the mind—Faith and Obedience, Charity and Good Works (called by the natural man, who determines spiritual things to natural persons, *Peter* and *Andrew*, *James* and *John*), were elevated to the Lord, or representatively "were gone up," then the Divine Truth became conjoined to the Divine Good, or in other words, "then went he also up unto the feast, not openly, but as it were in secret;" (John vii. 8—10.) because spiritual things are not known to the natural man, but only to the spiritual man. *Secret* or hidden signifies inwardly in man. The *secret place* signifies where the Lord is, (A.C. 688.) in the inmost state of the mind, called "the guest chamber," or "large upper room;" a room or rather state, which is called *large* because it is expansive, and *upper* because it is interior.

It may seem strange to the natural man, but it is no less strange than true, that the Lord's outward manifestation depended on the state of His inward presence, whether He was seen by the natural eye or by the spiritual. Hence, in the process of His glorification, He was not only hid from the wicked but also from unbelievers, because *He could not come through their minds into their sight*. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." If they are not perceived by the mind, they cannot be seen by the eye. "Then said Jesus unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon

you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light. that ye may be the children of light. These things spake Jesus and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him." (John xii. 35—37.) As the Lord is present with man, in his states of Goodness and Faith, because He comes to him through his mind, He necessarily appears to depart, or hide Himself, in man's states of evil and unbelief, inasmuch as He then recedes from the mind. The presence of the Lord with man is according to reception. He says, "Abide in me, and I in you." (John xv. 4.)

The mission of the Divine Truth into the natural mind, or, as it is generally called, the advent of the Lord into the natural world, was to accomplish redemption and salvation. Redemption is deliverance from hell, and salvation is conjunction with the Lord; and this is effected by regeneration, (*A.C.* 619.) that is by regenerating the natural mind, or removing evils and falses, and the wicked spirits that infest them, and planting Goods and Truths in their stead, so that the angels of heaven may supplant wicked spirits in the heart and mind of man. This is indicated by the Lord's words—"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." As evils and falses are removed from man, the Divine Truth brings forth the Divine Goodness in his life, by which means the Lord is glorified. "And when he had thus spoken, he went before, ascending up to Jerusalem." (Luke xix. 27—28.) *Jerusalem* signifies the Church, to the spiritual man, and heaven to the celestial. To *ascend* is to go toward things interior; and interior things are heavenly states of the mind. To *descend* is to go toward things exterior, or earthly states of the mind. The former are spiritual, and the latter natural. The citizens of the New Jerusalem (that is, those who are spiritually civilised, or regenerated) look toward interior or spiritual things; but those who are uncivilised, or unregenerated, called *barbarians* and *enemies*, look towards earthly and worldly things, like the Jews, who see the Word from without, and not from within. (*A.C.* 10549—10551.) The former are said by the Psalmist to "dwell in the wilderness," and the latter to "lick the dust." (Ps. lxxii. 9.) A *wilderness* signifies an obscure state of faith, because nearly destitute of spiritual life, which is Goodness. *Dust* signifies things terrestrial; (*A.C.* 249.) also what is infernal. (*A.R.* 788.) To *ascend* involves elevation of state, from the perception of falses and the reception of evils, to the perception of Truths and the reception of Good. There

are six degrees of ascension through which the mind must pass in order to enter heaven,—three in the natural and three in the spiritual world; (*D.L.W.* 667.) and they are accomplished by variations of state, progressing *inwards*, as the affections and thoughts are *withdrawn from sensual and worldly objects*, and placed on *spiritual and heavenly subjects*. This indrawing of the Divine Truth is called the *lifting up of the Son of Man*. “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.” (John iii. 14.) The Lord, as the Word, is a man, and the *Son of Man* is the Divine Truth proceeding from the Word, which must be indrawn from the letter to the spirit by man’s affections, from whence cometh his perceptions, (that is, from heaven within) so that whosoever perceiveth the spirit of the Word, and liveth according to it, may be regenerated and fitted for heavenly joys, according to this promise, “that whosoever believeth in him shall not perish, but have eternal life.” (John iii. 15.) The Divine Truth is indrawn from a natural perception of it to a spiritual one, just in the same degree as man sets his affections on it by loving and practising its precepts. It is only by a knowledge of the spiritual sense of the Word that we acquire the conviction that the Word is really Divine. “Then said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I am.” (John viii. 28.) To *lift up* is to interiorate,—to think abstractedly, from persons, places, and things, in like manner as the angels of heaven do, (*A.C.* 8848.) and as those of the Church ought to do. It is not the Word which constituteth the Church, but *the right understanding thereof*; and the Church acquireth a nature and quality according to the understanding of the Word amongst its members. (*T.C.R.* 248.) The Church is not a church from having the Word, from knowing the Lord, and from sacraments, &c., but from *living according to doctrine* derived from the Word, (*A.C.* 6687.) because from spiritual life or love there is perception of spiritual Truth, and the *genuine* doctrine from the Word is the *internal* or *spiritual* sense; (*A.C.* 9480.) for in the internal sense are Truths such as the angels have in heaven. Although it appears to man that it is himself who lifts up the Son of Man, it is nevertheless the Lord in him that does it, by indrawing His Holy Word from the natural mind to the spiritual; by so doing, all the objects of the literal Word are seen spiritually by the mind, because the mind, in its reception of Good and Truth, is the Church in its least form; and the communication of heaven with the human race is by the Church, because “the Church is

like the heart and lungs." (A.C. 2853.) The Lord says, "And I, if I be lifted up from the earth, will draw all to myself." (John xii. 32.) When the Divine Truth is elevated from the natural sense to the spiritual, all the objects of the senses are indrawn to the subjects of affection and thought, from which they originate, and to which they correspond. One natural thing is not made from another natural thing, as the natural man supposes, but is made of spiritual essence or Goodness, and spiritual form or Truth, which comes through the mind into the senses by influx, where it terminates in an objective form, that exists in the act by which it is perceived. The Word is the beginning of the work of God. (A.R. 200.) "All things were made by the Word, and without the Word was not anything made that was made." (John i. 3.) Hence the apostle says, "Through faith we understand that the worlds were framed by the Word of God; so that things which are seen were *not made of things which do appear.*" (Heb. xi. 3.) The Lord is the Creator, by His Word, and He is in the *midst of His Word*, and consequently in the midst of all creation, as the life and soul of everthing that exists, because He is in the Good and Truth from which they exist. "I am in the midst of you, as he that serveth." (Luke xxii. 27.) In the *midst* signifies in the inmost, and thence in all things around. When the Son of Man, who is the Word, is lifted up from the earth, (indrawn from the natural mind to the spiritual) He draws all to Himself. For this reason the Evangelist says, "And beginning at Moses and all the prophets, he (the Lord) expounded unto them in all the Scriptures the things concerning himself." (Luke xxiv. 27.) We will take a few examples to illustrate how this may be done. Jesus said, "I am the light of the world." (John viii. 12.) The *light of the world* is the Truth of the Church, and He is "the Truth and the life." (John xiv. 6.) Thus the light of the world is drawn to Him. Again, "Give us this day our daily bread." (Matt. vi. 11.) In the spiritual sense *bread* signifies every Good for the spiritual sustenance of man, and the spiritual sustenance of man is the Word, which is the Lord, who is the "bread of life." Thus bread is drawn unto Him. Again, "To him that overcometh will I give to eat of the hidden manna." (Rev. ii. 17.) *Manna* denotes spiritual Good, or the Good of Truth, which is *secreted* in the inner sense of the Word. (A.R. 120.) In the supreme sense manna denotes the Lord, who is the Word. Thus manna is drawn unto Him. Again, "To him that overcometh will I give to eat of the tree of life," (Rev. ii. 7.) "whose leaves are for the healing of the

nations." (Rev. xxii. 2.) In the spiritual sense the *tree of life* signifies the Word, and its *leaves* are the Truths of the Word; and in the supreme sense the tree of life is the Lord, who is the Word. Thus the tree of life is drawn to the Lord, "when the Son of Man is lifted up." Again, "I will give unto thee (Peter) the keys of the kingdom of heaven." (Matt. xvi. 19.) The *keys of the kingdom of heaven, given to Peter*, spiritually signify Goodness and Truth, which are imparted to Faith; and Goodness and Truth are the Lord, because He is in them. Memory is the existence and permanence of affections and thoughts; their reproduction is recollection.

The Word contains three senses, the natural or lowest sense, the spiritual or middle sense, and the celestial or highest sense. The lowest sense is the external, corporeal, or sensual; the middle is the internal, rational, or intellectual; and the highest is the most interior, holy, and heavenly sense. The natural sense is for the natural man, or the natural mind of man; the spiritual sense is for the spiritual man, or the spiritual mind; and the celestial sense is for the celestial man, or celestial mind. Every man has an internal and an external, (*T.C.R.* 420.) or a rational and sensual. The rational mind is of the internal or spiritual man, but the natural or sensual mind is of the external man; this latter mind or man is what Swedenborg means by the natural *principle*, simply so called. (*A.C.* 5301.) And he tells us that nothing but a conformity of the natural to the rational, and a conjunction of both, can make a man blessed and happy; which is effected only by Charity, and Charity is only from the Lord. (*A.C.* 2188.) There are three degrees of Love and Wisdom, and three degrees of life thence derived; and the human mind is formed into regions according to these degrees, which regions are successively opened in man. (*T.C.R.* 420.) It is Charity or Love which opens the womb of the mind, or its states of spiritual life, and brings forth Truth or Wisdom, as the affection of man ascends towards heaven, by interior variations of state. The natural sense of the Word contains within it the spiritual, and the spiritual sense contains within it the celestial; and these inner senses are brought forth to the perception of the rational faculties through a holy and righteous life. The natural sense of the Word is the basis or support for extracting the spiritual and celestial Truths contained in it, by means of a most exalted and heavenly affection, and the spiritual Truths so extracted are the pure doctrines of Christianity. John is reported to have said—"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is

the word of this salvation sent." (Acts xiii. 26.) The natural sense of the Word, usually called the sense of the letter, is adapted to the capacities of simple or unenlightened men, in order to serve as an introduction to the interior Truths of the Word. Interior Truths are pure and naked, as *spoken* by the Lord to man; but exterior Truths are clothed by natural ideas; they are the Truths *heard* by man from the Lord. The Truths *spoken* are spiritual, and capable of regenerating man: "Now ye are clean through the word which I have spoken unto you." (John xv. 3.) But the Truths *heard* are only efficient in reforming him. It is owing to the interior Truths of the spiritual sense that the Word is Divinely inspired and holy in every syllable. (T.C.R. 200.) The Lord himself said—"The words that I *speak* unto you, they are spirit and they are life." (John vi. 63.) *Spirit* from their Truth, and *life* from their Goodness. For this reason, the inner senses of the Word, that is the Word *spoken*, are for the spiritually wise and the celestially good; but the Word *heard* is for the natural man, who is neither the one nor the other. Nevertheless, the Divine Truth, although clothed by the impure conceptions of the natural man, in its literal sense, it is *with him* in its fullness, sanctity, and power; because in that sense it is in agreement with his state of reception. By teaching man to repent of his sins and forsake them, it introduces him to the spirit of the Word, that teaches him to lead a new and holy life. It is not on its *own* account, that it is said of the natural sense that Divine Truth is there in its fullness, its sanctity, and its power, for, separated from its interior senses it is not holy, but because it contains those two interior senses, and serves as a settled and confirmed basis from which they can be drawn or elicited. They little comprehend the Word, who suppose that there is no sense more holy within it than that which shines forth from the letter only. (A.C. 5577.) The doctrine of the Church, in order to be true, real, and rational, must be deduced from the spiritual sense of the Word, and it cannot be so deduced unless it be drawn out of or extracted from the natural sense, by a knowledge of correspondences, because the Scriptures are written according to correspondences, to represent to us inward and spiritual things by such as are outward and natural. (H.H. 1.) Natural forms are effects, which represent those spiritual states (of life) to which they correspond, and these again the celestial states from which they originated. Wherefore the celestial sense treats of the Lord, and the spiritual sense of His kingdom and of the Church; whilst the natural sense treats of events that took place in the natural world.

The Lord is the Word in human form, "which," says the Apostle, "we have looked upon and our own hands have handled." (1 John i. 1.) He made His advent into the world *through the mind* to the bodily senses, wherefore He approached the sight of the eye in exact accordance with the state in which He was perceived by the thought of the understanding, which was then natural; for, in common perception *thought communicates with the sight of the eye.* (D.L.W. 361.) This common perception is from influx out of heaven, and falls into thought, even to sight. (*Ibid.*) Swedenborg says that he once saw an infant, an angel of the third heaven, who, as he approached, grew up to the stature of a middle-sized man. (T.C.R. 508.) All approximations of the mind towards the Divine Good and the Divine Truth are made by variations of state *inwards*, that is by changes of thought, resulting from the indrawing of the affections. When the mind, by its reception of the Divine Truth from natural, became spiritual natural, and afterwards spiritual, it is said the Lord "came nigh to Jerusalem," which represented that the Divine Truth entered into the vicinity of a spiritual state, which vicinity is the spiritual natural state. (A.E. 629.) *Jerusalem* signifies the Church. Here the Divine Truth sends forth, in a state of conjunction, the two Christian graces called Charity and Faith, in search after a spiritual perception of the Word in the natural mind. This was represented to the natural man by the Lord sending forth two of his disciples, and "saith unto them, go your way into the village over against you, and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat, loose him and bring him hither." (Mark xi. 2.) Spiritual Truth which had not been before revealed, was represented by "the colt whereon never man sat." This truth was to be perceived by indrawing the affections from the objects of the senses towards heaven and the Lord, represented by "loose him and bring him hither." Charity and Faith, the two spiritual disciples of the Word, in their peregrinations, to open man's interior states of life, render his affections purer, and consequently his perceptions clearer, as they become interior, for all perception is clearer in proportion as it is more interior. Here they discover spiritual Truth, connected with natural Truth by correspondence, where the two states of the mind, spiritual and natural, and the two kinds of Truth, that of the spirit and that of the letter, are joined together. This was represented to the natural man when the natural disciples of the Lord "went their way, and found the colt tied at the door where two ways meet." (Mark xi. 4.) It is Charity and Faith that bring forth the perception of spiritual Truth,

as the spiritual natural state of the mind opens. They extract it from the letter of the Word, and thus put off the natural sense, or that which relates to person, place, and thing, and put on the spiritual sense, or that which relates to Good and Truth, in order that man might approach the Lord. Charity and faith withdraw the mind from natural objects, and indraw it to spiritual subjects contained in the inner sense of the Holy Word; and by leading man continually to practise them, enable him to obtain a foretaste of heavenly joys. They cause the spiritual perception of Truth to be united to a celestial affection for Goodness, through which man is conjoined to the Divine Good in the Divine Truth, and thus to the Lord. This was represented to the natural man by the disciples "bringing the colt to Jesus," and then "casting their garments upon him," to denote that charity and faith bring to the Lord all the Truths of the Word, and all the intermediate Truths given by the societies of the different heavens which are between the Lord and the natural man, to confirm His power and Goodness. When Goodness was united to spiritual Truth, by which the Lord was glorified, it is said, "and he sat upon him." The mind, not previously occupied by false doctrines, is the colt which no man had ridden. Hence says the Psalmist, "In thy majesty, ride prosperously, because of Truth." (Ps. xlv. 4.) A *horse* signifies knowledge or understanding of the Word, and, in its opposite sense, the understanding of the Word falsified by reasonings, or destroyed; (*A.R.* 298.) wherefore, when man is meditating from the Word, (our author says) when he thinks spiritually, there appears in the spiritual world a horse, lively, (a colt) but dead, if he thinks materially. (*A.R.* 611.) All spiritual battles are fought in the mind between Truths and falses, which contain Good and evil; the former are derived from a knowledge or understanding of the Word, and the latter from its falsification. Hence says the Revelator, "I saw heaven opened, and behold a white horse, and he that sat upon it was called Faithful and True, and in righteousness doth he judge and make war." (Rev. xix. 2.) The understanding of man is illuminated by Truths from the Word to disperse falses, or, in other words, "the horse is prepared against the day of battle, but victory is of the Lord." (Prov. xxi. 31.) When the Divine Truth brings forth the Divine Goodness in the heart and life of man, after it has subjugated his evils and falses, *all external Truths*, or those that belong to the natural sense of the Word, relating to repentance and reformation, like John the Baptist, *go before the Lord*, to prepare the mind for the reception of the internal or spiritual Truths

of the Word, such as those that relate to regeneration, or to the state of the Church in man, and to the state of the Lord in the Church. These *interior Truths*, or spiritual perceptions of the Word, *follow the Lord*, by annunciation or discernment, and by reception or practice. This was represented to the natural man by the words, "and they that went before, (the Lord) and they that followed, cried, saying, Hosanna ! Blessed is he that cometh in the name of the Lord." (Matt. xxi. 9.)

The sense of the letter of the Word is a plane into which interior things close. That sense does not reach the angels, but only the internal or spiritual sense, (*A.C.* 1929, 2015.) into which the sense of the letter is transformed. The nature of spiritual speech is such that the ideas of the thought are abstracted from the persons, and are determined to Truths and Goods, which are those things which are alive with man, and that cause man to live, because they are from the Lord, who is the source of life. The spiritual sense of the Word is perceived by the spiritual man when he elevates his affections towards the Lord and His heavenly kingdom. Then, *by means of Goodness*, he indraws the Divine Truth from the objects of the senses to the subjects of angelic affection and thought, whereupon the natural idea perishes, and becomes a spiritual idea. (*A.C.* 2887.) This is agreeable to the Lord's words, "What I tell you in darkness, that speak ye in the light ; and what ye hear in the ear, that preach ye on the house-tops." (Matt. x. 27.) To *tell in darkness* is to make known through the sense of the letter, which the natural man determines to outward objects ; and to *speak in the light* is to indraw the Divine Truth from the sense of the letter to the sense of the spirit, which the spiritual man determines inwardly to spiritual subjects. To *hear in the ear* is to receive the Divine Truth with affection in heart and life, which causes it to fructify and grow interiorly, by which means the natural idea is put off, to give place to a spiritual idea. The mind, as to its reception of Truth, is called a *house* ; and as to its reception of Good, a *house-top*. (*A.C.* 3652.) Now, Good is interior, and consequently high ; whilst Truth is exterior, and therefore low. The aim and end of all preaching, or spiritual government, is to inseminate Truth interiorly, in order to develop Goodness ; and this is done by variations in the perceptions of it, through an increase in the ardour of man's affections for spiritual and heavenly things. As this process of interioration goes on, the external things of the Word pass off, to be substituted by spiritual things. The *natural idea* of the Lord,—His birth, parentage, life, death, resurrection, and ascension ; the *natural idea* of the places,—Bethlehem, Nazereth, Capernaum, Nain, and Jerusalem ; the *natural idea*

of the persons,—Peter, James, and John, and the other apostles; the natural idea of the disciples who followed the Lord, and of John the Baptist, who went before Him; the natural idea of the wilderness in which the Lord was tempted, and where the Baptist preached; the natural idea of the Mount of Olives, the plains of Judea, the river Jordan, and the sea of Galilee;—all perish, and become a spiritual idea relating to the Divine Good and the Divine Truth, and the infinite variety of states in which it is received by angelic minds in all the gradations of heavenly felicity. Thus we see how the ideas of natural things in the minds of men are converted into spiritual ideas in the minds of angels. (*H. H.* 166.) Now, to *preach on the house-tops* what has been heard in the ear is to preach to the interiors of the mind the *spiritual* Truths of the Word, such as the angels of heaven delight in, and which give life to the soul, because they bring forth the Divine Goodness in man, and not the earthly or natural Truths of the letter, which killeth, such as barbarians and enemies delight in, who look towards worldly things, because natural Truths are so contracted and limited that the Divine Goodness is stifled or frustrated in them, and eventually dies out. Hence he will preach the *spiritual* descent of the Lord, from the internal mind or heaven, to the external mind or earth, as the *Divine Truth*; his *spiritual* conception in man's unselfish affections; his *spiritual* birth or revelation in man's thoughts; his *spiritual* growth *inwards* and *upwards* in man's affections and thoughts, by his regeneration, as the Divine Truth became indrawn from sensual objects to spiritual subjects; his *spiritual* condemnation, or the rejection of the Divine Truth by the natural mind, immersed in the loves of self and the world, through which it diminished *outwards* and *downwards*, until it died out; his *spiritual* death and burial in the natural mind, by the perversion and falsification of the Divine Truth, through the hardness of men's hearts, by which they were confirmed in evil; and his *spiritual* resurrection and ascension from the natural mind to the spiritual, as the Divine Truth becomes united to Divine Goodness in the minds of those who are regenerated, when it is indrawn, lifted up, or exalted, and ascends into heaven; that is, in the minds of those who are conjoined to the Lord. *Heaven is in man, and is only so far an external place of abode as it is an internal state of mind.* (*A.C.* 3884, 10867.) We must ever bear in mind this important truth taught by Swedenborg—"The Lord is brought present to man *in no other way than by an inward looking upon Him.*" If He appears to any one in an outward form, still it is the interiors that are affected, for the Divinity penetrates to things inmost. (*A.C.* 6849.)

CHAPTER V.

WE must always bear in mind that the Lord is Good itself and Truth itself, and that He ever has been and ever will be present, in heaven and with man, according to the reception of Good from Him;—that the Lord flows in immediately into Good, and mediately into Truth; wherefore His presence with man is according to reception. The Lord came into the world as “the Word made flesh.” (John i. 14.) His body was the Divine Truth. It was infirm so far as the Divine Truth was unable to bring forth the Divine Goodness, but omnipotent so far as it succeeded in so doing. By the union of Goodness with Truth, the Lord’s body became Divine Goodness, and was seen in glory. Hence, says the Evangelist, “we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.” (John i. 14.) Goods and Truths conjoined appear as one, in the image of a man, (*A.C.* 8370.) and this is the reason why the Lord and His Word and heaven appear in the human form. The Lord and His Word were one; the natural or infirm form of the one and the natural sense of the other being the same to the natural man, whilst the spiritual or glorious form of the Lord, and the spiritual sense of His Word, are indetical to the spiritual man. *The Lord cannot be seen apart from His Word, and that is the reason why He made His advent into the world through the mind.* Our author says that to see the Lord denotes presence in the Word, (*A.C.* 9405, 9411.) that all in heaven (and in heavenly states of mind) look to the Lord, and that to look to Him is to look by Love to Him, and also by Charity towards the neighbour; (*A.C.* 9828.) that all turn themselves to those things which they love: thus the good to the Lord, who is in the heavens. (*A.C.* 10130.) To see the Lord’s face is not meant to see His face, but to see the Truths which are in the Word from Him, and through them to know and acknowledge Him; for the Divine Truths of the Word are like glasses, in which the Lord’s face is seen. (*A.R.* 938.) That by the Word there is conjunction of the Lord with man, and of heaven with the world, and that unless the Word was, the human race would perish. (*A.C.* 10452.) Now the Word generally in its literal sense, and specifically the Gospel Word, presents the Lord throughout in an infirm human form, or as it is usually expressed, in

His Infirm Humanity; and that equally throughout, when the natural sense is opened, or when the Divine Truth is manifested in its spiritual form, He is seen in His glorified humanity. Our author says, that the Divine Human came forth from the Divine Good, and was born of the Divine Truth. (A.C. 8194, 8219.) The Evangelist says—"That holy thing which shall be born of thee shall be called the Son of God." (Luke i. 35.) C. A. Tulk explains the difference between the Lord as the Divine Truth in His infirm form and His Divine form, in the "New Church Advocate." Vol. ii. pp. 212—215. And, in a note to his unpublished Comments on the Lord's Prayer, he says:—"It may be necessary to inform the reader, or, if he already know it, to remind him, of the definition of the term Divine Truth. *The Divine Truth is the form, whether interior or exterior, whether spiritual or natural, under which the Divine Love or Goodness is manifested or presented to the mind.* In heaven the Divine Truth is presented after a spiritual manner; upon earth, or to the senses, it was presented after a natural manner. In heaven, by the renovation and union of the will and intellect, the Divine Truth manifests the life and glory of the Lord's surpassing love. It was otherwise at the Lord's first advent. The Truth which came down from heaven was not appreciated by some, was rejected by others, and was received by but few. So long as the Divine Truth was in a state of relative separation from the Divine Love or Goodness, the infirmity of the Lord's humanity prevailed, and He was in a state of representative humiliation; but when the Divine Truth was united with the Divine Love or Goodness, and to the extent of the union, then was the infirmity of the Lord's Humanity cast off, until it was taken from the natural sight of the apostles; and then being in a state of glorification, He representatively re-ascended into that heaven from which He had come down into the region of the natural sense."

In his comments on the first part of the Lord's Prayer, Mr. Tulk says:—"In the universal heaven of spiritual beings there is a communion of Love and Charity, and according to their affinities of state or the forms of their minds, a communication of thoughts, distinct from that communication which among men seems to depend upon the exercise of the outward senses; and yet, notwithstanding this general participancy, each retains for ever the characteristic qualities or form of his own mind. To this universe of angelic minds, united by spheres of love and concordant thought, the Infinite and Eternal Being, the mentally Invisible and Unapproachable, presents Himself in a Divine Human form, in agreement with the universal reception of His light

and life. *Each one perceives, in that universal reception, the Divine Form of Love and Wisdom, but modified by his peculiar individual state. This is the Lord's Divine Human Form.* In this way does He clothe Himself with the heavens, or with the universal form of angelic minds, and thus, by veiling His Divine glories, does He become visible or perceptible to the minds of angels. He clothes Himself with the heaven of angelic minds, that by concordant spheres of thought and love He may reveal Himself to the individual mind under the most perfect form which, in the ground of its regenerated state, it is capable of perceiving and of loving. In order that one angelic being may be able to perceive the Lord's Divine Human Form in the power of its wisdom, and the glory of its love, the whole heaven of angels must, by the intercommunion of their love and by the communication of their thoughts concur. If it were possible for any one of those happy beings to close his mind against such universal participation, to him the Lord's Divine Human Presence would instantly become obscured; His Humanity, instead of being identified in the mind with the Infinite and Eternal, would become clothed with the infirmity of the fallen spirit's selfish nature, and in this way would pass entirely from his perception, and be no longer loved. But to save him from the possibility of this, he has an Omnipotent Protector ever present, who suffers not the minds of those in whom the government of Love and Truth is once established to fall beneath the power of evil."

One of the most profound subjects explained in the writings of Emanuel Swedenborg is the nature and structure of the human mind, which is the laboratory of the Divine Architect of the two universes, both natural and spiritual, and whose wonderful operations become cognisant to the senses, either of the body or of the spirit, according to whichever state of life is open in man, the natural or spiritual. The mind is a spiritual organisation which contains two faculties, will and understanding, (*A.C.* 35.) which are interior and exterior. (*A.C.* 3573.) Every man hath a lower or exterior mind, and also a superior or interior mind: the former is his natural mind, and the latter is his spiritual mind. These two minds, inferior and superior, are entirely distinct from one another. By the lower mind man is in the natural world, but by his superior mind he is in the spiritual world, and with angels in that world. (*A.E.* 527.) By an influx of spiritual life into the mind, where it undergoes the process of formation, everything is created in the very act by which it is perceived in the senses. All that flows in through the spiritual mind is from

heaven, for the spiritual mind in its form is heaven ; and all that flows into the natural mind is from the world, for the natural mind in its form is a world. (*D.L.W.* 261.) The life which flows into man is *essential* life, or Divine Love and Divine Wisdom. It comes to man by influx from the Lord, through the internal to the external mind ; (*A.C.* 1948.) that is, from the spiritual into the natural world ; (*D.L.W.* 240.) because man's internal mind is his spiritual world, and his external mind is his natural world, and it terminates or rests in the corporeal part of man, as on its basis ; (*H.H.* 100.) and by the corporeal part of man is meant his bodily senses. Hence the angels say that an earth without the human race cannot subsist ; (*A.C.* 9287.) and the reason is, because the minds of men are the recipient vessels of the love and wisdom from which all things are created, and therefore they are the mediatory causes of their existence. All the objects of the universe, collectively as well as singly, represent the kingdom of the Lord (that is, the Church in man) so fully, indeed, that the universe, with its stars, its atmospheres, its three kingdoms, is nothing else but a certain determinate theatre, representing the glory of the Lord in the heavens ; (*A.C.* 8000.) that is, the state of the Church in heavenly minds, and the state of the Lord in the Church.

The coming of the Lord into the *world* was the manifestation of the Divine Truth to the natural mind through a spiritual perception of it, conceived in man's purified affections, born into his intellect, and developed to his senses. The Lord's combats in the world were spiritual conflicts, by which the Divine Truth finally conquered, and removed from man the evils and falses which held him in spiritual bondage, and brought forth the Divine Goodness in his heart and life. This was represented in the language of prophecy by these words :—
 “ Who is this that cometh from Edom, with dyed garments from Bozrah ? this that is glorious in his apparel, travelling in the greatness of his strength ? I that speak in righteousness, mighty to save.”
 (*Isa.* lxiii. 1.) As states of the mind are represented by places, the *lowest* state in which the Divine Goodness is received is the natural or sensual, to which the Divine Truth is adjoined ; and this was represented by *Edom* or *Idumea*, which to the natural man signifies red or earthy soil ; but to the spiritual man it signifies the Lord's Divine Human, as to what is natural and corporeal ; (*A.C.* 4642.) and the Lord's Divine Human is the Divine Truth, bringing forth the Divine Goodness in externals, or after a natural manner ; but as the Divine Truth progressed *inward* and upwards, by variations of reception, to

execute judgment by casting out legions of devils into Pandemonia, it became internally united to the Divine Goodness, which caused the reduction of the hells in man, whereupon peace was restored to the soul, and the Lord's victory over sin and selfishness was proclaimed in every state of the mind and Church. *Bozrah* was a city, situated on the frontiers of Edom, which to the natural man was the scene of constant warfare, and therefore literally signified tribulation; but as the warfare to the spiritual man, as he emerges out of a state of nature into a state of grace, was the combat of Truths against falses, for the purpose of implanting Goodness in him, it signified vastation, which is the state that precedes judgment, and is contiguous to it. *Tribulation* is to the natural man what *vastation* is to the spiritual: it is the effect of natural warfare in a frontier place, and represents the effect of spiritual conflicts between the Divine Truth spiritually perceived and the falses and evils in the natural mind, or its extreme state of reception. When the Divine Truth is first received by man, it clothes itself—or rather he clothes it—with the appearances and falsities which the natural mind suggests; and these are represented by “the wounds which the Lord received in the house of his friends,” (Zec. xiii. 6.) or by His “dyed garments from Bozrah,” mentioned by the Prophet, or by “a vesture dipped in blood,” spoken of by the Revelator, whose “name is called the Word of God.” (Rev. xix. 13.) But as the Divine Truth *spiritually* perceived, which is the Lord's Divine Human in man, conquers and removes evils and falses, and brings forth the Divine Goodness, it increases in power and influence, until man is made a new creature. It leaves the frontiers, or that extreme state of reception called the natural and corporeal, which is a state of conflict, and *progresses inwards* to a state of peace and heavenly felicity, by which means the “dyed garments” that represented its state of conflict disappear, to give place to His “glorious apparel,” which showed forth the spiritual sense of the Word, like the Lord's raiment at His transfiguration on the Mount. The Divine Truth, in accomplishing the work of redemption and regeneration, (that is, the Lord, as the Saviour of the Church) *travels interiorly*, by variations in the affections and thoughts, by which it is received, and it travels in *greatness* as the spiritual sense is unfolded, and in greatness of *strength* as it brings forth Goodness in man's heart and life. “I that speak in righteousness, mighty to save,” is the Divine Truth united to the Divine Goodness in man, casting out evils and falses from the mind, and bringing the whole man under the Divine government, so as to render him fit for the society of angels.

The object of the Lord's mission was to subjugate and expel the infernal crew that held the natural mind of man in bondage, by conquering their wicked influences, and so enabling him to bring forth the Divine Goodness in the opening states of his spiritual life. The spiritual perception of the Divine Truth is called *Light*: hence the Lord said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John viii. 12.) And the light of *life* is Truth united to Goodness. Goodness and Truth are what give orderly arrangement to all and singular things in the natural mind, for those principles flow in from within, and thereby arrange, (*A.C.* 5288.) and the Lord flows into man by Good, and by this disposes Truths into order, but not *vice versa*. (*A.C.* 9387.) Hence, He says, "I am in the midst of you as he that serveth;" (Luke xxi. 27.) which to the spiritual man means that He is the inmost of man, and in all things around, (*A.R.* 9331.) because He is in the Good and the Truth *in* man, from which all things emanate. *Midst* denotes what is primary, principal, or inmost; (*A.C.* 2940.) and the life which is inmost is derived from the Lord's presence with man, (*A.C.* 47.) but the natural man, who looks outward into space, instead of inward to state, understands by the Lord's "being in the midst of them," that He was *amongst* them; whereas the Lord says—"Abide in me and I *in* you." (John xv. 4.)

The Lord's outward manifestation depended on the quality of His inmost presence, whether seen by the natural eye or by the spiritual, because in either case He was seen in agreement with the state of the percipient, for the Lord appears to every one according to his quality. (*A.C.* 6882.) It is from appearance that the eye sees, but it is the understanding (or intellectual faculty of the mind) that sees through the eye, (*D.L.W.* 360.) and when it sees the Lord, it sees Him through its perception of the Holy Word, the Truths of which serve as mirrors or glasses by which the Lord causes Himself to be seen. (*A.R.* 938.) The *body* of the Lord was the Divine Truth; His *natural* body the Divine Truth naturally perceived, and His *Divine* body the Divine Truth spiritually perceived; the former was His state of *Humiliation*, and the latter His state of *Glorification*. The *glory of Jehovah* is the Divine Truth proceeding from the Lord, such as it is in heaven, thus the interiors of the Word; (*A.C.* 9429.) and interior things are more perfect (than exterior) because nearer to the Divine Being. (*A.C.* 546.) The Divine Truth seen from the lower or external state of mind, was the Lord's *Infirm Human*, because it was incapable of bringing forth

fully and effectively the Divine Goodness; but the Divine Human when seen from the higher or internal state of mind, for then it brought forth the Divine Goodness in man's thoughts, words, and actions. The former was seen by the eye of the body from the natural mind, and the latter by the eye of the spirit from the spiritual mind. Thus, as man became regenerated, the Lord was glorified. He put off His infirm Human when He was indrawn from the natural mind to the spiritual, and put on His Divine Human, and this putting on and putting off does not refer to any actual change that took place in the Lord, but only to an apparent change, which was *the result of an actual change in man*, through his redemption and salvation. The Lord's apparent absence was the necessary effect of His being interiorly rejected, and His presence was in like manner the effect of His being interiorly received. But for the information of the natural man, who erroneously supposes that the natural and spiritual worlds are apart from and extraneous to the natural and spiritual minds of men, the Lord says—"Yet a little while and the world seeth me no more, but *ye see me*; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and *manifest myself to him*. Judas saith unto him, not Iscariot, Lord, *how is it that thou wilt manifest thyself unto us, and not unto the world?* Jesus answered and said unto him, If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." (John xiv. 19—28.) By the *world*, the spiritual man understands the natural mind, which is one with the natural world; and by the Lord, the Divine Truth, even to His body, (*A.C.* 6945.) remotely or externally connected with the Divine Good; but intimately or internally connected with the Divine Good when indrawn and perceived by the spiritual mind. Swedenborg says—The Divine Goodness united to the Divine Truth is the Lord in heaven, (*A.E.* 48.) and that it is a fallacy to suppose that heaven is above man, for it is *in him*; (*A.C.* 6948.) agreeably to the Lord's words, "The kingdom of God is within you." (Luke xvii. 21.)

By indrawing the Divine Truth, or "lifting up of the Son of Man," and its consequent union with the Divine Goodness, by which it became omnipotent, the Lord is said to have acquired "all power in heaven and on earth;" (Matt. xxviii. 18.) and whilst the natural man looks outwards for a visible and earthly monarch, the spiritual man

looks inwards for a spiritual and heavenly one, who has conquered all his sins, in thought, word, and deed, both in his internal and external man. Such a conquest over sin and death leads to the expression of the most sincere gratitude, on the part of the spiritual man, or a proclamation of the Lord's accession to the throne of the soul; and this was represented to the natural man by the words—"And there came a fear on all, and they glorified God, saying, a great prophet is risen up among us, and that God hath visited his people." (Luke vii. 16.) All fear comes from Divine Truth, and all *courage* from Divine Goodness. (A.C. 4180.) To *glorify* God is to bring forth the fruits of holiness. "Herein is my Father glorified, that ye bear much fruit." (John xv. 8.) When the Divine Truth is spiritually perceived, or the internal sense of the Word is revealed, it is said by the natural man, "a great prophet is risen up among us;" to "rise up," is for the Divine Truth to be indrawn from sensual objects to heavenly subjects, and to rise up "among us," means in the midst, or inmost of man's affections and thoughts, for it is there where the Lord dwells: hence it is said that "God hath visited his people." (Luke vii. 17.) When the Divine Truth has conquered the hells in man, and has taken unto Him His great power, the Lord is enthroned in the inmost recesses of the soul, and His sovereignty is proclaimed from the centre to the circumference, or from the celestial to the corporeal states of the mind. The glorification of the Lord in all these states is represented to the natural man as "the rumour of the Lord going forth throughout all Judea, and throughout all the region round about." (Luke vii. 17.) As states of the mind were represented by *places*, (A.C. 3356, 3387.) and heavenly states by the *land of Canaan*, those of a celestial quality, which were states of Goodness, were represented by *Judea*; those of a spiritual quality, which were states of Truth, were represented by *Samaria*; and those of a natural quality, which were states of life, or uses, that partook of both the celestial and the spiritual in a low degree, were represented by *Galilee*. Judea was the *southern* province, Samaria the *middle*, and Galilee the *northern*. The Lord was glorified in the *three* heavens, which communicated with the three states of the Church, the celestial, spiritual, and celestially spiritually natural, where He was proclaimed, and representatively in the three provinces of Canaan, called Judea, Samaria, and Galilee, which were outbirths of those states of the mind and Church, or as the natural man would say, "the rumour of the Lord went forth throughout all Judea, and throughout all the region round about."

It is necessary to keep constantly in view this marvellous truth,—that the Lord came into the world as “the Word,” and moreover as “the Word made flesh,” which, says the Evangelist, “dwelt in us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.” (John i. 14.) It follows from this that the Lord made His advent through the mind, and that His manifestation, whether natural or supernatural, depended on its quality or power of discernment, and this was controlled by its ruling love, whether evil or good. For this reason the Lord appeared to the many in humility, and to the few in glory. He manifested Himself by space to those who were in space, and by time to those who were in time, and by the kind of infirmity which marked the states of those to whom He revealed Himself. Hence the Prophet, speaking of the appearances by which the Word or the Divine Truth was clothed in human minds, to bring it within their comprehension, says—“Surely he hath borne our griefs and carried our sorrows. Yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.” (Isa. liii. 4, 5.) A *stripe* or *gash* is predicated of hurt done to Truth, and *bruise* of hurt done to Good, (A.C. 9056, 9057.) which was implanted by Truth as it descended, or was exteriorated, in order to reach sensual minds. Without exterior or natural Truth we should not have any excess to interior or spiritual Truth, which is represented by it, as the body represents the soul. Everyone enjoys illustration and information from the Word in proportion to his affection and desire, and his faculty of reception. (A.C. 9382.) “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.) “It must be observed that the Lord’s Human Nature, sometimes called His Human Essence, which means the Divine Truth, was conceived of the Divine Nature or Essence (that is, of the Divine Good); yet, as to its infirmity, or the sensual perception of such Divine Truth, it was born of the Jewish Church, and therefore in all the stages of that infirmity it represented the relative condition of that Church, until it came to a close by a full and entire rejection of the Divine Truth and Goodness, which was signified by His suffering, death, and burial.”* In that state *bruise* signifies the vastation of Charity, and *wound* the desolation of Faith, (A.C. 427, 481, 7524.) because then both Charity and Faith were

* C. A. Tulk’s MSS.

extinguished among the Jews, wherefore the Evangelist says—"He came unto his own, and his own received him not." (John i. 2.) The reason why the Lord's Human Nature or the Divine Truth, as to its infirmity or sensual mode of understanding it, was born of the Jewish Church, is because the Jews were in externals separated from internals, (A.C. 4280.) that is, they were confirmed in evils of life; and as the knowledge of spiritual things is rejected in heart by those who are in the loves of self and the world, (A.C. 4585.) the Jews were incapable of receiving a spiritual perception of the Divine Truth, because it originates from a celestial affection for the Divine Goodness with those who are in the Good of Life, as the Gentiles were, and therefore capable of being regenerated or born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John ii. 18.)

By regeneration a new voluntary faculty and a new intellectual faculty are given to man. The intellectual part of the regenerated man corresponds to the spiritual kingdom in heaven, and the voluntary part to the celestial, because the former is the receptacle of the Truths of Faith, and the latter of the Goods of Love; (A.C. 9888.) and it is *in these* that the Lord dwells, and in these the Lord is eventually seen in glory, as man ascends interiorly towards Him. All the changes predicated of the Lord take their rise in man's alternations of state, by which his affection for the Divine Goodness and his perception of the Divine Truth undergo a change. But this refers only to those who receive Him in thought, word, and deed. As that state advances inwardly, by variations of state, "the Lord comes to be glorified *in his saints*, and to be admired *in all them that believe*." (2 Thes. i. 10.) The Evangelist says—"These things understood not his disciples at first, but when Jesus was glorified, then remembered they that these were written of him, and that *they had done these things unto him*." (John xii. 16.) Regeneration is from no other source than the Lord; that is, the Word, which by Truth leads man to Good, and afterwards by Good leads him to Truth, so that Good and Truth may be unitedly received by him. When the Word treats of the regeneration of man in its highest or inmost sense, it treats of the glorification of the Lord's Human Essence (the Divine Truth), for man's regeneration is an image of the Lord's glorification. To glorify the Human Essence (the Divine Truth) is to make it the Divine Essence (the Divine Good); but to regenerate man is to make him heavenly, so that the Lord's Divine Essence (the Divine Good) may be *in him*. (A.C. 10042.) The glorification of the Human Essence is the union of the Divine

Good and the Divine Truth, which, though essentially one and immutable in the Lord, are two in man, and admit of a reciprocal union, both in the Lord's kingdom in the heavens and in the Church on earth.

The Word in its natural sense answers to the Lord in his natural form; and the Word in its spiritual sense answers to the Lord in his spiritual and Divine form. The former is His infirm Human, and the latter is His Divine Human. The Word, naturally understood, is contracted, limited, and determined outwardly to specific persons, places, and things, and therefore is infirm, because incapable of developing fully, broadly, and universally the Divine Goodness, to regenerate man; but the Word, spiritually understood, is uncontracted, unlimited, and universal in its requirements and operations, and therefore is Divine, because it is capable of imparting the Divine Goodness without measure, and, as the natural man says, to reveal "the Eternal Father." As the Word ascends interiorly in man, by the elevation of his affections and thoughts, it puts off this infirmity, and gradually becomes more beautiful and delightful, until it is presented before the Lord in the image of a man, which represents heaven in its complex. (*A.C.* 1871.) The Word, naturally understood, is comparatively weak and powerless in reforming and regenerating man, but, spiritually understood, is omnipotent in removing his evils and bringing forth Goodness in his life. "No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath declared him" [brought Him forth to view]. (*John* i. 18.) The Lord's Divine Goodness, or Divine Essence, is natural with men, spiritual with spiritual angels, and celestial with celestial angels; yet, nevertheless, it is not divided, but appears to everyone according to his quality. (*A.R.* 466.) The Lord's Divine Essence is the Divine Goodness, which *above* the heavens is inconceivable, and therefore unapproachable; but *in* the heavens it is the Divine Truth (which is the manifestation of the Divine Goodness to heavenly minds), called by the natural man, "the only-begotten Son which is in the bosom of the Father." This is both conceivable and approachable, because accommodated to reception, (*A.C.* 9946.) and therefore the natural man says the Son "hath declared him," or brought him forth to view. (*John* i. 18.) The Divine Truth has no existence, as *Divine Truth, apart from the Divine Good*, but is the Divine Good appearing as the Divine Truth in heaven and before the angels; (*A.C.* 8704.) and that which appears to them

is spiritual Truth, or the Divine Truth spiritually perceived. The angels say that the external Word, that is the Divine Truth naturally understood, is a dead letter, but when read, it is vivified by the Lord, according to the faculty and life of every one. (A.C. 1771.) Every expression of the Word in the internal sense appears as possessed by life, and the Word is really vivified with every one according to his life of Charity and Faith. (A.C. 1776.) This is the reason why the Word was vivified, or the Lord was transfigured before three of His most holy followers, usually called His favourite disciples; and it was vivified or transfigured *to those only whose states of spiritual life had been opened by reformation, and who by interior variations of state, called regeneration, had ascended towards the Lord.* Ascents are made by abstraction from worldly things, or interioration to those that are heavenly, (A.C. 5406.) by which the appearance is put off and the real Truth remains, as the *sense* ascends, (A.C. 1874.) until the Lord Himself is unfolded in the inmost sense of the Word. To illustrate this, an ascending sense may be taken from the fruit of Faith or good works, which next becomes Charity, then Love to the Lord, and *at length the Lord Himself, as the inmost of that expression, and the real source of Love, and Charity, and good works.* (A.C. 1873.) Our author says that the ascent of ideas is effected by rejections (of that which is worldly), and that it is accomplished by angelic minds with inexpressible swiftness, until only angelic ideas concerning the Divine Good of the Lord remain. (A.C. 1875.) The names of men, of kingdoms, of cities, and in general all words of human speech are thus rejected, and changed for spiritual and heavenly ideas, corresponding to them. (A.C. 1876.) This may be seen by the account of the Lord's transfiguration before Peter, James, and John, on the mountain, described by Matthew. (Chap. xvii. 1—9.) Angels, on reading this, experience a vivification of the Word in agreement with their state, and understand it purely spiritual, without any intermixture whatever of the views of the natural man. If we would understand it as they do, all idea of *place*, of *time*, and of *person* must be rejected, and states conceived of. (A.C. 10133.) Hence, both angels and men, who have angelic thoughts, perceive that through the successive states of conflict and purification which the mind of man undergoes, during the process of his regeneration, the Word, in which the Lord Himself dwells, indraws those states of spiritual life called Faith, Charity, and the Works of Charity, and also those who are principled in them, to be conjoined to the Divine Good or the Lord, and therefore to witness His glory *in* them, and which is *transparent*

through them, as the glory of the Lord. These interior operations in the minds of those who are spiritual, were represented by outward facts to the natural man, to whom states of spiritual life, successively more interior, appear as *six days*; Truths initiating Goods, appear as *persons*; their interior variations appear as *ascents of persons up the mountain*; the union of Good and Truth in them, and the rejection of contrarieties, appear as persons "apart," and *their* transformation from natural to spiritual, as to their minds and qualities, appear as the *transfiguration of the Lord*, meant by these words—"After six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high mountain apart; and was transfigured before them." The transfiguration of the Lord represented the unfolding to the spiritual sight of the interiors of the Word. It took place in the spiritual world, or in spiritual states of the minds of those who witnessed it, namely, states of Faith, Charity, and the works of Charity, called Peter, James, and John, in consequence of their conjunction with the Divine Good of the former, and of the regeneration of the latter. The Lord's Divine Love *in them*, was represented to them by "his face shining as the sun," and His Divine Wisdom *in them* was represented by "his raiment which was as white as the light;" all impurity having been rejected or put off, as the *sense* of the Word ascended. (*A.C.* 1874.) Their conjunction with the Lord through the Truths of the Word was represented by *Moses and Elias talking with Him*; and that the spirit of the Word is translucent through the letter, was represented by the *bright cloud which overshadowed the disciples*, and the living Truth within the spirit, which was heard as "a voice from the cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him." A *voice* from the cloud signifies the Divine Truth from the Word, and the beloved Son the Divine Human. (*A.E.* 64.) This revelation of the Divine Truth was received by the Church, or states of Faith, Charity, and Good Works, with great humility, represented by the disciples, who, when they heard it, "were sore afraid," upon which the Word exalted their states of spiritual life, by indrawing them nearer to the Lord; and this was represented to the natural man by "Jesus touching his disciples, and saying, Arise, be not afraid." States of Faith, Charity, and Good Works, as also those who are grounded in them, have their understandings indrawn from natural objects to spiritual subjects, represented by the disciples "lifting up their eyes," (*A.C.* 5684.) upon which all their affections and thoughts are concentrated on the living Word, wherefore the disciples "saw no man save Jesus only." By

receding from an interior to an exterior state, or by the closing of the senses of the spirit and opening those of the body, represented to the natural man by their "coming down from the mountain," they found themselves unable to communicate to earthly minds what they saw, because earthly minds could not receive it, until they had been regenerated, and understood the interior sense of the Word; and this was represented to the natural man by "Jesus charging them, saying, Tell the vision to no man, until the Son of Man be risen from the dead." (Matt. xvii. 10.)

Thus, then, we see "that the changes in the appearance of the Lord depended upon the interior condition of those who beheld Him, as is evident from this circumstance, that He was transfigured only to Peter, James, and John, and that when they together followed Him up to the top of the mountain. At that time, and *in consequence of the spiritual changes wrought in them, of which they were the representative effects*, He appeared outwardly, as an object of the senses, in His glory; His face did shine as the sun, and His garment was white as the light: but *when they descended into the plain, which was also an effect from a spiritual cause, He became again like an ordinary man*, or appeared in His Infirm Human form, to the Jews, as well as to the three disciples who on the mount beheld Him in His glory, and yet in Himself, or essentially, there was no change whatever. All changes in the appearance of the Lord are referable to the changes wrought in those to whom His external was a consequence of His internal presence."*

It is worthy of notice that the accounts given of the Lord's transfiguration by Mark (ix. 2—9.) and by Luke (ix. 28, 29.) are somewhat different to that given by Matthew. Mark, whose name literally signifies shining, says—"And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves, and he was transfigured before them. And his raiment became shining, exceeding white, so as no fuller on earth can white them." Luke, whose name literally signifies luminous, says—"And it came to pass about eight days after these sayings, he took Peter, John, and James, and went up into a mountain to pray; and as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening." As purifications of the mind from evils and falses are effected by Truths, which are called the Truths of Faith, (A.C. 5954.) that insinuate Truths and Goods, they are represented to the natural man by *six days'* preparation, mentioned by

* Tulk's "Record of Family Instruction," pp. 112, 113.

Mark; and as this leads to an entire new state, which is one of actual regeneration, in which Good and Truth are conjoined in man, (*A.E.* 821, 1070.) it is represented by *eight days'* preparation, as stated by Luke. (*A.E.* 64.) Now, the Lord is the Divine Good revealed as the Divine Truth, wherefore *His body, coming through the mind to the senses*, is the Divine Truth, (*N.J.D.* 303.) and nothing but the Divine Truth, (*A.C.* 6945.) bringing forth the Divine Goodness in man. Had it been other than that, He could not have been the *Word*, the *Truth*, and the *Life*, nor have come into the world through the minds of His followers, and have been visibly present with them. *Man is not present with the Lord, but the Lord is present with man so far as man is principled in love to Him and charity towards his neighbour*, (*A.C.* 904, 905, 981, 1096, 1036, 1038, 1050, 1051, 1153.) because *the Lord comes to him through those states of his mind*. The principal states are states of faith, charity, and good works;—they are states of spiritual life, which are opened in man by repentance and reformation; and *when those states unitedly exist in the mind, man is regenerated, by means of which his spiritual mind and spiritual sight are opened*. Then spiritual communion or intercourse takes place between the Lord and man, and between angels and men. The Lord *descended* into the world through the closing states of man's spiritual life, and He *ascended* out of the world through his opening states of spiritual life. His *closing* states are the states in which he receives the Divine Truth separate or distinct from the Divine Goodness, and his *opening* states are those in which he receives it united to the Divine Goodness. In the former state, the Lord, as the Divine Truth, *comes down clothed with the infirmity of natural appearance*, and in the latter He *ascends, stripped of that infirmity*, by which means He becomes glorified in a supernatural or Divine appearance. And yet the Lord undergoes no real change whatever, all the appearance of change in Him originating in the change of state of those to whom He manifests Himself. The Lord's manifestation in man is His presence in Good, (*A.C.* 10153.) which is seen through Truth.

Man's states of spiritual life are opened by repentance leading him to forsake his sins, or to be reformed, and that is perfected by regeneration, or the new birth. Then his states of faith, charity, or good works, *in the love of which the Lord dwells*, bring him in close communion with the Lord, and consequently the Word, upon which the Word, or the Lord, indraws those states of spiritual life to the Divine Goodness contained in His Divine Truth; and this is represented to

the natural man by the Lord "taking Peter, James, and John" (as mentioned by Mark, and also by Luke, with a slight variation) "up into a mountain,"—the former says "apart by themselves," and the latter "to pray." Heavenly states of the mind are represented by *mountains* and *hills*,—celestial states by *mountains*, and spiritual states by *hills*. *Celestial* states are states of love to the Lord, and *spiritual* states are states of charity; (*A.C.* 6458, 10488.) that is, love towards the neighbour; and *it is in the good of these loves that the Lord dwells apart*, or separated from the loves of self and the world. Revelation and discourse are signified by *pray*, (*A.C.* 2585.) and these heavenly states of the mind promote man's conjunction with the Lord, and cause the interior glories of His Holy Word, as they are perceived by the spiritual mind, to be laid open to the spiritual sight. The transformation of the Word *in* man, from natural to spiritual, is represented to the natural man as a change in the Lord, when "the fashion of his countenance was altered," and "his raiment was white and glistening;" (Luke ix. 28, 29.) or as Mark says, "became shining, exceeding white, so as no fuller on earth can white them." (ix. 8.) The Lord's *countenance* is His Divine Love, which is the inmost of the Word, and for that to *alter* is for it to be received in a more interior degree. The Lord's *countenance* or *face* is the interiors of the Word, or His Divine Love; and His *raiment* is the exterior of the Word, or the Divine Wisdom, and for that to be *white* and *glistening* is for it to be spiritually perceived. Both Love and Wisdom, or Good and Truth, are in Faith, Charity, and Good Works, or as the natural man understands it, in *Peter, James, and John*, to whom the Lord appeared *in accordance with their own state*. Nothing else is meant by the *cloud* which overshadowed them but the literal sense of the Word. By their being *alone* present was signified that *no others can see the glory of the Lord, which is in His Word, but they who are in Faith, in its Charity, and in the Good of Charity*. By the *glory of the Lord* is meant the spiritual sense of the Word, because in that Goodness is united to Truth, and therefore it is called the Lord's Divine Human. Our author says—
 "In this passage the Lord showed to Peter, John, and James His Divine Human (the Word spiritually perceived), such as it was and appeared in Divine light; and the form in which He was seen on this occasion *exhibited the Word* such as it is in the internal or spiritual sense,—thus such as it is in heaven (heavenly minds), for the Word is Divine Truth for the use of the Church." (*A.C.* 5922.) Spiritual Truth is "white and glistening," because of its purity, "exceeding

white, so as no fuller on earth can white it." *White* is predicated of Truths, by reason that it derives its origin from the light of the sun. (*A.R.* 167.) The *splendour* of the Word is seen as "exceeding white" when the veil of the letter is removed, or its dark covering displaced; then its spiritual contents are laid open to view, as "a light that shineth in a dark place." (2 Peter i. 19.)

The spiritual sense of the Word is abstracted from persons, spaces, and times, and the like things which are proper to nature; (*A.E.* 175.) for the names of persons and places mentioned in the Word do not enter heaven, but the things signified by them; (*A.C.* 10282.) and the reason is because heavenly minds understand them abstractedly or interiorly. Hence our author says that *three* things must be rejected in order to elicit the internal sense from the letter of the Word, namely, the idea of *time*, the idea of *space*, and the idea of *person*. (*A.C.* 5258, 10188.) Now, to reject is to put off or indraw; wherefore the idea of person, whenever it occurs in the external sense of the Word, is changed into the idea of things in the internal sense,—thus into something of Truth and Good. (*A.C.* 5225, 5287, 5434, 5258, 10188.) This is the reason why the *Lord* signifies the Divine Good revealed as the Divine Truth, or the Word; why *Peter*, *James*, and *John* signify Faith, Charity, and the Works or Good of Charity; why a *high mountain* signifies a celestial state of the mind,—one that is interiorly, and therefore highly grounded in the Good of Love to the Lord, and charity towards the neighbour; (*A.C.* 795, 854, 1250, 1451, 4210, 6485, 6829, 6872, 7056, 8827.) why the *Lord's taking Peter, James, and John up the high mountain* signifies the exaltation or indrawing of the states of Faith, Charity, and Good Works, from natural to spiritual, and from spiritual to celestial, to the Love of the Lord and mutual love, so as to be conjoined to the Lord; and why *apart* signifies separate from the loves of worldly and sensual things to those that are heavenly and Divine; and for *the Lord to be transfigured before them*, signifies for the Word to be transformed within them. "It was by reason of this signification of a *mountain*, as denoting love, and in the supreme sense the Divine Love, that the Lord so often betook Himself to the Mount of Olives, on the east of Jerusalem, that He also delivered His sermon on the heavenly beatitudes on a mountain; and that Jehovah gave to Moses the two tables of testimony upon Mount Sinai; not to mention a great variety of other instances, in all of which by *mountain* is signified the Divine Love of the Lord, as extended to the whole human race."*

* Hindmarsh's "Seal on the Lips."

Mountains, hills, and plains exist in the spiritual world, as well as in the natural, and are created through man, to represent the state of the Church in him;—*mountains* the celestial state, *hills* the spiritual state, and *plains* the natural state. These representations, when traced to the sources from which they originate, are found to be states of spiritual life in man, that is the states of the Church. Take, for example, when the external sense of the Word *ascends in the mind*, the natural idea of mountain perishes, and leaves the idea of altitude, then from altitude the idea passes to that of holiness; (*A.C.* 1480, 6485.) wherefore *mountain* signifies a holy or celestial state of the mind, and is derived from it. Hence the Prophet calls the mountain “a holy mountain,” (*Ex.* xx. 40.) and “mount of holiness,” (*Isa.* lxx. 25.) which is heaven, and specifically the inmost heaven. (*A.E.* 814.) It is the same with respect to the *persons*, Peter, James, and John, and also of Moses and Elias. “When the literal sense passes into the spiritual, then every thing relating to person, to place, and to this world perishes, and the Truths, which relate to the Church, its state, and the various uses which belong to its state, are substituted instead. (*A.C.* 4857.) All the Christian graces are represented by the *apostles*, and spiritual Truths by the *disciples*, they having derived their spiritual existence from spiritual or mental procreations. Inasmuch as the historical and prophetic Word, in their *spiritual* sense, relate to the Lord, they are represented by Moses and Elias talking with the Lord, and this was to accommodate the natural man. “And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.” (*Luke* ix. 80, 81.) The whole historical Word is called *Moses*, and the whole prophetic Word is called *Elias*. (*T.C.R.* 222.) “And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.” (*Luke* xxiv. 27.) For *Moses* and *Elias* to *appear in glory*, is for the historical and prophetic Word to be perceived spiritually; and to *speak of His death*, is to understand that the sense of the letter must perish, and the sense of the spirit be resuscitated. The resurrection of the Word is represented by *the death of the Lord*, or putting off the sense of the letter, in order that the sense of the spirit may be revealed. This describes the state of the Church in man, and the state of the Lord in the Church. In external states of the mind Faith, Charity, and Good Works become obscured, and this was represented thus:—“But Peter, and they that were with him, were heavy with sleep,” (*Luke* ix. 82.) because spiritual *sleep* is

predicated of the mind, when it sees Truths in obscurity, and spiritual *wakefulness*, when it sees them in clearness, (*A.C.* 5210.) that is in their spiritual sense, which is described for the natural man in this manner:—"And when they were awake they saw his glory, and the two men that stood with him." (*Luke ix.* 32.) To be *awake* is to be in a state of illustration, (*A.C.* 5208.) and to *see* is to perceive. The *glory of the Lord*, to the spiritual man, is the spiritual sense of the Word, bringing forth Goodness united to Truth, in human minds, when man perceives it and lives according to it. The *two men* that stood with Him denote all the Truths of the Word, both historical and prophetic, that confirm His mission and power. To *see* them is to understand them, because spiritual sight is of the understanding. (*T.C.R.* 346.)

Our author says that the apostles, before the resurrection of the Lord in the glorified human, did not see the Lord with the eyes of the body, but in the spirit. This is manifest from His transfiguration before Peter, James, and John, in that they were heavy with sleep. (*T.C.R.* 771 ; *A.E.* 594.) The spiritual mind and spiritual sight are opened by Goodness, and closed by evil. When the spiritual mind is opened, man is really in heaven, because heaven is not in place, but in the human interiors ; (*A.C.* 10367, 10578.) and when the spiritual mind is closed, and the natural opened, man is merely natural, and sees all things in the light of the world, (*A.C.* 10156, 9801.) instead of the light of heaven, which is spiritual Truth. In the one case the Lord is seen by the natural eye, because His Word is understood naturally, and in the other He is seen by the spiritual eye, because His Word is understood spiritually. The natural eye sees from natural thought, and the spiritual eye sees from spiritual thought. Hence it is said that Peter, John, and James "were at first heavy with sleep, and that when they were awake they saw his glory." (*Luke ix.* 32.) All perception and sensation is from the Lord, by influx through the internal man, and every appearance to the contrary is a fallacy. (*A.C.* 3779.) When the states of spiritual life in man, called Faith, Charity, and Good Works, receded from celestial to spiritual, it was represented to the natural man that Peter, John, and James *departed from the Lord*, and when that brought on mental obscurity, it was represented as "a cloud that overshadowed them." (*Luke ix.* 33, 34.) All *clouds* signify an obscure light in which the spiritual man is, with respect to the celestial. (*A.C.* 1043.) The revelation of the Word then relates more to Truth than to Good. "And there came a voice out of the cloud, saying, This is my beloved Son : hear ye him." (*Luke ix.* 35.) The

cloud represented the Word in the letter, and the *voice* out of the cloud signifies the Divine Truth. (A.E. 594.) But, as man's own proper life cannot sustain the presence of the Lord, such as the Lord is in Himself, or such as He is in the inmost principles of His Word, it is said that "they feared as they entered into the cloud." (Luke ix. 34.) When those states of spiritual life receded still further, represented by "and when the voice was past, Jesus was found alone," and relapsed into externals, they found their spiritual minds and spiritual sight closed, and their natural minds and natural sight opened; representing that Faith, Charity, and Good Works had receded from a celestial state in the mind, to a natural one. This is signified by "and they kept it close, and told no man in those days any of those things which they had seen." (Luke ix. 36.) As man recedes from a celestial state to a spiritual one, the *mountain changes into a hill*, and as he recedes from a spiritual to a natural state, the *hill changes into a plain*, where the Lord was seen as an ordinary man. "And it came to pass that on the next day, when they were come down from the hill, much people met him." (Luke ix. 37.) When Faith, Charity, and Good Works are *naturally* received, the Truths of the Word become *sensual*.

"The whole account of this miraculous event, and the events which succeeded it, prove that the Lord's glorification was not accompanied by any change in Himself, but by a change in those to whom the Divine Truth, or the Son glorified, brought the Divine Goodness, or the Father forth to view. For that transfiguration, or change of figure, when the fashion of His countenance was altered, and His raiment was white and glistening, was not a permanent change; so that when He descended the mountain, his other disciples also and the Jews could behold that glorious body, which must have been the case had this been one stage in that supposed process by which He gradually made His body Divine. No, that glory could be beheld only by Peter, John, and James, because they spiritually signify Faith, Charity, and the works of Charity; and to these states of the mind unitedly is the glory of the Lord revealed. But then it must be when He taketh them up into a *mountain*, and when they are *awake*. When He came down from the mountain His appearance was the same as before; and to the Priests and Pharisees, who saw not a vestige of His glory, He was a hateful object, who cast out devils by Beelzebub, the prince of devils, and who, although He was to them in every way like an ordinary man, was endeavouring to make Himself equal with God. His transfiguration, as it depended not in any change in Himself, but in them, was exhibited to Peter, John,

and James only, when He had taken them up into a mountain, and when, from being heavy with sleep, they became wakeful. They, and not He, underwent the change by which the Divine Truth manifested the Divine Goodness, or, as it is expressed by another Evangelist, when 'his face did shine as the sun, and his raiment was white as the light.'*"

The mission of the Lord into the world (that is, of the Divine Truth into the natural mind) was and is for the purpose of redeeming man from sin and imparting to him spiritual life. He said, "I am come that they might have life, and have it more abundantly." (John x. 10.) This was and is accomplished in the same degree as evil was removed, and Goodness implanted in its stead. To *save man from sin* is to prevent him from committing it either in thought, word, or deed, and not to provide a substitute for his righteousness, or a victim for punishment, by undermining man's responsibility for his actions. It is not enough that we should "cease to do evil;" (Isa. ii. 16.) we must also "learn to do well." (Isa. i. 17.) Our minds must be entirely devoted to deeds of love. That is the celestial state,—the "sabbath of the soul," when man's spiritual warfare is over,—when the battle of the Divine Truth with his evils and falses has been fought and won,—when the internal man is cleansed of demons, and "Satan" is seen "as lightning fall from heaven," (Luke x. 18.)—when peace is restored, that "peace which passeth all understanding." (Phil. iv. 7.) Well might the Apostle say, "Then cometh the end, when he (the Son, that is, the Divine Truth) shall have delivered up the kingdom (or the regenerated mind) to God, even the Father (that is, to the Divine Love), that God may be all in all." (1 Cor. xv. 24, 28.) Previous to that, the consummation hoped for, whilst man was going through trials and temptations, He was under the government of the Divine Truth,—"the child born," the "Son given," the "Counsellor," the "mighty God;" but when that Divine Truth has brought forth the Divine Goodness in Him, He is then under the government of the Divine Good,—the "Everlasting Father, the Prince of Peace!" (Isa. ix. 6.)

As man progresses interiorly, by variations of the state in which he receives the Divine Goodness, through the Divine Truth; the Lord becomes more gloriously manifest to his sight. "In heaven (and in heavenly minds) it is common for the blessed beings to appear in the termination of the beholder's view, though it be far distant from the place where they actually are; and their apparent presence is called the presence of the internal sight; (*H.H.* 121.) and internal sight is

* C. A. Tulk's MS. Letters.

that of the understanding or mind. (*T.C.R.* 346.) The inhabitants of the other worlds direct their view to those things which correspond to their interiors, or to what they love most; for the faces of angels and spirits manifest and are directed by their interior disponents and states; (*H.H.* 128.) that is, states of the will and of the intellect.

Now, as every perfection *has its increase inward*, according to the opening of the interior, (*H.H.* 267.) the Lord, as the Word, makes His triumphant entry into the inmost region of the regenerated mind (called His "heavenly kingdom") as His Divine Truth is interiorly received, unfolding His Divine Goodness in the inmost thoughts and purest affections of the soul. The Lord is the Word, and the presence of the Lord is according to the reception of the Word. And as the Word passes through the gates of the mind (that is, the memory and sensual faculties) into the intellect and will, called the doors of the palace, the Lord passes by the same way, because He is in His Word, and the Word is the Lord. He enters the interiors of the mind, called the audience or guest chamber, a "large upper room," (*Matt.* xxvi. 17; *Mark* xiv. 15.) where the Lord, as the Word, is enthroned by man's sweetest affections and purest thoughts, breathing forth their heavenly enchantments, by means of which myriads of Love forms and Truth forms (that is, celestial and spiritual angels) witness the imposing ceremony of inaugurating the Lord, as the Word, to the throne of His glory, a state in which the Divine Truth is united with the Divine Good, (*T.C.R.* 128.)—a state in which man walks by Love rather than by Faith, being governed by Goodness rather than by Truth. It is a state in which the Word is *felt* enthroned in the glorious splendour of the Lord's Divine Love, and is *seen* in the majesty of His Divine Wisdom, and consequently in the internal sense of the Word. (*A.C.* 10574.) The Lord appears in an angelic (that is, a human) form to those who acknowledge and believe in His Divinity as visible, but not to those who think it invisible; the former are capable of beholding His glorious majesty, but the latter are not. (*H.H.* 79.) Hence it appears in what sense the Lord is present in the heavens and in heavenly minds (that is, everywhere and with everyone) *in that Goodness and Truth which proceed from Him, and that He dwells with the angels and in angelic minds in His own Divine. The perception of the Lord in the angels is primarily in their interior or intellectual part, from which their exterior sight proceeds, and whereby they behold Him outwardly, for to them outward vision is a continuation of the inward;* and thus we are to understand how the Lord is in them,

and they in the Lord, according to these words, "Abide in me, and I in you." (John xv. 9; *H.H.* 147.) Hence says the Psalmist, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." (Ps. xxiv. 7.) The regenerated mind is a church or heaven in its least form;—a *kingdom*, a *city*, and a *house*, whose inhabitants are Love forms and Truth forms. Every Truth from the Lord in its form is a man; hence every angel (and angelic mind), as he is a recipient of Truth, is a human form. (*A.E.* 780.) The *gates* of this city are doctrinal Truths, (*A.C.* 2943, 4447, 4478.) which form the ways, roads, and entrances for the supreme Good of the Word (that is, the Lord) to approach the mind, the Church and heaven, (*A.R.* 899, 901, 904.) in man, apparently from without to within. It appears as if there was an entrance from nature by the natural mind, as by a *gate*, into the interior; but the influx is really the contrary way. (*A.C.* 3721.) Yet nevertheless the natural man conceives it to be through the memory and sensual faculties. The *heads* of those gates denote the interior things which those doctrines contain; (*A.C.* 6436.) and for them *to be lifted up* is to be abstracted, not only from the persons, places, and things referred to in the letter of the Word, but from those interior things signified by them, known as the states of the Church in man, to the inmost sense, which those states of the Church represent, to the state of the Lord in the Church; wherefore the Psalmist, speaking of the regenerated mind or Church, says, "Glorious things are spoken of thee, O city of God." (lxxxvii. 3.) *Gates* refer to the external man, in his reception of the Divine Truth; and *doors* to the internal man, as to his admission of the Divine Good; for Truth leads to Good, and Good to the Lord. (*A.C.* 2356.) The external mind is represented by a *city*, the governor of which is the Divine Truth, and the internal mind by a *house*, the master of which is the Divine Good, and both are the Lord. He gains admission as the Divine Truth through the *gate*, by means of the knowledges which man acquires from the Word, and as the Divine Good through the *door*, by means of a life according to knowledges; (*A.C.* 2356.) and thus it is that the Lord enters the natural man to govern and evangelize his soul. Hence we may say, in the language of Jacob, in regard to the regenerate man, "This is none other but the house of God, and this is the gate of heaven." (Gen. xxviii. 18.) The opening and elevation of hearts or human wills to the Lord is represented as the *everlasting doors being lifted up*. (*A.C.* 8989.) Both *gates* and *doors* signify that which is the medium

of introducing the Divine Goodness (that is, the Lord) to the soul of man, to rule and govern man's affections and thoughts, according to the laws of Divine order, which are the spiritual Truths of His most Holy Word. Every good thought communicates with some society in the *maximus homo* in heaven, and every bad thought with some evil society in hell.

The Lord, as the Divine Truth, is called a King, (*A.C.* 9942.) and the regenerated mind, whose affections and thoughts He governs, a kingdom, both of heaven and the Church; wherefore He said to His disciples, "The kingdom of God is within you." (*Luke* xvii. 21.) When the Divine Truth is united to the Divine Goodness in man, the Lord is called the King of *Glory*, because the spiritual contents of the Word then unfold themselves. *Glory* denotes the internal sense of the Word. (*A.C.* 2135.) *Power* is predicated of Good, and *glory* of Truth, (*A.C.* 4060.) for *power* is from Divine Good, by means of Divine Truth; therefore the Lord, in the Word, is called *Hero*, *Man of War*, *Jehovah of Hosts* or of *Armies*. (*A.C.* 10019, *A.R.* 768.) The Lord subjugated the hells in man, and restored his spiritual world to order, and thus redeemed him from captivity by Divine Truth,—first by its being connected with, and secondly by its being conjoined with, Divine Goodness. The Lord is called *strong and mighty in battle* because His Divine Truth *fought, conquered, and subdued* the hells, and planted His Divine Goodness in the place of the evil which He removed, and therefore glorified His Divine Truth. All *spiritual battles are fought in the mind* by Divine Truth, which becomes *strong* in proportion as it removes evil and supplants it by Goodness, and *mighty* in the same degree as it is spiritually received; for external or natural Truth is *weak*, but internal or spiritual Truth is *powerful*; and the inmost or Divine Truth is *mighty*, being abstracted from outward and natural objects to inward or spiritual subjects of affection and thought, or states of the Church in man, and from them to the Divine Good and the Divine Truth, or the state of the Lord in the Church. It is thus that the King of Glory comes in. *He enters the mind, even to its inmost, as His Word is interiorated or withdrawn from worldly things to those that are heavenly; (A.C. 5406.) and it is interiorated from natural thought to spiritual, and from spiritual to that which is celestial and Divine, upon which the Lord Himself is unfolded as the inmost of the Word.* Let us now take five commandments of the Decalogue to illustrate our author's doctrine that natural Truths are to be interiorated to those that are spiritual, and those again to those that are celestial,

in order to see the Lord in His glory, agreeably to the words of the Psalmist—"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." (Ps. xxiv. 7.)

The commandment, *Thou shalt honour thy father and thy mother*, is one of the *gates* or doctrinal Truths by which the Lord enters the external or natural mind. By *father* and *mother* the natural man understands a father and mother on earth, and also those that are put in place of such father and mother, as sponsors, guardians, &c.; and by *honouring them* he understands to have them in honour and to obey them. Now, this *gate* or doctrinal Truth *has to be lifted up*; or interiorated, by the regenerated or spiritual mind, by which means it is transformed into a *door*, through which the Lord enters the internal or spiritual mind; and then the commandment, in its spiritual sense, represents the state of the Church in man. Hence spiritual angels and spiritual men understand by *father* the Lord, and by *mother* the Church, which is called the bride and wife of the Lamb; and by *honouring them* they understand to love them; and celestial angels and celestial men, who *lift up the door*, or interiorate spiritual Truth, so that it may become celestial Good, in which the Lord dwells, and which represents the state of the Lord in the Church, they understand by *Father* the Divine Love of the Lord, and by *mother* His Divine Wisdom, and by *honouring them* they understand doing good from Him. And it is through this Love, Wisdom, and Goodness that the Lord enters the inmost region of the mind, or palace of the soul. The commandment, *Thou shalt not steal*: by *stealing* the natural man understands to rob, defraud, and, under any pretence whatever, to take from another what belongs to him. Now, this commandment is a *gate* or doctrinal Truth, by the observance of which the Lord enters the external or natural mind; and as man's affections become pure and his thoughts clear, it has to be *lifted up* or interiorated for the spiritual man, by which means it is transformed into a *door* for the Lord to the spiritual mind; wherefore the spiritual man understands by *stealing* to deprive others of their Truths of Faith and Goods of Charity, by inseminating falses and evils, because all heavenly property, whatever it may be, are the objective forms of Truths derived from Goodness; and therefore to deprive the possessors of those Goods and Truths is, in fact, to steal from their senses their visible property. Now, to the celestial man, who is more under the government of the Divine Love than the Divine Wisdom, the *door* of the spiritual man has to be *lifted up*; that is, spiritual Truth has to be interiorated until it becomes

celestial goodness, in which the Lord is, and by means of which He passes to the throne of the soul. Hence by stealing the celestial man meaneth to attribute to himself what belongs to the Lord, and to appropriate to himself the Lord's righteousness and merit,—thus to rob Him of His glory, which, by His holy Prophet, He saith, “I will not give to another.” (Isa. lxii. 8.) Let us take another commandment—*Thou shalt not commit adultery.* This is one of the *gates* or doctrinal Truths by which the Lord enters the external or natural mind. By *committing adultery* the natural man understandeth to commit whoredom, to be guilty of obscene practices, to indulge wanton discourse, and to entertain lewd thoughts. But to the spiritual man, who *lifts up that gate*, or interiorates that doctrinal Truth, as his mind becomes indrawn from natural things to spiritual, the *gate* is transformed into a *door*, and natural Truth into spiritual, through which the Lord enters the internal or natural mind. Hence the spiritual man understands by *committing adultery* to adulterate the Goods of the Word, and to falsify its Truths. But the celestial man, who *lifts up the door*, or interiorates spiritual Truth, so that it may become celestial Good, by means of which the Lord enters his mind, understands by *committing adultery* to deny the divinity of the Lord, and to profane His Word. Again—*Thou shalt do no murder.* This is another *gate* or doctrinal Truth by which the Lord enters the mind of the natural man, through the Good, in which the observance of the commandment is grounded. By doing murder the natural man understandeth not only taking away another's life, but likewise bearing malice and hatred in the heart, and breathing a revengeful spirit against a person. But the spiritual man, who *lifts up the gate*, or interiorates that doctrinal Truth into that which relates to the Church in man, by which the *gate* becomes a *door*, through which the Lord enters his mind, understands by *doing murder* to destroy men's souls, by injecting false opinions into their minds, which lead to an evil life, and thus to hell. And the celestial man, who *lifts up the door*, or interiorates spiritual Truth in order that it may become celestial Good, by which the Lord enters his mind, understands by *doing murder* to hate the Lord and those things which are the Lord's. Lastly—*Thou shalt not bear false witness against thy neighbour.* This is one of the *gates* or doctrinal Truths by which the Lord enters the mind of the natural man, who is faithful in observing the precept. Whilst he understands it to tell lies and to defame any person, the spiritual man, who *lifts up the gate*, in order that it may become a *door* for the Lord to enter his mind, or, in other words,

interiorates the Truth, he understands it to declare and endeavour to persuade others, especially those of the Church, that what is false is true, and what is evil is good, and *vice versâ*; but the celestial man, who *lifts up the door*, or interiorates the Truths of the spiritual man, by which they become celestial Good, understands by *bearing false witness* to blaspheme the Lord and the Word. By these means the Lord, as the King of Glory, is inaugurated to the throne of the soul; that is, regenerated or made celestial.

The Lord is enthroned in His glory by the interioration of His Divine Truth, and its consequent unfolding of His Divine Goodness in the inmost thoughts and purest affections of the mind, abstracted from all worldly things, and He is crowned or confirmed in His power and authority by all the Truths of the Word, in the minds of angels and men who are consecrated to the service of the Lord, both in thought, word, and deed. "The external rudeness of the Word is put off as it ascends, and it gradually becomes more beautiful and delightful, and at length is presented before the Lord in the image of a man, which represents heaven in its complex." (*A.C.* 1871.) By *glory*, when it is said concerning the Lord, is signified Divine Truth proceeding from Him—thus the Word, such as it is in heaven (and in heavenly minds), for this is the light of angels (and angelic minds), whereby the Lord manifests His glory. (*A.E.* 874.) *Glory* is the light of Truth from the Word, which shines with great brightness, in consequence of the Goodness which it unfolds; wherefore *glory*, when spoken of the Lord, signifies the Divine Truth united with the Divine Good (*T.C.R.* 128.) in human minds, where they are *two*, and are for ever being made *one*, as man advances in the regenerate life. "Although the Divine Essence is distinguished into the Divine Good and the Divine Truth, and the former is called the Father and the latter the Son," the Divine Essence of the Lord is, in fact, nothing but Good, and indeed the essential Good; and the Divine Truth is the Divine Good appearing as the Divine Truth in heaven and before the angels. (*A.C.* 3704.) "When the Lord descended as the Divine Truth, He did not separate it from the Divine Good, therefore it was still the Divine Good called the Father, appearing as the Divine Truth, or the Son, in the plane of the natural mind, and before the bodily senses. Here, then, *in this plane there is an union, or act of uniting* of the Divine Good and the Divine Truth, and this is the Lord's glorification."* The *glorification* of the Lord is not from man, but from the Lord Himself, and with men and angels it is reception and acknowledgment that all Good and Truth are

* C. A. Talk's Letter to the N. J. M.

from Him. (*A.E.* 678.) The *glory* of the Lord consists in the Lord's enlightening men and angels, and in blessing them with wisdom and intelligence. (*A.E.* 874.) "The wise shall inherit glory, but shame shall be the promotion of fools." (*Prov.* iii. 35.) From this it appears that the Lord's real glorification consists in illustrating the minds of His disciples, by the light of Divine Truth, and that outward appearances are but representative forms of internal illustration. Hence, the Lord's transfiguration was the external effect of the light of the Divine Truth in the minds of His disciples, in consequence of their regeneration, by which means their spiritual sight was opened, and they saw the Word transformed before them. Thus, it may be seen what is meant by *glory*, and the glorification of the Lord, viz., the manifestation of the Divine Truth in the spiritual sense of the Word. The Word *spiritually* understood is the Divine Human of the Lord, because it is the Divine Truth accommodated to angels and angelic men, who perceived it interiorly or abstractedly, and therefore in purity. For this reason the Truths of the Word are mirrors and glasses, by which the Lord causes Himself to be seen. (*A.R.* 988.) The Lord glorifies Himself *in the minds of those who behold Him*. He says—"All mine are thine, and thine are mine; and I am glorified in them." (*John* xvii. 10.)

Our author says—"The glory of the Lord is to illustrate angels and men, and to gift with intelligence and wisdom, and to bless with all things happy and delightful, and also to give magnificence to all things in the heavens." (*A.E.* 670.) Those *things* are outbirths of heavenly minds, and their magnificence is in proportion to the Goodness that imbues the Truths from which they originate. There are three heavens, distinguished according to the degrees of love and wisdom, that is, the degrees in which they are received are become one. Heaven is no other than the Divine flowing from the Divine. (*A.C.* 10098.) It is the love of the Lord and the love of our neighbour, (*N.J.D.* 237.) derived from the Lord, that is from the Word, which is the Lord. The *crowning* of the Lord is the confirmation of the Divine Truth by the angels of heaven and by angelic minds, that He alone reigneth in the Church, or the regenerated mind, which is a Church in its least form. Now, for the Lord to *reign*, is for man to be in Truths and Goods, and thence to be in power from the Lord of resisting evils and falses, which are from hell. (*A.E.* 333.) When the Word of prophecy was revealed to those who were in the Good of Life, and therefore capable of receiving the Truths of Faith, it was represented by the Lord appearing to John, at the Isle of Patmos, in Greece. *Patmos* signifies

a state and place in which John could be illustrated. (*A.R.* 34.) *Greece* signifies the nations about to receive the Truths of doctrine. (*A.E.* 50.) *John*, the apostle, signifies those who are in the Good of Life, from Charity and its Faith. (*A.R.* 790.) That revelation was made by influx out of heaven, and was represented by "a voice that came out of the throne," and, as all Truths and Goods crown the Lord, it said, "Praise our God, all ye his servants, both small and great." Truths are *small* servants and Goods are *great* ones, and so are those who are principled in them. (*A.C.* 8458; *A.E.* 696.) The worship, confession, and celebration of the Lord were represented by "And I heard as it were a voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth." (*Rev.* xix. 5, 6.) The word *Alleluia* or *Hallelujah*, signifies the joy of heart arising from the worship, confession, and celebration of the Lord as the only God of heaven and earth. Now *heaven* and *earth* signify the internal and external minds, (*A.E.* 751; *A.C.* 82.) or the spiritual and natural worlds. The *Lord God* is Jesus Christ, the Divine Good and the Divine Truth, who is *omnipotent*, and *reigns* in the mind when man is in Truths and Goods, and by the Lord's assistance is enabled to resist evils and falses. (*A.E.* 938.) Man *worships*, *confesses*, and *celebrates* the Lord as the only God of heaven and earth, when he gratefully acknowledges, from an intellectual perception, that all things are to be traced from effects in the external mind and senses to the internal, or from the natural world to the spiritual, and from thence to the Lord, who is their Creator, *through* man, from His own Divine Good and Divine Truth in him, which *form the kingdom of God* or heaven in man, and in which the Lord dwells. The *kingdom of God* signifies both heaven and the Church, for the kingdom of God on the earth is the Church. (*T.C.R.* 572.) The kingdom of God in its universal sense means the universal heaven, and in a sense less universal, the true Church of the Lord, and in a particular sense, every particular person of a true faith, or who is regenerated by the life of faith. (*A.C.* 29.) When heaven and the Church are become the Lord's, then "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." (*Rev.* xi. 15; *A.R.* 520.) The whole of nature is a theatre, representing the Lord's kingdom; and it is a theatre that does so represent because the natural world becomes extant and is perpetually existing, that is subsisting, through the spiritual world from the Divine Essence. (*A.C.* 10196.) Let us, then, consider how it *crowns* the Lord.

The Lord is the Word, from which beams forth His Divine Love and His Divine Wisdom, through the medium of man's diversity of affections and thoughts, which give rise to an infinity of Goods and Truths, all of which are derived from the Lord, and return to Him; wherefore they *crown* the Lord. The Lord's *Human* is the Divine Truth. *Crown on the head* signifies wisdom; and a *golden crown* wisdom proceeding from love. (*A.R.* 189, 235, 252, 643.) Love is the esse or essence, and wisdom the existere or existence, of all created things, both visible and invisible, wherefore they are spiritual (that is, mental) in their origin. When they are born or perceived by the senses, they represent the Lord's kingdom or Church in the mind, which is the mediatory cause for their existence; and the collected wills and intellects of men, which form the Church, represent the Lord. All things in the natural world derive their existence from Truth, which is spiritual, as their cause, and from Goodness, which is celestial, as their principle. (*A.C.* 2993.) Our author says—"The Divine Truth which goes forth from the Lord inflows into every man through the interior states (of his mind) into his exterior, and even into his outward sentient and bodily faculties, and everywhere calls forth corresponding objects, in their order, in the sentient faculties,—such corresponding objects as appear in the world and upon earth." (*A.C.* 6948.) Hence they originate in the state of the Church as to its reception of Goodness and Truth; and when that Goodness and Truth are reciprocally united in man, glorified or made Divine, they crown the Lord with glory and honour. For this reason the Prophet says—"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof goeth forth as brightness, and the salvation thereof as a lamp that burneth, and the Gentiles shall see thy righteousness, and all kings thy glory. And thou shalt be called by a new name, which the mouth of the Lord shalt name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." (*Isa.* lxii. 1—4.) The natural world is married to the spiritual by its being an outbirth of the mind, and the spiritual world is married to the Lord by its regeneration. "Outward nature is a theatre, on the sensuous stage of which every object represents the Lord's kingdom of Truth and Goodness, or its opposite. In this way are all the events of life

produced, and in this way does the providence of the Lord operate in its descent from causes to effects, for the regeneration and continual preservation of His children."* Every natural object is created *through* man, and therefore has its mediatory cause *in* man. The natural world could not represent the spiritual, as an effect represents its cause, unless it was actually derived from it; and the spiritual world is the Lord's kingdom or Church in man, which crowns Him with glory and honour. Even the mineral kingdom, in its different strata, which contain gold, silver, copper, brass, iron, and tin, crowns the Lord with glory and honour, when man, in devout acknowledgment of such mercies, traces them to their source,—to the Divine Goodness and the Divine Truth in the Church, and to the Lord as that Good and Truth;—gold to celestial Goodness, silver to spiritual Goodness, copper natural Goodness, and iron Truth without Goodness,—hard, but which can still be rendered serviceable by fire. So the vegetable world, in all its plants, flowers, and trees, crowns the Lord with glory and honour, when man, in like manner, traces them to their mediatory causes, the Church in man, and to their immediate cause, which is the Lord in the Church. So the animal kingdom, in all the birds of the air, the beasts of the field, and the fish of the sea, crowns the Lord with glory and honour, when man, in the gratitude of his heart, traces them to their source, which is the Church or kingdom of the Lord in man, and to the Lord in the Church;—all the *birds*, according to their species, to his thoughts of Truth, spiritual, rational, and intellectual; (*A.C.* 40, 1832.) all the *beasts*, according to their kinds, to his affections of Goodness, either celestial, spiritual, or natural; and all the *fish*, according to their species, to his scientifics and sensual perceptions. Thus all the objects of the universe, collectively as well as singly, represent the kingdom of the Lord, so fully, indeed, that the universe, with its stars, its atmospheres, its three kingdoms, is nothing else but a certain determinate theatre representing the glory of the Lord in the heavens. (*A.C.* 2000.) Well might David say, "Let everything that hath breath praise the Lord." (*Ps.* cl. 6.) Our author says—"I have discoursed with the angels concerning representatives, observing to them that in the vegetable kingdom on earth there is nothing but what in some measure represents the kingdom of the Lord. They replied that everything in the vegetable kingdom which is beautiful and ornamental derives its origin *through heaven* from the Lord, and that when the celestial and spiritual things of the Lord flow into nature, such objects of beauty and ornament are actually created, and that thence

* C. A. Tulk's Letter to his daughter, December 23rd, 1845.

proceeds the vegetable soul or life. Hence also came representatives, but this, being unknown in the world, was called a heavenly arcanum." (A.C. 1632.) That all things in the universe have a relation to man, may indeed be known from what hath been adduced, but cannot be seen except obscurely: whereas in the *spiritual* world it is seen clearly. In *that* world, also, there are all things of the three kingdoms, in the midst of which is the inhabiting angel, who sees them about him, and also knows that they are representations of himself; yea, when the inmost principle of his understanding is opened, he knoweth himself, and seeth his image in them, even as in a glass." (D.L.W. 68.)

The Word, in its internal sense, treats of the Lord alone. (A.C. 2895.) From the prophet Isaiah unto Malachi there is not a single thing that does not relate to the Lord, or that, being in the opposite sense, does not relate to something contrary to the Lord. (L. 2, 3.) All the states of the Lord's life in the world are described throughout the Word in its internal sense, thus the successive states by which He glorified His Human or made it Divine. (A.C. 7014.) This internal sense is what the Lord Himself expounded to His disciples,—“And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.” (Luke xxiv. 27.) In the inmost sense, the whole of the Word is applied to the Lord's Divine Human Essence, for there the angels think from the Lord without premeditation, and have a perception of the Word in its inmost sense, which is its celestial sense. (A.C. 10265.) All the Truths of the Word crown the Lord, because they bring forth Goodness in the life of man, and confirm the Lord's title to that of a Reformer and Saviour, and *consequently* of Creator also. Hence David, speaking of the Lord, how He is to be worshipped from affection of Good and Truth, because He is omnipotent, represents it to the natural man in this manner:—“Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord.” (Ps. cl. 1—6.) To *praise* God signifies to worship Him. (A.R. 809.) Let us ever bear in mind this marvellous Truth, which Swedenborg states, viz., the angels perceive that the Human of the Lord is *the Divine appertaining to them.*

CHAPTER VI.

THE Lord and the Word are one, for whatever is predicted of the Word is predicted of the Lord, and as the Word came to man through his mind, so the Lord came through that medium also. Now, inasmuch as the mind of man had degenerated, or fallen away from its original state, that is, such as it was in the most ancient Church, which was celestial, until it had become natural, sensual, and corporeal, it was necessary that the Word, as to its external sense, should undergo a change, for the sake of the nation to whom it was revealed; (*W.H.* 12.) and consequently that the Lord, who was the Word, should, as to His external manifestation, undergo a change also, in order to reach man's depraved state, combat with his enemies, and emancipate him from their power, and gradually unfold His own glory, as man, by his reformation and regeneration, became capable of perceiving it. This was done by veilings and coverings, which the Lord, like the Word, *assumed in the mind*, as He made His advent through its discriminated degrees or states of reception, until He reached the bodily senses, in the closing states of man's spiritual life, when Good and Truth were dying out in him; wherefore He made His advent by spiritual influx, *through exceptional minds, as prepared vessels*, from the inmost to the outermost, that is from a celestial affection, through a spiritual thought, into a corresponding sensation! Those veilings or coverings were modifications, by which the Lord *clothed Himself in the mind*, according to its state or quality. In the natural and sensual mind, the Lord, like His Word, was clothed or modified, *as to His manifestation*, by all the conditions of natural affection and thought, and representatively, by appearances in space and time that corresponded to such affection and thought. It follows from this, that the Lord, as to His natural form, answers to the Word in its natural sense, and when that natural form was put off, and His spiritual form unfolded (by means of which He was glorified), it answered to the unfolding of the spiritual sense of the Word, through man's regeneration, when the Divine Goodness became united to the Divine Truth in the opening states of his spiritual life. Then the Lord was seen in His glory, by the spiritual eye, from spiritual thought, and *as the Word*, in its spiritual sense. The Lord was always seen as the

Word, either spiritual or natural, according to man's state; wherefore He came through the mind, *from the thought to the sight!* But when the Word was perverted and falsified, through man's closing states of spiritual life, so that no Truth, and consequently no Goodness, remained in him, then the Lord, to represent it, was crucified, dead, and buried. For this reason, "all the circumstances which are recorded in the Gospels of the Lord's suffering, involve in them and signify (or were the representative signs of) the way in which the Jews treated Divine Truth, or the Word, for the Word with them was Divine Truth. But what is involved in each circumstance and signified by it, can be known only from the internal sense." (*A.E.* 195.)

The Lord having made His advent into the world through the mind of man, He necessarily became touched with his infirmities, for He was seen *from man's state, through his state, and by his state*; because the Lord appears to every one according to his state and quality, (*A.C.* 984, 1861, 10551.) *which state or quality is the veil or covering by which the Lord clothes Himself.* In the language of prophecy, which is couched in agreement with the views of the natural man, it is said—"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." (*Isa.* liii. 4.) To personate the evils of the natural man is to *bear his grief*, and to represent his falses is signified by to *carry his sorrows*. The word here rendered griefs is in the Gospel called *infirmities*, and the word sorrows is there rendered *sicknesses*. They are all mental or spiritual ailments, with which the Lord was touched in His descent, or external manifestation, through the mind to the senses, and these ailments He came to cure or remove, by redeeming, reforming, and regenerating man, and by the same acts to glorify Himself, by uniting His Divine Goodness with His Divine Truth *in man*. The Evangelist says—"When the even was come, they brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses." (*Matt.* viii. 16, 17.) The *even* here spoken of was the consummation or end of the Jewish Church and commencement of the Christian, when those who were in evils, or possessed with *devils*, and such as were grounded in falses, or were *sick*, were spiritually cleansed by the Word, or the Divine Truth, which was brought within their mental capacity, in order that they may know, believe, and obey it. "If ye know these things (the Truths of the Word), happy are ye if ye *do* them."

(John xiii. 17.) The Prophet, clothing his spiritual ideas with the views of the natural man, saith, "We did esteem him stricken, smitten of God, and afflicted," by which he predicates of the Lord that which really belongs to man, although it gives an *appearance* as if it were in the Lord. When the Divine Truth is oppressed by falses of ignorance, it is represented to the natural man that the Lord is *stricken*, and *smitten of God*, (*A.E.* 857.) and when it is oppressed by falses from evils, it is said to be *afflicted*. Every Truth in the Word is then perverted, and that brings desolation on the Church. (*B.E.* 74.) By *affliction* is meant the state of the Church when there is no longer any Goods of Charity, or Truths of Faith, but instead of them evils and falses. (*A.R.* 93, 95, 100.) It is *this state* of the Church which condemns, crucifies, kills, and buries the Lord: first in the mind, and then to the bodily senses, where He manifested Himself by space to those who were in space, and by time to those who were in time, and by the kinds of infirmity which marked the state of those to whom He revealed Himself, because He revealed Himself through their minds to their senses. The whole, as well as every single circumstance, of the Lord's sufferings, as given in the Gospels, have within them the secret Truths of heaven, and signify heavenly Divine states, which can be discovered only by the internal spiritual sense, (*A.E.* 526.) the sense which relates to the Church.

The Prophet continues:—"He was wounded for our transgressions, and bruised for our iniquities." The Lord was *wounded* and *bruised*, not by being punished in our stead for our sins, but in like manner as His Word was, by making His advent through the mind, where the Divine Truth was, and is assaulted and tempted by man's evil inclinations and wicked thoughts, before the Lord achieved a spiritual victory in those who repented of their sins, and led a new life to fit them for the heavenly abodes. As the perception of Truth is derived from the affection for Goodness, a hurt done to the affection which is of love is called a *wound*, (*A.C.* 9056.) inflicted on the Divine Truth, which consequently becomes rude and disfigured, because *from that affection* the Divine Truth is born, and *grows interiorly*, by variations in the perception of it, as his affections become purified, until the Divine Truth is perceived in its spiritual and celestial glories. Such evils as are done against the Truths of Faith are called by the natural man *transgressions*, (*A.C.* 9156.) because they are the violations of the Word and its holy commandments. When the Divine Truth naturally understood is broken, and not in coherence with spiritual Truth, the Lord, like His

Word, is said to be "bruised for our iniquities." (*A.E.* 627.) The Prophet concludes—"The chastisement of our peace was upon him; and by his stripes we are healed." (*Isa.* liii. 5.) To the spiritual man, blessedness of heart and soul, arising from the conjunction of Good and Truth among those who are therein, is signified by *peace*; (*A.E.* 365.) and the separation of Goodness and Truth in human minds, which the Lord came to unite, is signified by the *chastisement* of it. A hurt done to Truth, from man's natural affections and thoughts, is represented by a *stripe* or *gash*, and a hurt done to Good, by a *bruise*. (*A.C.* 9056, 9057.) These deformities are removed as man becomes regenerated. To reform by Truth derived from Good, that is by spiritual Truth, which brings forth Goodness, is to *heal*. (*A.E.* 283.) Spiritual Truth is sent "to heal the broken hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised." (*Luke* iv. 18.) The *broken hearted*, the *captives*, the *blind*, and the *bruised* signify those whose minds are in evils and falses. Truth united to Goodness *heals* repenting sinners, gives *liberty* to those who are in bondage, *sight* to those who are blind, and *makes whole* those that are sick.

As the Word, by the unfolding of its spiritual sense and beaming forth its Divine Goodness universally, was glorified, so on the other hand, by its being contracted by the selfishness of man to sensual objects and gratifications, it was falsified. This was represented to the natural man by the betrayal of the Lord by Judas Iscariot, in these words—"Now, when even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said." (*Matt.* xxvi. 20—25.) Our author says that *Judas Iscariot* represented the Jewish nation as to the Church, or the Jewish Church itself, (*A.E.* 433, 4751.) which saw the Word from without, and not from within, (*A.C.* 10549, 10550, 10551.) because they had sunk into evils of life. The consummation of the age or decline of the Jewish Church, and commencement of the Christian, was represented to the natural man by "when the even was come;" and as the Lord then

“gathers together his elect,” (Matt. xxiv. 31.) the Divine Good begins to be consociated with the Divine Truths in the incipient Christian Church, represented by the *twelve apostles, with whom He sat down to eat*. To the spiritual man those Truths are messengers, sent forth from the Word to convert the soul to the Lord and His heavenly kingdom. *Twelve* signifies all; (*A.R.* 70.) their communication of Goodness, conjunction with and appropriation to the mind, was represented by *eating*. An internal dictate that Divine Truths, at the consummation of the age and overthrow of the Church, would be falsified and destroyed, was signified by “Verily I say unto you, that one of you shall betray me.” To *falsify* the Word is to take Truths out of it, and to apply them to confirm what is false; that is, to extract Truths from the Word (represented by “dipping the hand into the dish,”) and to destroy them. (*A.R.* 566.) This is what the Jews did, being carnally minded. As all the Truths of the Word in the Church were being separated from Goodness, it was represented to the natural man by the *apostles being exceeding sorrowful*. When the Jews perverted and falsified the Word, they rejected the Lord. As all *names* signify qualities, (*A.C.* 144, 145, 1754.) *Judas Iscariot* literally signifies a man of murder, and spiritually a perverted Church, grounded in the love of evil and the false. It is *that* which kills and destroys Goodness and Truth, or the Lord’s life in the soul. Our author says—“All the parts of the Lord’s suffering relate to the profanation of the Word. The angels understand them in a spiritual sense, whilst men on earth understand them in a natural sense.” (*T.C.R.* 169.) The Word, like the Lord, is called the Son of Man, and it *goeth forth* by perception and by hearing, and is *betrayed* when it is not practised in life. Hence Jesus said—“The Son of man goeth forth as it is written of him; but woe unto that man by whom the Son of man is betrayed. It had been good for that man that he had not been born.” He is like the one possessed of unclean spirits, of whom it is said, “the last state of that man is worse than the first.” (Luke xi. 26.) The Word, then, condemns him to eternal misery. “Jesus said, For judgment I am come into this world, that they which see not might see, and that they which see might be made blind. And (some) of the Pharisees which were with him heard these words, and 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.” (John ix. 39—41.) The Pharisees in particular could not see their own ignorance, nor could the Jews in general discover their own guilt.

This was represented by Judas answering the Lord and saying, "Master, is it I?" upon which the Lord replied, "Thou hast said." The number twelve is not completed in the disciples until the Lord's ascension,—until Judas, that lowest of all the states of the human mind, is re-born in Matthias, and in its second birth becomes regenerated, and completes the order of the spiritual mind or Church.

Our author says—"There are *three* origins of what is false,—the doctrine of the Church, the fallacy of the senses, and the life of lusts. This last is the worst." (*A.C.* 4729.) In another place he says—"All the events which are related of the Lord in the Word (respecting the Jews) represent a perverse or distorted state of the Church with that nation, who, although they held the Word to be holy, distorted all its Truths by their traditions, until at length they no longer had any Divine Truth and Good remaining; and when this is the case (with a Church), then evils and the falsities which spring from infernal love take their place, and these are what crucify the Lord." (*A.E.* 635.) We will now give some examples of the manner in which the Jews have perverted, falsified, and distorted the Truths of the Word, translated and abridged from the *Synagoga Judaica* of Buxtorf:—

It was the practice, says the book *Colbo*, and in some places is so still, when a child first began to read the law, to give him some cakes made of honey and milk, because it is written, "He made him to suck honey out of the rock;" (*Deut.* xxxiii. 13.) and again, "Honey and milk are under thy tongue;" (*Cant.* iv. 11.) and the letters of his horn book also were smeared over with honey, which he was to lick with his tongue, because the Psalmist says, "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth." (*Ps.* cxix. 103.) A truly devout Jew ought to rise before daylight, because David says, "I will awake the morning;" (*Ps.* lvii. 9.) in our translation, "I will awake early;" that is, they say, "awake the morning," not "the morning awakes me." This is alleged to be necessary on account of the early prayers, which are to be offered at the rising of the sun, and not after it, because David teaches again, "They shall fear thee with the sun." (*Ps.* lxxii. 5.) They affirm (from *Ps.* lvi. 8.) that there is great efficacy in *tears shed profusely*, and if the *forehead be washed with tears*, certain sins which are written there are blotted out, because it is written, "Set a mark upon the foreheads of the men that sigh and cry for all the abominations." (*Ez.* ix. 4.) Their doctors teach that the synagogue should be built in the *highest part of the town*, because Solomon says that wisdom "crieth in the head or crown of those who

are tumultuous (*in prayer*, as they interpret Prov. i. 21). It ought therefore to be raised above all the houses in the place, according to Ezra, "to exalt the house of our God." (ix. 9.) The worshippers ought to *rush violently* into it, like soldiers who take a city by assault, because David says (as they understand him), "We will walk into the house of God with *noise and haste*; (Ps. lv. 14.) that is, they say, "as if dogs were set at us, and we felt them fastening their teeth into our hind quarters." They ought also to *tremble and shake* on entering, for David says (as they read it), "Worship the Lord in *trembling*." They are to recite the prayers which they call Shmonésre, *standing with both feet straight*, because it is said of the living creatures in Ezekiel's vision, "and their feet were straight feet." (Ez. i. 7.) When they conclude their prayers, they are to *leap three steps backward*, bowing at the same time; and before they raise themselves up they are to incline their head towards the left, because there is the right hand of God, before which, when they pray, they are to consider themselves as standing. When they go out of the synagogue they are to *walk backwards*, because the *wicked* men seen by Ezekiel had their backs towards the temple of the Lord. (viii. 16.) They are also to retire slowly, making *very short steps*, for *their steps are counted* by God, and if numerous, obtain a great reward, as it is written, "for now thou *numberest my steps*." (Job xiv. 16.) He who prays at home must choose a convenient place, not an elevated but a low one, that he may be able to say with David, "Out of *the depths* have I cried unto thee, O Lord." (Ps. cxxx. 1.) He must also *shake and twist his body in all directions*, to fulfil the words, "*All my bones shall say, Lord, who is like unto thee?*" (Ps. xxxv. 10.) It was thus that the Jews, being in externals, without internals, (A.C. 10694, 10701, 10787.) or carnally minded, "made the Word of God of none effect, through their traditions;" (Mark vii. 13.) that is, they perverted, falsified, and distorted the Truths of the Word, and in fact destroyed its spirit and life by non-reception.

CHAPTER VII.

THE Lord is the Word, because the Word is from Him and He is *in it*, and by the Word is signified the Divine Truth, in which the Lord, as the Divine Good, resides. Good has relation to the will of man, and Truth to his understanding, (*Dec. 36—38.*) which are the two faculties of the mind in which the Lord dwells by means of His Divine Good and Divine Truth, and through which He carries on all His Divine operations for the redemption and salvation of His creatures. Good is the first essential of order, Truth the last, and all effect or production is from the marriage of Good and Truth (in the mind). It is Good that acts in all things, Truth that reacts, and even that reaction is from the power of Good to which Truth is adjoined. This action and reaction are carried on in the mind, and their effect is produced in the senses; and therefore it is called a representation that corresponds to the state of the Church, that is, the state of the reception of the Good and Truth, which constitute the Church in man. The Lord being the Word, or the Divine Good and the Divine Truth, which are the soul and body of the Word, variously received, He is called by different names, that express the quality or state of that reception; and the distinct kinds of reception are called distinct modes, by which the Lord accommodates Himself to man's fallen state. In that state, man's intellectual faculty or understanding was more open to the Divine operation than his voluntary faculty or will, wherefore the Lord approached man, through his understanding, as the Divine Truth, and not as the Divine Good, or in other words, as the Son of God, and not as the Eternal Father. This Divine Truth bears the same relation to the Divine Good as a son does to his father. Good is called Lord in respect to a servant, and father in respect to a son, (*Mal. i. 6; Ps. cv. 17, 20, 22; A.C. 4973.*) because Good originates Truth. This Truth and Good were only externally connected together in human minds when the Lord, as the Word made flesh, came into the world; and the object of his mission was to unite them internally, so that they should become one, because the union of Goodness with Truth, and of Truth with Goodness, in the human mind, is the glorification of the Lord's Human Essence, and the foundation of all heavenly joys.

There are two kinds of Truth belonging to the Word, natural and spiritual. The Lord is called the *Son of Man* in reference to the former, and the *Son of God* with respect to the latter; and these two kinds of Truth, or more properly speaking these two states of reception of the one Divine Truth, constitute the Infirm and the Divine Human, which are attributed to the Lord. The Jews being in possession of the Word, in their external minds, the Lord came to them, but "they received him not, (John i. 11.) because He came as the Divine Truth spiritually perceived, and the Jews being confirmed in evils, owing to the "hardness of their hearts," (Matt. xix. 8.) the spiritual perception of Truth could not penetrate through their understandings to their sight. All the mysteries of Faith were concealed from the Jews, and clothed over by the representatives of their Church. (A.C. 302.) They understood everything according to the sense of the letter, and therefore the Word was utterly closed with them. (A.C. 3769, 9373.) This is the reason why the Lord appeared to them as an ordinary man. They received the Divine Truth after a natural manner, and therefore He appeared to them as a natural man. Internal Truths were not discovered to the Jews, because they had no will for anything but of a terrestrial nature, and lest they should profane them. (A.C. 3398, 3479, 4289.) To *profane* is to receive and acknowledge things holy, and afterwards to depart from and deny them. (D.P. 228.) The Jews did this with regard to the letter of the Word, but not as to its spirit, because it had not been revealed to them. The Jews had no knowledge of the spiritual sense of the Word, nor were they capable of acquiring it, not being in the Good of Life, but confirmed in evil. They knew only the letter of the Word, and even that they profaned, because they did not live according to it. As the Lord's *body* was the Divine Truth, and nothing but the Divine Truth, His *Infirm* body was the Divine Truth naturally understood, and His *Glorious* body was the Divine Truth spiritually understood. All the persecutions of the Lord, as to His Infirm Human, were the effect of the perversions of His Divine Truth, owing to their depraved hearts. When the Divine Truth was being falsified in the Jewish mind and Church, through the adulteration of Goodness and the perversion of Truth, both springing from infernal love, Jesus told his disciples that he should suffer at Jerusalem, and that the Son of man should be betrayed unto the chief priests, and they should condemn him to death, and should deliver him to the Gentiles, to mock, and to scourge, and to crucify, and that on the third day he should rise again. (Matt. xx. 18, 19; Mark x. 32—34.) This

represents that the Divine Truth in that Church, where mere falsities of doctrine and evils of life bear rule, will be blasphemed, the Truth of the Church perverted, and its Good destroyed. The *Son of man* signifies the Divine Truth, which is the Word, and *Jerusalem* the Church, in which mere falsities and evils bear rule. The *Chief Priests* and *Scribes* signify adulterations of Good and falsifications of Truth, both springing from infernal love. To *condemn and deliver Him to the Gentiles*, signifies to sentence the Divine Good and the Divine Truth to hell, and to deliver them up to evils and falsities, which are from hell, and which destroy every kind of Good in the Church. To *mock, scourge, and crucify*, signify the blaspheming, falsifying, and distorting of the Truth, both in the Church and in the Word, and the adulterating and destroying of its Good. His *rising again on the third day*, signifies the full glorification of the Lord's Human Essence. This is sufficient to show what in the spiritual sense is signified by the Lord's *crucifixion*, and what by the *several kinds of mocking* to which He was at the time subjected: as, for instance, what is meant by the *crown of thorns* which was put upon His head; what by their *striking Him with a reed*; and what by their *spitting in His face*, besides many other indignities which are related by the Evangelists. Their signification is that the Jewish Church had treated with such abandoned wickedness the Divine Truth and Good itself, which Divine Good and Truth the Lord was. For the Lord permitted the utterly abandoned state of the Church to be represented in Himself, and this is also signified by *His carrying their iniquities*. (*A.E.* 655.)

Now, as the Lord's body, to the Jewish mind and Church, was the image and representative of His Divine Truth as it existed universally among them, divested of Goodness, and therefore perverted and falsified, "they brought Him unto the place Golgotha, which is, being interpreted, the place of a skull." (*Mark xv. 22.*) And as all *places* represent states of the mind, (*A.R.* 565‡.) because they originate from them and are connected with them, the *Jews brought the Lord to Golgotha*, because their sensual minds had rendered His Word powerless to regenerate and save them, through their falsification of its Truths, and consequent rejection of its Goodness. *Golgotha* was part of the hill of Calvary, near Jerusalem, where criminals were crucified. (*Luke xxiii. 33.*) *Jerusalem* signifies the Church in its degenerated state, such as that described by the Lord in these words, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together,

even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate. For I say unto you, *ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.*" (Matt. xxiii. 37—39.) If Jesus could not be seen as the Lord excepting through confession, it is a clear proof that He must *have come through the mind from the thought to the sight!* The evil of self-love, which extinguishes all perception of spiritual Truth in the Jewish Church, was represented by the *hill* of Calvary, situated near to Jerusalem. Self-love and the love of the world, which destroy the perception of spiritual Truth, are represented by *mountains* and *hills*; (*A.R.* 336.) and that state of the mind in which Good and Truth are extinguished is represented by the *place of a skull*, and sometimes by "the house that was empty, swept, and garnished." (Matt. xii. 44.) It is a state in which evil is preferred to Goodness, falsehood to Truth, for that interiorly *crucifies, pierces, kills* or *destroys*, and *buries* the Word, and as a consequence the Lord, by outward acts that correspond to and represent spiritual things in natural.

Our author not only declares that "nothing else is meant by piercing Jesus Christ than to destroy His Divine Truth," (*A.R.* 26.) but comments on the subject in these words:—"And when they were come to a place called Golgotha, they gave Jesus vinegar to drink mingled with gall, and when he had tasted, he would not drink. When he was crucified, one of them ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink." (Matt. xxvii. 33, 34, 48.) "After this, Jesus knowing that all things were now finished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put hyssop upon it, and put it to his mouth. When Jesus therefore had taken the vinegar, he said, It is finished." (John xix. 28—30.) "The entire account, as well as every single circumstance which is comprised in the relations given by the Evangelists of the Lord's suffering, signify the *state of the Church relatively to the Lord, and the Word*, for the Lord was the Word, because He was the Divine Truth; and the Jews treated the Lord as they (spiritually) treated the Word, or the Divine Truth. Thus they gave the Lord *vinegar mingled with gall*, which is also called (in another Gospel) *wine mingled with myrrh*, and this relates, in its signification, to the quality of the Divine Truth from the Word with the Jewish nation, that it was so mingled with the falsehood which is derived from evil, as to be altogether falsified and adulterated, and for this reason He would not drink it. The *vinegar upon a sponge, with*

hyssop put upon it, which they afterwards gave the Lord, also signified falsehood, but of a different kind, arising from ignorance of Truth, such as may be found among honest, upright Gentiles. This kind of falsehood, as it has both Goodness and usefulness in it, is accepted by the Lord, and on that account He drank it. The *hyssop* which they put upon the sponge with vinegar signified purification. That the Lord said 'I thirst,' signified a Divine spiritual thirst, which is the thirst of Divine Truth and Good in the Church, from which cometh the salvation of the human race," (A.E. 519.) and that thirst He represented.

The Divine Truth having lost its power in reclaiming and reforming the Jews, owing to their "hardness of heart" (Matt. xix. 8.) it lay *dead*, and was *buried* in the sensual gratifications of their lusts, or the dark states of their minds, and therefore the Lord, who was that Divine Truth, even to His flesh and bones, *died* as to His body, when He was rejected, (A.E. 115.) and was buried in a *cave* or *sepulchre*; (Mark xv. 46.) for, *burial in a cave* represented to the senses of the natural man, that the Divine Truth was mentally buried in his obscure state of perception, consequent on his defect of Goodness. All perception of Truth is derived from an affection for Goodness, and where this affection is wanting, the perception of Truth is obscure or dark. The deprivation of Goodness produces falsification of Truth, and this was represented by the cave being "hewn out of a stone, and placed in a garden." (Matt. xxvii. 60.) As Truths are represented by *stones*, (A.C. 6426.) Truths perverted are signified by *hewn stones*, (A.C. 1296.) and the mind in which they exist is signified by a *garden*. Inasmuch as the Divine Truth was perverted, falsified, and destroyed in the Jewish mind and Church, and supplanted by a grave error, it was represented by "a great stone;" and as this falsity was devised to obstruct the light of Divine Truth from penetrating into and emerging from obscure states of the intellect, it was interposed at the threshold or entrance of the mind, to prevent the Truth, which is spiritual light, from entering; and this was represented by placing the stone at the "door of the sepulchre." (Matt. xxvii. 60.) And as erroneous arguments and disputations were used to prevent or obstruct the resurrection of the Divine Truth, *men were set to guard the Lord's body*, (Matt. xxvii. 66.) which represented it; but, notwithstanding these persecutions, the Divine Truth rose again, and ever will rise again, (A.C. 2818.) into newness of life, (Rom. vii. 6.) with those who have an affection for Goodness, because from that the perception of Truth is born. Without such affection there is no perception of the spiritual sense of the Word,

and consequently mental darkness prevails throughout the Church, when it comes to its end, and this was represented by the *darkness which prevailed over the whole land*. Its complete state of consummation is signified by the *three hours* (*A.E.* 526.) during which the reign of evil and falsehood are brought to a close, that Good and Truth may dawn on the mind. By these means, the Divine Truth became dis-burthened of its natural sense, as the recipient mind became regenerated, and therefore the Lord's body rose again complete and entire, but only to the spiritual senses of those who beheld it. Then, as spiritual perception is spiritual sight, it was seen by His disciples, and by them only, because they alone could perceive the spiritual sense of the Word, represented by the Lord's resurrection body. It is only those that are regenerated who can understand the spiritual causes of those representative effects, or in other words, "behold his glory," (John xviii. 24.) and trace the spiritual birth of the Divine Truth in human minds, apparently weak and powerless in its incipient state (because *externally connected* with the Divine Goodness), and can see the increase of that Truth, (John iii. 30.) and of the stature by which it was personated, as the Truth became powerful to save from sin, because *internally united* to or conjoined with the Divine Goodness, (John xii. 28.) in the members of the Church, (John xvii. 10.) who were raised from spiritual death unto life eternal. (John xvii. 3; *T.C.R.* 204.)

These operations *in the minds of the disciples*, who constituted the rising Church, were represented to their senses by the change which the Lord's person appeared to undergo, when they, by their regeneration, put off natural Truth, or rather the natural perception of the Divine Truth, called His *Infirm Human*, (John ii. 4.) and put on spiritual Truth, or the spiritual perception of the Divine Truth, called His *Divine Human*. (John xiv. 12.) This change was effected in the same degree as the Divine Truth developed or brought forth the Divine Goodness *in them*, by which Truth was glorified in Goodness, and Goodness in Truth, (*A.E.* 288.) or as the natural man understands it, "the Son was glorified in the Father, and the Father in the Son." (John xii. 16, 23; xiv. 13; xv. 8.) Unless Truth had been glorified, or made Divine, by being incorporated and made one with Goodness, the Lord could not have been indrawn from the natural mind to the spiritual, or as the natural man understands it, "lifted up from the earth to heaven;" (John xii. 32.) for with him, the Lord ascends in *space*, whilst with the spiritual man he ascends in *state*, that is from what is exterior to what is interior. (*A.C.* 3084, 4696.) The Lord

was glorified by the opening of the spiritual sight of the disciples, so as to see the *inner* sense of the Word, in which Good, which is the Father, is united with Truth, which is the Son; and He was crucified by the closing of the spiritual sight of the Jews, so that they saw only the *outer* or *external* sense of the Word, in which Goodness was separated from Truth.

It is written that when the Lord was crucified, "the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent." (Matt. xxvii. 51.) The *crucifixion* of the Lord, spiritually considered, denoted the falsification of the Divine Truth in the Church, or in those minds which then constituted the Church, for that was the cause of the outward and natural crucifixion. Our author tells us, that "the veil of the temple signified the external of the Church which was amongst the Jews and the Israelites, and which covered their eyes that they did not see the Lord, and the Divine Truth or Word in its light," (A.E. 400.) for the Lord came to man *through his mind into his sight*, and hence when the mind did not perceive Him, the eye did not see Him. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John iii. 19.) It is a necessary consequence that salvation or condemnation is proportional to the measure of Truth imparted, and this again is proportionate to the reception or rejection of it. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." (John iii. 20, 21.) This was the case with the Lord's disciples, who constituted the incipient Christian Church. *By the veil of the temple being rent*, was signified that the Lord entered into the Divine itself, having shaken off all appearances, and at the same time opened a passage to the Divine itself, through His Human made Divine, (A.C. 2576.) that is, *through His Divine Truth made Divine Good by reception*. All Good is the Divine *with* man, because it is *from* the Divine. (A.C. 10618.) In another place, our author says—"By the veil of the temple being rent in twain, was also signified that the external things of the ancient Church, and also of the Jewish, which were all representative of the Lord, and of the celestial and spiritual things of His kingdom, that is of Love and Charity, and thence of Faith, were unfolded, and as it were unwashed, and that then the Christian Church was manifested, or discovered. (A.C. 4772.) The Lord comes to man through his states of Love and Charity, and thence of

Faith, because He is enfolded within them, and cannot be seen until the interiors of his mind are opened, and those states of spiritual life are unfolded. It is then that He becomes visible. "And the earth did shake, and the rocks were rent." The *shaking of the earth* (or the earthquake) was to indicate that the state of the Church on this occasion was changed, for the Lord, by His last temptation which He sustained in Gethsemane and on the cross, conquered the hells and set all things there and in the heavens in order, and also glorified His Human; on this account there was an earthquake, and the rocks were rent. By the great earthquake which had taken place when the angel descended from heaven and rolled away the stone from the door of the sepulchre, the like is signified, namely, that the state of the Church was altogether changed, for the Lord rose again, and as to His Human, assumed all dominion over heaven and earth, as He Himself said, in Matt. xxviii. 18. (*A.E.* 400.)

The *earth* or *world* being an outbirth of the natural mind, in which the Church is formed, in the same degree as the Divine Truth brings forth the Divine Goodness in man, a spiritual *shock in the Church, or an interior change in the natural mind*, when let down into the ultimate faculties or senses, was seen and felt as an earthquake; wherefore an *earthquake* represents and signifies a change in the state of the Church. (*A.C.* 8355.) This change was foretold by the Lord, in these words: "And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven." (Luke xxi. 11.) These natural *earthquakes* in divers places were to be the effect of spiritual commotions in the different phases of the Church; the *famines* and *pestilences* in the outer world were to be the effect of those spiritual destitutions of Goodness and Truth in the inner world of affection and thought, when the Church was to be brought to its end; and the *fearful sights* and *great signs* were to be the effects of spiritual changes, wrought in the collected mind and manifested to the senses of men, wherefore it was said, "they shall be from heaven," which means from the internal man or mind, that is, from the kingdom of the Lord in man. "And the rocks were rent." A *rock* denotes faith in the Lord, which only those can have who are principled in love to the Lord and charity to the neighbour; hence it denotes the Lord Himself, from whom that faith is derived. (*A.C.* 2760.) The *rocks rent* when the Lord was crucified, denotes the dissipation of all things of faith, (*A.C.* 9098.) wherefore the wicked "call on the mountains and rocks to fall on them and hide them." (Rev. vi. 15.) Our author,

commenting on these words, "I will place thee in a cleft of the rock," says that they signify an obscure and false state of faith, which condition they are in who are in external states without being (also) in an internal state (of life). For to such persons every Truth of faith is in obscurity, and also mixed with falsehood. For such of them as believe the Word, believe it throughout in its literal sense, and not according to its interior sense; and they who so believe it can have no light whatever, for the light from heaven inflows through the internal man into the external. But that which they do believe, devoid as it is of the light of heaven, still appears to be true, although with them it is nothing else but falsehood. For of Truth they have only a material and terrestrial idea, and not at the same time a spiritual and celestial one, and the former, if it have not within it light from heaven, abounds with fallacies." (*A.C.* 1058.)

We now see that "the rending of the veil of the temple, at the Lord's crucifixion, was a representative effect of the end of the old or Jewish Church, and the beginning of the new Christian Church. For *the veil of the temple* signified the appearances of Truth, such as belong to the Holy Scripture in its literal sense; and by rejecting this, signified by its being rent in twain from top to bottom, the Jews had no longer even the representative form of a Church. But in relation to the disciples, who constituted His new Christian Church, the rending it asunder was the opening of the veil of the letter, by the intromission of their minds into an interior light. This rending of the veil took place at the moment when the Lord "yielded up the ghost," because His death was the representative effect of the utter rejection of the Divine Truth by the Jews, for this is His spiritual death in them; while to His disciples His crucifixion and death signify the revelation to them, when they had spiritually forsaken and fled from the Lord, of the intense evil and falsehood which overspread the Church by the utter rejection and extinction of the Divine Truth. Therefore it represented the end of their old or natural state, and the beginning of a new or spiritual state of mind, to which the Lord could appear representatively to rise again and to ascend into heaven. But to the Jews generally the Divine Truth was spiritually dead and buried, and therefore the representative facts that occurred after His resurrection were witnessed by no others but His disciples; for in no others was the Divine Truth glorified or united with the Divine Goodness, or in the sight of no other did He ascend, as it is expressed in the natural sense of the Word, into heaven, to sit on the right hand of God."*

* Talk's "Record of Family Instruction," pp. 188, 189.

When the Lord rose from the sepulchre, He was seen only by His disciples, because His *body* was the Divine Truth, which *existed in their minds*, and was *translucent through their minds to their spiritual senses*. Hence, His resurrection was to them the effect produced to the senses of their spirits, of the resurrection of His Divine Truth from the natural mind to the spiritual, in consequence of their regeneration. And, as "like can see only like," the Lord appeared to them in a spiritual form, because His Divine Truth was spiritually received, for He then revealed Himself through their spiritual minds, and to their spiritual senses; on which occasion He accomplished a general judgment. This was done by liberating from the captivity of their imperfections, all those who had been held in bondage in the world of spirits, or that part of the spiritual world which lies between heaven and hell, so that by their final purification they may put off their externals, and come into their internals, and thus realize a state of heavenly peace and tranquillity, without alloy, that would enable them to enter the angelic abodes. "In proportion to the heat and light, or love and understanding, received by the angels from the Lord, in such degree the Lord is said to rise upon and in them." (*H.H.* 141.) The Evangelist says—"And the graves (monuments) were opened (after his resurrection) and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (*Matt.* xxvii. 52, 53.) Our author states that *graves* signify places in the inferior earth (of the spiritual world) where the spirits who had previously lived a life of charity, and acknowledged His Divine, were reserved and kept by the Lord, and at the day of the Last Judgment were elevated into heaven. (*A.E.* 899.) Our Lord refers to them in these words:—"Marvel not at this, for the hour is coming in which all that are in *the* graves shall hear his voice, and shall come forth; 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.) "Many bodies of saints" signify "innumerable companies of angels," (*Heb.* xii. 22.) or societies of blessed spirits, who differ in quality, as "one star differeth from another star in glory." (*1 Cor.* xv. 41.) Those who had "slept" signify such as had been in a comparatively obscure state, through their imperfections, who were now brought into wakefulness, or a clear state, for spiritual *sleep* is when Truths are in obscurity, and spiritual *wakefulness* when Truths are in clearness. In the degree also of such clearness, or obscurity, spirits are wakeful or asleep. (*A.C.* 5210.) To *arise* is to be elevated or indrawn to a state

of Goodness, (*A.C.* 2388, 2401.) because Goodness illustrates Truths, wherefore the Scripture saith—"Awake, thou that sleepest, and *arise* from the dead, and Christ shall give thee light." (*Eph.* v. 14.) Now this *light* is spiritual or mental light, which enlightens the natural mind. Hence, the Lord said, "I am the *light* of the world: he that followeth me shall not walk in darkness, but shall have the *light of life*." (*John* viii. 12.) And the "light of life" is spiritual Truth united to celestial Goodness. Paul says—"It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." (*Rom.* xiii. 11, 12.) The *grave, pit, and ditch*, are outward manifestations of an external and sensual state of the mind, from which man must be withdrawn or liberated before he can enter the kingdom of heaven, and this is done by purification. Jehovah, by the prophet, saith, "I will ransom them from the power of the grave;" (*Hosea* xiii. 14.) and David says, "O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit." (*Ps.* xxx. 8.) To *bring up the soul from the grave* is to indraw it from external things to internal, which is *keeping the soul alive*, that it might not be eternally lost. Now, for *the saints which slept to come out of the (NOT THEIR) graves* (monuments) *after the Lord's resurrection*, is for those who are in Divine Truths from the Lord to be brought into their internal states as to Goodness. Our author says—"When the subject treated of is concerning those who are in Truth from Good, then by *grave* is signified the removal and rejection of the false from evil; and by *burying* is understood exsuscitation and resurrection to life, as also regeneration, for with man, who is in Truths from Good, the false from evil is removed, and rejected to hell, and himself, as to his interiors, which are of his spirit, arises and enters into a spiritual life of Truth from Good. (*A.E.* 659.) By the *Lord's resurrection* is signified salvation and life eternal, (*A.R.* 851.) because it took place *in man*, for the resurrection of the Lord represented the state of the Church with His disciples, and more interiorly the state of the Lord in the Church, that is in those who constituted the Church. The *opening of the graves* (monuments) were representative images of man's (spiritual) resurrection, just as all the events of the Lord's suffering were representative, as well as the rending in twain of the veil of the temple, the earthquake, and the rending of the rocks, and in the above passage, the opening of the monuments and their coming out of them. It is therefore said that

they entered the holy city and appeared unto many ; for Zion, which is here meant by the *holy city*, represented heaven, where the Lord, by means of His Divine Truth, reigns : although at the time, that city with Jerusalem being profane rather than holy, is actually called Egypt and Sodom in the Apocalypse. Still it is called *holy*, on account of its representation and signification in the Word. The resurrection from the dead, in its natural as well as in its spiritual sense, is also represented and thence signified by the *dead whom the Lord raised*, as by the *resurrection of Lazarus*, of the *young man of Nain*, and of the *ruler of the synagogue's daughter*. For in all the miracles which were wrought by the Lord, and this includes all that are recorded in the Word, holy states of heaven and the Church are involved, and were in consequence signified by them. This it was that caused them to be Divine, and distinguished them from others that were not so. (*A.E.* 899.)

It is now easy to perceive that the opening of the graves, in its spiritual and therefore true signification, refers to the unfolding of the interiors of the natural mind, which is the grave where the Lord and His heavenly host lay dead and buried, because the Divine Truth, and all the subordinate Truths of the Word, lay prostrate or bound by man's natural affections, as in a *grave* or *prison*. But when the Divine Truth and all the minor Truths of the Scriptures are *indrawn, lifted up, or raised* from the dead, by spiritual discernment, arising out of man's regeneration, then the subjects of those Truths, called "a body of saints which slept in the graves came forth," by being liberated from their external restraints, "and went into the holy city, and appeared unto many," or in other words, were conjoined with the Lord, in the internal man, when the Divine Truth and all angelic Truths rose from the natural mind to the spiritual in their recipients ; and as a consequence, the "saints" who had been confined by their imperfections, when emancipated from them, were raised from the world of spirits into heaven, which is "the holy city," or heavenly state of the mind. Well might the Prophet say—"Behold, Jehovah hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh ; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord : and thou shalt be called, Sought out, A city not forsaken." (*Isa.* lxii. 11, 12.) It is mutual love that enables the Lord to lead the heavens as one angel, and the greater the number the greater the unity.

The crucifixion, death, and burial of the Lord, and also His resurrection and ascension, although real occurrences, represented the

rejection on the one hand, and reception on the other, of His Divine Truth, connected with His Divine Goodness, by human minds, both collectively and individually; or by the two Churches, the Jewish and the Christian. As it was the separation of Truth from Goodness, its falsification, perversion, and extinction, in the minds of the Jews, that caused the Lord to be representatively crucified, dead, and buried, so, on the other hand, it was the resurrection of the Divine Truth into newness of life, in consequence of its union with the Divine Goodness in the minds of His disciples, who constituted the Christian Church, that caused the Lord representatively to rise from the dead, and re-ascend to heaven—that heaven from which He came, and to which He alluded, when He said, “The kingdom of God is within you.” (Luke xvii. 21.)

The spiritual perception of the Divine Truth, which was born into the natural mind of the spiritual man, in the opening states of his spiritual life, through repentance, was represented to the natural man, who was carnally minded, by the Lord's body of flesh and blood; and as that Divine Truth was rejected by him, because it brought forth no Goodness in his life, it was destroyed and representatively put to death; but with the spiritual man it was quickened into life, because united to Goodness in his affections. The rising or resurrection of the Lord on the third day, has reference to His continual rising in the minds of the regenerate, in whom He operates the Good of Love and Truth. (*A.C.* 2405.) When it was said of the Lord that He was dead, (*Rev.* i. 18.) it does not mean that He was crucified, and so died, (to the spiritual man) but that He was neglected in the Church, and His Divine Humanity not acknowledged, for so He became dead among men. (*A.R.* 98.) To *die* denotes an end of representation, (*A.C.* 3253, 3259, 3276.) and the commencement of a new representation; (*A.C.* 5975.) for *to die* denotes an end of a former state, and the beginning of the following one. (*A.C.* 6644, 6645.) By being *buried* or *put into graves*, is signified resurrection and continuation of life; (*A.R.* 506.) and by *burial*, whensoever mentioned in the Word, the angels understand resurrection; (*A.C.* 4016.) it therefore follows that we ought to understand it in the same sense.

At the close of one dispensation and the commencement of another, there is only a remnant of Goodness and Truth in the mind, from which the new superstructure is to be raised. All spiritual life is from remains, (*A.C.* 5898.) that is of Goods and Truths which a man has learnt from his infancy out of the Word, and the states thence derived.

(A.C. 590, 561.) If those remains are few, they can produce only glimmerings of spiritual perception, which increase as his affections become purified by the removal of evil. In states of regeneration, spiritual Truth is revealed in abstract or holy states of the mind, represented by the *Sabbath*, and especially in states of illustration, denoted by the *morning*. Hence, we read, "in the end of the Sabbath," (Matt. xxviii. 1.) or "when the Sabbath was past," (Mark xvi. 1.) that is, to the natural man the Jewish Sabbath, but to the spiritual man a holy state of the mind, when Good is conjoined to Truth, and this is effected when man is led by Good from the Lord. (A.C. 8570.) That is the primary object of all spiritual combat, and therefore it is represented to the natural man, by another Evangelist, as having occurred "upon the first day of the week," (Luke xxiv. 1.) which is corroborated by John (xx. 1.) as well as by Mark (xvi. 1.); "as it began to dawn," (Matt. xxviii. 1.) or, "very early in the morning," (Mark xvi. 2; Luke xxiv. 1.) or, as John expresses it, "when it was twilight," (xx. 1.) which signified a state of illustration, (A.C. 5097.) which enables the mind to perceive spiritual Truth, unfolded from the letter of the Word, as man's affections become pure and heavenly. The dawning of spiritual Truth on the mind is represented by *twilight*, for Truth is spiritual light, and the obscure perception of it is twilight, which not only means the last time or state of the Jewish Church about to be consummated, (A.C. 10184.) but the first time or state of the Christian Church that is going to be established. In the minds of those who constitute either the dying or new-born Church, Truth is obscurely perceived. As it is the spiritual affections of man that take him to the Word, and to the Lord, and His heavenly kingdom, we read then "came Mary Magdalene and the other Mary to see the sepulchre;" (Matt. xxviii. 1.) Mark, Luke, and John say, "they came unto the sepulchre." (Mark xvi. 2; Luke xxiv. 1; John xx. 1.) All approaches towards the inmost of the Word, in which the Lord dwells, are made by variations of the affections inwards, from what is exterior and natural to that which is interior and spiritual, for it is *there* where the Lord is to be found. Changes of state are represented by changes of place. (A.C. 1278, 1278.) Unless man's affections are purified, so as to open his intellectual sight, he cannot approach the Lord, much less see Him, for it is a Truth of the highest order that, "without holiness no man shall see the Lord." (Heb. xii. 14.) Perception is sight, and perception is derived from affection; (T.C.R. 181.) for external sight is from internal, (A.C. 994.) because every one sees according to the quality of his

state. (*A.E.* 658.) Hence, to perceive the Lord's presence in the Word, is to *see* the Lord. (*A.C.* 9405, 9411.) This is the reason why the Truths of the Word serve as mirrors or glasses, by which the Lord causes Himself to be seen. (*A.R.* 928.) Now, as interior or spiritual affection for Goodness was represented to the natural man by Mary Magdalene, exterior or natural affection was represented by "the other Mary;" and as interior affection communicates more sweetly, more earnestly, and more intensely, Mary Magdalene was the first at the sepulchre, although accompanied by the other Mary. Then, as interior affection for the Divine Truth indraws the mind to heavenly states of thought, by the spiritual light that emanates from it, Mary Magdalene "cometh unto the sepulchre when it was yet twilight," (*John* xx. 1.) or "as it began to dawn," (*Matt.* xxviii. 1.) which represented to the natural man the obscure perception of Truth, which the spiritual man has when his states of spiritual life are *first* opened. To *come* to the Lord causes His presence, and to live according to His commandments causes conjunction with Him. (*C.S.L.* 341.) The regenerate have no idea of death and its consequences; that belongs to the wicked, whose sepulchre is hell, "full of dead men's bones;" (*Matt.* xxiii. 27.) whereas the sepulchre of the Good is heaven, (*A.C.* 2916.) full of "the spirits of the just made perfect;" (*Heb.* xii. 23.) whilst to the natural man the sepulchre is for the reception of the dead body, to the spiritual man it is for the reception of the living spirit. When the mind perceives Truth obscurely, it cannot penetrate deeply into the heavenly mysteries, or explore them, and therefore falsities obstruct the spiritual sight, until illustration is given by the Lord; and this is represented to the natural man by "Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and rolled away the stone from the door, and sat upon it." (*Matt.* xxviii. 2.) We learn from this that the good cannot perceive clearly the mysteries of the Word, nor realise the joys of heaven, until their understandings are brought into agreement with their wills. The celestial Truth of the Word, called the angel's "countenance was like lightning," and its spiritual Truth, called "his raiment," was "white as snow;" (*Matt.* xxviii. 3.) for *whiteness* is predicated of Truth, by reason that it derives its origin from the light of the sun. (*A.R.* 167.) The Word is a Divine man, "whose face," or internal sense, "shineth as the sun," and "whose garment," or external sense, "is white as the light." (*Matt.* xvii. 2.) The removal of that falsity which obstructed the Divine Truth from penetrating into the dark recesses of the mind, was represented by the *removal of the stone*

from the entrance of the cave or door of the sepulchre, where the Lord was buried, to the natural man, because the Divine Truth was buried in the Jewish mind, owing to the hardness of their hearts. (Mark x. 5.) The Jews being so prone to profanation, had never the mysteries of Faith revealed to them, so that it was never openly declared to them that they should live after death, nor do they know at this day that any internal man exists. (A.C. 302.) By *burial*, the angels understand resurrection. (A.C. 4016.) They know nothing of death. When the *death* of man is mentioned in the Word, the angels only perceive his transmigration from one world to another, and when *burial* is mentioned, they perceive man's resurrection unto life. (A.E. 659.) Hence, as the affections of man approach the letter of the Word, in great humility and reverence, in search of the Lord, who was denied by the Jews, "the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay." (Matt. xxviii. 5, 6.) These operations took place in the spiritual world, and were seen by spiritual eyes, as outbirths of spiritual states of the mind. The *angel* signifies the Lord, or the Divine Good in man, and the *women*, man's interior and exterior affections for the Divine Truth. They *seek* Jesus, or the Divine Truth, which had been falsified and denied, but was told "He is not here," or in the natural forms of Truth, He had been elevated from the natural mind to the spiritual, or "risen, as he said." The *rising or resurrection of the Lord on the third day*, has reference to His continual rising in the minds of the regenerate. (A.C. 2405.) "Come, see the place where the Lord lay." To *come* is to approach with the understanding; (A.E. 354.) to *see* is to perceive; (A.C. 1584.) the *place* where the Lord lay, signifies the state of mind in which the Word had been received, (A.C. 3387; A.R. 820.) powerless and prostrate in the minds of the Jews, and therefore dead and buried. But as the affections of man, when purified, cause him to perceive spiritual Truth, it is said for the comprehension of the natural man, "And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." (Matt. xxviii. 7.) *Galilee* was inhabited by the Gentiles, who were in the Good of life, and, as it is "the pure in heart" who "shall see God," (Matt. v. 8.) because, being the Divine Good, He dwells with the Good; therefore the Lord was to be seen in Galilee. And, as interior affection for Goodness represented by Mary Magdalene, and the exterior affection denoted by "the other Mary,"

are for ever bringing forth the Truth into newness of life, with those who are being regenerated, "they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word," (Matt. xxviii. 8.) or, "they went out quickly and fled from the sepulchre, for they trembled and were amazed." (Mark xvi. 8.) To *depart*, or *go out quickly*, is to recede, (A.C. 1290.) and to *tremble*, or *to be amazed*, signifies an entire change of state, (A.E. 408.) from the letter to the spirit of the Word. And as the interior affection for the Divine Truth communes with Faith and Love most ardently, it was represented by Mary Magdalene "running," (John xx. 2.) but, to heavenly minds it was in that spiritual "race which is set before us," (Heb. xii. 1.) and "she cometh to Simon Peter, and to the other disciple (John) whom Jesus loved." (John xx. 2.) Luke observes, that the angel said unto the women, "Remember how he spake unto you, when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." (xxiv. 6, 7.) The *Son of man* signifies the Word, in its external sense, (A.C. 9369.) or Truth Divine; (A.C. 2813.) and for the *Son of man to be delivered into the hands of sinful men, to be crucified*, is for the Word to be perverted and destroyed, in the sense of the letter; and to be *raised again*, is for the Word to be spiritually received. That the Lord rose again on the third day implies, that Truth Divine, or the Word, as to its *spiritual* sense, as it was understood by the ancient Church, shall be raised again in the consummation of the age, which is also the *third* day. (A.C. 2813.) The Evangelist continues—"And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest;" (Luke xxiv. 8, 9.) whereas John says, it was Mary Magdalene who ran to "Peter and the other disciple whom Jesus loved," because Faith and Love include all the Truths and Goods of the Church, represented by the other disciples. The spiritual approximation of the interior affection towards Faith and Love, was represented to the natural man by *Mary Magdalene running to Peter and John*, and exclaiming of the Jews, who had falsified the Word, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." (John xx. 2.) Faith and Love, by interior variations, conjoin man to heaven and the Lord, represented by "Peter therefore went forth, and that other disciple, and came to the sepulchre," (John xx. 3.) and, as Faith and Love must be unitedly received by man, Peter and John "ran both together," (John xx. 4.) in this heavenly race, but as Love, by its variations inwards, is more

interior than Truth, "John did outrun Peter and came first to the sepulchre." (John xx. 4.) Then as the Good of Love cannot enter the dark recesses of the mind without the Truths of Faith preceding it, when it discovers nothing but natural thoughts or "grave clothes," from which the Divine Truth had risen, represented by John "stooping down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie. And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." (John xx. 5—7.) As Faith or Truth brings forth Goodness or Love in the soul, and prepares man for heaven, it is said, "Then went in also that other disciple which came first to the sepulchre, and he saw and believed;" (John xx. 8.) for until Truth brings forth Goodness, or Faith developes Love, "they knew not the Scripture, that he must rise again from the dead." (John xx. 9.)

As it was through the purification of man's affections by repentance, that the Lord made His advent into the natural world or mind, so it was by means of a still greater purification of his affections that the Lord rose from the dead, and entered the spiritual world or mind. This latter purification is the Sabbath of the soul,—a state of spiritual rest from all combats with evil and falsity, when Goodness is conjoined with Truth in man. (A.C. 8510.) It is then that the Lord rises from the natural mind, which is called a *cave, sepulchre, or grave* to the spiritual mind or heaven, and from the lowest or natural heaven to the highest or celestial heaven, as the degrees of spiritual life in man open the corresponding regions of the mind. It is thus that the Lord is "glorified in his saints." (2 Thess. i. 10.) *Resurrection* signifies spiritual progression, or salvation and life eternal. (A.R. 851.) Until this state is realised, through a combined life of Faith, Love, and Good Works in man, so as to form the Church in him, it is said of the disciples, "they knew not the Scripture, that he must rise again from the dead," (John xx. 9.) because the Scripture must be spiritually discerned, and spiritual discernment is acquired by regeneration. Now, forasmuch as the Lord's body was the Divine Truth,—His natural body the Divine Truth naturally received, and His spiritual body the Divine Truth spiritually received,—it could not have risen from the sepulchre, or natural mind to the spiritual, unless its spiritual contents had been unfolded, because the resurrection body of the Lord could be seen only by the spiritual eye, through the spiritual Truths of the Word; and as the perception of spiritual Truth is derived from a celestial affection for

Goodness, it was only the disciples of the Lord,—those who had been purified, so as to have their spiritual sight opened,—that could see the Lord after His resurrection. The Jews never saw the Lord, because, being confirmed in evils, their spiritual sight was closed. Even the disciples experienced alternations of state, which was represented by their “going away again to their own home.” (John xx. 10.) Even an angel is incapable of knowing the absolute, but from the relative, or the presentation of the absolute to their finite minds.

Inasmuch as the Lord rises *in man* from his natural mind to his spiritual, or from the natural world to the spiritual, through the purity or indrawing of his affections for the Divine Truth, manifested by his Faith and Love—the *two Marys, Peter, and John* were the disciples who went to His sepulchre. The sepulchre is the natural mind about to undergo a change, by means of regeneration. But as heavenly affection cannot enter into the dark region of the natural mind, unless it is preceded by Faith, “Mary stood without, weeping,” and (John xx. 11.) to represent the humility of that affection, “she stooped down,” and then “looked into the sepulchre.” (John xx. 11.) Mary looking into the sepulchre represented the exploration of the natural mind by a good affection. This produced that abstraction, or heavenly state of the mind, which enlightens the perception, so as to enable it to discern the beatitudes of heaven, which are the outbirths of the spiritual and heavenly mind. When the spiritual sight is opened, the regenerate are like the angels of heaven, who, “being in the internal sense of the Word, have no idea of death, wherefore, instead of a sepulchre, they perceive nothing else than a continuation of life, thus of resurrection.” (A.C. 2916.) Hence, she “seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain.” (John xx. 12.) These two *angels in white* signify the revealing Truths of heaven. These *angels*, or messengers of the Divine presence, were Truths of consolation to the mind; their being clothed in *white*, represented the purity of those Truths. The *angel at the head* signifies the Divine Truth in primary or first principles, and by the *angel at the feet*, the Divine Truth in last or ultimate principles, each proceeding from the Lord, and effective of regeneration and resurrection when they are received. (A.E. 687.) In fact it is all the perception of Truth from the highest to the lowest, signified by the *head and the feet*. These Truths, or messengers, offer consolation to the affections of man, in his alternations of state, represented by the angels saying, “Woman, why weepest thou? She saith unto them, Because they have taken away

my Lord, and I know not where they have laid him." (John xx. 13.) To take away the body of the Lord is to pervert and falsify the Divine Truth. The Lord's *body* is the Divine Truth, His *infirm* body the Divine Truth naturally understood, and His *glorified* body the Divine Truth spiritually understood; and for His body to be *taken away*, is for His Divine Truth to be falsified, rejected, and destroyed. They who are in the affection of Goodness discover the Divine Truth, and, as a consequence, see the Lord: wherefore, Mary Magdalene "saying these things, she turned behind and saw Jesus standing, and she knew not that it was Jesus." (John xx. 14.) The first turning denoted a change in the intellect, the second (ver. 16.) a change in the will. This is represented in another way by Matthew. He says, "As they (the two Marys) went to tell the message (of the angel) to his disciples, behold, Jesus met them, saying, Hail. But they coming, laid hold of his feet and worshipped him." (Matt. xxviii. 9.) It is the affections of man for the Divine Goodness that are the medium of communicating Truths to states of Faith, Love, and Charity, which cause the mind to be indrawn to the inmost sense of the Word, in which the Lord dwells. *Coming to Jesus* has relation to the affection of love in the will; and *laying hold of His feet*, to the knowledge of Truth in the understanding, producing holy worship of Him. And, as the Divine Truth is ever uniting man to Himself, by means of Faith, Love, and Charity, in the most exalted and abstract states of the mind, "then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me." (Matt. xxviii. 10.) To go into Galilee is to acquire the Good of life, because from that emanates the Truths of Faith, which serve as mirrors or glasses by which the Lord, who is the Word, is seen. The Galileans were Gentiles, who were grounded in the Good of life, and therefore they received the Lord. Variations of state are represented by *changes of place*, and the intromission of Goods and Truths to the mind, by the *journeys of the Lord* and His disciples. When the Divine Goodness is intromitted by means of Truths, the *disciples* go before the Lord, because that relates to an external reception, but when the Divine Truth is intromitted by means of Goodness, then the *Lord* goes before His disciples, because that relates to an internal reception of Him. The angel said, "Behold, he goeth before you into Galilee, there shall ye see him: lo, I have told you." (Matt. xxviii. 7.) *Before* has respect to what is internal or prior. (A.C. 10550.) Faith, Love, and Charity, and all the other Goods and Truths of the Church, represented by the *eleven disciples*, were, by

an interior reception, in the heavenly affections of the soul, conjoined to the Divine Good and the Divine Truth, but not those that were externally received. This was thus denoted:—"Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them. And when they saw him they worshipped him; but some doubted." (Matt. xxviii. 16, 17.) Whereupon, a further revelation was made, on the conquest of the hells in man, of the Divine Love, Wisdom, and Power, and of the holy Truths of His Word, by means of which He is continually present with His Church, in all their states of Good and Truth, which, for the comprehension of the natural man, is thus clothed:—"And Jesus coming, spake to them, saying, all power is given unto me, in heaven and in earth. Go ye, therefore, and teach all nations (make disciples of all nations), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway (all the days) until the consummation of the age." (Matt. xxviii. 18—20.) *To the consummation of the age*, denotes even to the end of the Church. (A.R. 750.)

The Lord was seen by those who were grounded in Goodness, but always through the Truths of His Word, because He revealed Himself through the mind to the natural senses, by means of the Divine Truth naturally understood, and to the spiritual senses, through the Divine Truth spiritually understood, and consequently when it brought forth the Divine Goodness in man. It was on this account that the Lord appeared to Mary Magdalene, not only *before* He appeared to the other Mary, but in a more *interior* state, because she had had seven devils, as it is represented, cast out of her, although not completely regenerated: wherefore the Lord said to her, "Touch me not, for I am not yet ascended to my Father," (John xx. 20.) because her state was not such as to allow of that interior communication which would identify the Lord with the Father in heaven. The lowness of her state was denoted by "for I am not yet ascended to my Father;" because the Lord appears to every one according to his state. (A.C. 934.) The *touch* to which different degrees of warmth are indispensable, corresponds to the ardency of man's affections, which do not *touch* the Lord until He, from spiritual becomes celestial, when the Divine Truth is united to the Divine Good in Him, or as the natural man understands it, when the Lord hath "ascended to his Father." All *ascents* are made by progressions inwards, from exterior states of the mind to interior, that is, from the perception of spiritual Truth by the mind to

the reception of celestial Goodness by the heart, in every thought, word, and deed. Spiritual Truth enables man to *see* the Lord, but celestial Goodness enables him to *feel* the Divine presence. It is the *celestial* state of the mind that corresponds with the Divine of the Lord, (*A.C.* 5181.) and when *that* state is not acquired, it is represented by the Lord's saying, "Touch me not," for to *touch* denotes communication, translation, and perception. (*A.C.* 10180.) In a similar state, represented by "on the same day, at evening," the Divine Goodness inflowed into the Truths of the Holy Word, with those who were instructed in them, that is, "the Lord appeared to His disciples;" (John xx. 19.) for the Lord is present with man according to his reception of Goodness, and his consequent perception of the Divine Truth; and a perception of the Divine Truth bringing forth the Divine Goodness in man, is to *see* the Lord. The power of spiritual sight depends on Christian perfection. In one of those states of heavenly *rest* from spiritual combats, when the mind is abstracted from all worldly things and fixed on the Lord, and His heavenly kingdom, the Lord Himself was seen in states of Faith, Love, and Charity, which to the natural man was represented as occurring on *one of the Sabbaths when the doors were shut, where the disciples were assembled, for fear of the Jews*, on which occasion, "Jesus came and stood in the midst, and saith unto them, Peace be unto you." (John xx. 19.) The *doors being shut* signifies that the faculties of the mind were closed against all external and natural things, when it realized that blessed state called the *Sabbath*, which is a state of spiritual *rest*, and in the highest sense *peace*, wherefore the Lord, who is "the Prince of Peace," then dwelt in man, even in his midst, and saluted him with "Peace be unto you." On a previous occasion, the Lord said, "I am in the midst of you as he that serveth;" (Luke xxii. 27.) which denoted that he was the very centre of their lives, that is, He was the source of heavenly Love and Wisdom, which is the life of man. And on a further revelation of the Goods and Truths of the Word to states of Faith, Love, and Charity, represented by the Lord "shewing them (his disciples) his hands and his side;" (*A.C.* 10189.) spiritual conjunction takes place, denoted by "Then the disciples rejoiced, seeing the Lord." (John xx. 20.) To *rejoice and be glad* signifies to enjoy the delight of the affection of the heart and soul. (*A.R.* 507.) Now, as all are required to communicate to others what has been communicated to them, so that through the Divine Truth and the Divine Good proceeding from the Lord, all may be brought to the knowledge of their own natural evils, and to deliver-

ance from their power;—"Jesus said unto them, Peace be unto you, as the Father hath sent me, even so send I you. And saying this, he breathed on (them) and saith unto them, Receive ye the Holy Spirit. Whose soever sins ye remit they are remitted unto them, and whose soever ye withhold they are withholden." (John xx. 21-23.) The Lord's *breathing* and *saying* to the apostles *receive ye the Holy Spirit*, signifies Divine Truth proceeding from the Lord. (*A.E.* 419.) The *breathing* upon them represents the further reception of spiritual life into their minds. That they who are in sensual Truth are with difficulty persuaded to believe in the Lord's glorification, is thus represented—"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came; the other disciples, therefore, said unto him, we have seen the Lord; but he said unto them, unless I see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." (John xx. 24, 25.) Then after the completion of a new state in the regenerate life, for seeing the Lord, represented by "after eight days," when those who worshipped Him were indrawn to a holy state of mind, denoted by "his disciples were within, and Thomas with them," (John xx. 26.) after His change to a like state the Divine Love or Goodness inflowed into their minds, when closed to all external influences; "then came Jesus, the doors being shut, and stood in the midst of them, and said, Peace be unto you." (John xx. 26.) Thus the Lord accommodates Himself to the apprehension of man, by the glorification, even to its ultimates, of His Divine Truth, so that they may confess Him to be the only source of all Divine Good and Divine Truth. "Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach thy hand, and put it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." (John xx. 27, 28.) The Lord's names are the qualities by which He is naturally revealed to us.

The Divine Truth, and consequently the Lord, came to man by influx, *through his affections into his thoughts, and thus to his sight*; that of the body when He came into the world, and that of the spirit when He went out of the world; and the form that it assumed in either world *represented the Divine Truth as received by man*, either in humility or glory, as it brought forth the Divine Goodness in his life. The Lord's coming into the world and going out of it, *do not refer to any actual change in Himself, but to the appearance, caused by the change of the state in which He was received by man.* "The rising or resurrection

of the Lord on the third day, has reference to His continual rising *in the minds* of the regenerate, in whom He operates the Good of Love and Faith." (*A.C.* 2405.) Because He rises in man through the medium of his affections and thoughts in like manner as He is glorified, wherefore, by *the Lord's rising on the third day*, is signified His glorification. (*T.C.R.* 180.) Now, as the Lord is for ever being glorified "in His saints," so He is for ever rising from the natural mind to the spiritual, or from earth to heaven. By successive changes in the state of the Church, or by the conquest of the hells in man, the Lord was progressively glorified; His full glorification being represented and signified by His resurrection from the dead, by His ascension into heaven, and by His being seated on the right hand of God.

Luke gives some particulars of the Lord's resurrection, which are not noticed by the other Evangelists. He says—"And behold, two of them went that same day to a village called Emmaus, distant from Jerusalem sixty furlongs, and they talked together of all these things which had happened. And it came to pass, as they conversed and were inquisitive, Jesus himself drawing near, went with them. But their eyes were restrained that they should not know him." (*Luke* xxiv. 13—16.) The *disciples* of the Lord are the Truths and Goods of the Word in general, and the *two*, those of Charity and Faith; (*A.R.* 8.) their *going into a village called Emmaus*, signifies that Charity and Faith were externally received; its *distance from Jerusalem* denotes the difference between an external reception and an internal, which belongs to the Church. Their *talking together* represents reasonings upon and affection for Goodness and Truth, which bring the Lord present with them, though they did not know it; because in *that state* His Divine Truth was not spiritually discerned, which is denoted by *their eyes being restrained*. The Lord comes to man through his *will*, which is the seat of his affections, thence to his *understanding*, which is the seat of his thoughts, and thus into his *bodily faculties*, which are the seat of his natural sensations, or into his spiritual faculties, which are the seat of his spiritual sensations; and He comes by *spiritual* influx, impinging the senses from within, and not from without.

Now, as the Lord comes to man through his mind, His manifestation represents the reception of the Word, wherefore "He said unto them, What are these discussions which ye have one with another, whilst ye walk and are sad? But one of them, whose name was Cleopas, answering, said unto him, Art thou only a sojourner in Jerusalem, and hast not known the things which are come to pass in these days?" (*Luke* xxiv. 17.)

The Lord is a *sojourner* in Jerusalem, when His Divine Truth and Good are only externally received in the Church. "And he said unto them, What things? And they said unto him, the things concerning Jesus of Nazareth, who was a man, a prophet, mighty in deed and word before God and all the people. And how the chief priests and our rulers delivered him to the judgment of death, and have crucified him." (Luke xxiv. 18—20.) *Jesus of Nazareth* signifies the Divine Truth spiritually revealed, and bringing forth the Divine Goodness, wherefore He is called "a prophet, mighty in deed and word before God and all the people." The *chief priests* and *rulers* signify evils and falses, and those who teach them; to *deliver him to the judgment of death, and to crucify him*, signifies to pervert, falsify, and destroy the Divine Truth by evils of life, at the consummation of the age, or end of the Jewish Church, when a more interior revelation was to be given for building up a new Church, represented by the resurrection of the Lord, or as it is expressed,—“But we hoped that he it is who was to have redeemed Israel: and besides all this, to-day is the third day since these things were done.” (Luke xxiv. 21.) *Israel* signifies the spiritual man, who is redeemed when the Divine Truth brings forth the Divine Goodness in his life. *Day* signifies state, and the *third day* the end of that state, and the beginning of a new one. (A.C. 2788.) As it is by the *purification of man's affections* that the Divine Truth is *lifted up, indrawn, or raised* from the natural mind to the spiritual, it is said,—“Moreover, certain women also of our company excited our wonder, who were early at the sepulchre. And not finding his body, they came, saying, that they had also seen a vision of angels, who said that he is alive. And certain of them who were with us went to the sepulchre, and found it even as the women said: but him they saw not.” (Luke xxiv. 22—24.) *Women* signify the Church, from the affection of Truth, (A.R. 620.) and perception or sight is derived from affection; a *vision of angels* signifies a revelation of spiritual Truths, which are unfolded to the Church in states of Charity and Faith, in which the Lord lives. “And he said unto them, O thoughtless and slow of heart to believe all that the prophets have spoken;” (Luke xxiv. 25.) representing that everything of the Word is written concerning the Lord, and that He came into the world to fulfil it. (Doct. Lord, 11.) Now, inasmuch as the Divine Truth cannot be glorified, or lifted up, excepting by temptations and purifications, it is said, “Ought not Christ to suffer these things, and to enter into his glory?” (A.C. 2816.) The Lord taught His disciples that there was nothing written in Moses and the Prophets

concerning Himself, thus that there was nothing written in the Word which doth not respect Himself, His kingdom and Church: these are the spiritual and celestial things of the Word; but the things of the sense of the letter are for the most part worldly, corporeal, and terrestrial, which cannot in anywise make the Word of the Lord. Hence it is said,—“And beginning from Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself.” (Luke xxiv. 27; A.C. 1540.) The *things concerning Himself* are the states of the Church in man, and the states of the Lord in the Church. *Things* denote states, both celestial and spiritual, and not celestial and spiritual objects of the senses. They are *states* of the will and the understanding. States of *Faith* are called spiritual states, and states of *Love* celestial. (A.C. 4515.) The *Scriptures* are the Holy or Plenarily Inspired Writings. When spiritual Truth was externally received, it was represented by the disciples “drawing nigh unto the village whither they were going;” for *place* signifies state, and *villages* denote the external things of the Church. (A.C. 8270.) Whereupon, the Divine Truth dictates that it is capable of redeeming man from his lowest or most external state, signified by “and he made as if he would go further.” Charity and Faith unitedly received, cause conjunction with the Lord. He dwells in them, and manifests His presence by communicating the Divine Good and the Divine Truth to them, which causes the spiritual sight to be opened, by which the Word is understood. This was represented by the disciples constraining the Lord, “saying, Abide with us, for it is towards evening, and the day declines.” *Evening* denotes an obscure state, (A.C. 8056, 8888.) when the Divine Truth is externally received, in contradistinction to the *morning*, which signifies a state of illustration, when it is spiritually received. (A.C. 8058, 8788, 5097.) “And it came to pass, as he reclined with them, taking bread, he blessed it, and breaking, gave it them. But their eyes were opened, and they knew him, and he became invisible to them.” (Luke xxiv. 29—31.) By the *eyes* is signified interior sight, or understanding, (A.C. 212, 2148, 2701.) which are *opened* by the reception of Goodness, represented by the Lord *giving them the bread, after He had blessed it and brake it.* To *break bread* signifies mutual conjunction by Charity, (A.C. 5405.) and *spiritual sight*, or perception, is from Charity. (A.C. 854.) It is the pure in heart that see God, (Matt. v. 2.) and when that purity recedes, He *vanishes* from their sight. The warmth of heavenly Love, inspired by the Lord's presence, caused Charity and Faith to testify the Lord's glorification in all states of Good

and Truth, signified by "and they said one to another, Did not our heart burn within us while he spake to us in the way, and while he opened to us the Scriptures." (Luke xxiv. 32.) The interioration of the Divine Truth and its union with the Divine Goodness, in the Church, is thus represented:—"And rising up in that same hour, they returned to Jerusalem, and found the eleven gathered together, and those that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they related the things done in the way, and how he was known of them in breaking of bread." (Luke xxiv. 33—35.) *Persons*, in the Word, signify nothing else but things, in a supreme sense the Divine things appertaining to the Lord, and in an internal sense such things as appertain to man, and are treated of in such case. (*A.C.* 3979.) The Word, and therefore the Lord, is present in every Good and Truth of the Church, imparting its blessings to those who received them; wherefore it is said, "But as they thus spake, Jesus himself stood in the midst of them, and saith, Peace be unto you. But being terrified and affrighted, they supposed that they saw a spirit." (Luke xxiv. 36, 37.) In the *midst* signifies in the inmost, and thence in all things around, (*A.R.* 9331; *A.E.* 313.) that is, in man's affections and thoughts, and consequently in his sight. *Peace* is the blessedness of heart and soul arising from the conjunction of Good and Truth among those who are therein. (*A.E.* 365.) *Terror* and *fright* are predicated of the natural man, the former of his evils and the latter of his falses, but to the spiritual man, the presence of the Lord is attended with heavenly consolations. "And he said unto them, Why are ye troubled? and why do reasonings arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke xxiv. 38, 39.) For man to be *troubled*, and to *have reasonings*, is for him to endure temptations, by which his mind becomes overcast with doubt. The Lord's *body* was the Divine Truth, or the Word, His *hands and feet* were its spiritual and natural senses. *Hand* is predicated of Truth, and denotes power, (*A.C.* 3091, 8330.) the power of spiritual Truth. (*A.C.* 9035, 9053.) *Feet* signify natural Truth, which is the literal sense of the Word. (*A.E.* 600.) To *behold* these is to perceive their force and meaning. (*A.C.* 3764.) The *Lord* is the Word, and to *handle* Him is to have an affection for His Divine Truth, and to *see* Him is to understand it; (*A.C.* 626.) "for," says He, "a spirit," that is, the angelic mind, (*D.L.W.* 583.) "hath not flesh and bones," that is, Goods and Truths, in their sensuous forms, "as ye see me have." (Luke xxiv. 39.) The Lord's *flesh* is the Divines

Good of the Word, (*A.C.* 7850.) and His *bones* are the Divine Truths of the Word, which give form to Goodness, as bones do to the flesh. The Lord was seen as the Word in an outward form, but in agreement with His inward presence; His natural form answering to its natural sense, and His spiritual form answering to its spiritual sense.

Now, *spiritual* sight has no other object than the things belonging to Truth and Good, (*A.C.* 3863.) and when that Good and Truth are *externally* received as Charity in Faith, represented by the disciples going to the *village* Emmaus, where the Lord tarried with them, for it was towards *evening*, when the day was *declining*; He was seen as the Word in its *natural* sense, they *not knowing Him*, but when He imparted His Divine Goodness to them, or *breaking bread*, gave it to them, their spiritual sight was opened, to see the Word in its spiritual sense. But as their states alternated, He who was present vanished when their spiritual sight closed. Thought from affection causes presence, (*D.P.* 926.) for the Lord comes to man through his intellectual faculty when his spiritual mind is opened. "And as they thus spake, Jesus himself stood in the midst of them." (*Luke* xxiv. 36.) The disciples saw the Lord, *as the Word was then received in their minds*. The flesh and bones were the sensuous forms of the Goods and Truths, impressed on their senses by the Divine Influx, as it passed through their minds to reach their bodily faculties. The Lord did and still does glorify the natural and sensual forms of Truth, even the very bones of Truth, for it is said that He rose from the sepulchre, or cave, that is, from the external or natural mind, and was taken up into heaven, or into the internal or spiritual mind, where His Divine Truth was and ever will be united to or incorporated with His Divine Goodness, where He is for ever ascending into the heavenly mind of those who are regenerated, with His whole body, that is, the entire Word complete.

Swedenborg teaches that the Lord, as the Divine Truth, made His advent into the natural world for the purpose of subduing the evils and fables of the natural man, and implanting the Goodnesses and Truths of the spiritual man, and by so doing, save him from the misery which those evils and fables would entail on him. Goodness and Truth are inseminated in man through his affections and thoughts, but only in the same degree as his states of spiritual life are opened by repentance and reformation. "The Lord came into the world (natural mind) and assumed the human (Divine Truth) that He might put Himself in power (by uniting the Divine Good to the Divine Truth) to subjugate the hells (loves of the evil and the false), and to reduce all things to order,

as well in the heavens as the earths (the internal and external man).” (*D.L.W.* 221.) The Divine Truth gains admittance to the natural mind by means of man’s affections, and for the purpose of developing the Divine Goodness in him; and these affections excite subordinate Truths of the Holy Word, called ministering spirits, or messengers of salvation, to prepare the way of the Lord. All the Truths of the Word, and indeed, all things of Faith, as well its Good as its Truth, were represented in the outer world, to the natural man, by the twelve apostles, (*A.C.* 3488, 3858.) and their mission was, and is, to cleanse and regenerate every affection of the mind; wherefore, after His resurrection, “the Lord said unto them, Go ye into all the world, and preach the Gospel to every creature;” (*Mark* xvi. 15.) and by a *spiritual* creature is meant, man’s affections, because they appear in the spiritual world and in heaven as animals. That *beasts* signify man’s affections, may be proved from the fact that the Good affections, which are nearest to the Lord, are called animals, both in Ezekiel and in the Revelations. (vii. 11; xix. 4.) Generally speaking, by *creatures* are meant, all who are in a capacity to be regenerated. Hence, the Apostle says, “Therefore, if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new.” (2 *Cor.* v. 17.) A *baptized*, that is, a regenerate person, is meant by a creature, (*Mark* xvi. 15; *Rom.* viii. 19—21.) and by a *new creature*; (2 *Cor.* v. 17.) for he is called *creature* from being created; by which also is signified to be regenerated. (*T.C.R.* 687.) Whosoever acknowledges the Lord and is regenerated, will be saved, (*T.C.R.* 685.) and whosoever denieth Him and is not regenerated, will be lost. This is denoted by the Lord’s words:—“He that believeth and is baptized shall be saved, but he that believeth not shall be condemned.” (*Mark* xvi. 16.) To be *baptized* is to be regenerated by the Truths of the Word, (*H.D.* 206—208.) and it is only those who believe in the Divinity of the Word that can be regenerated. Although a person may live well, yet he cannot come into heaven before he is in Truths. (*A.E.* 478.) For this reason, *spiritual* baptism is essential to salvation, but not natural baptism: the former is a cleansing of the mind, by means of the Truths of the Word, the latter is a cleansing of the body, by means of water. *Baptism* denotes regeneration from the Lord, by Truths derived from the Word. (*A.C.* 9092, 10992.) *Washings* formerly, and *baptism* at this day, signify regeneration by the Truths of Faith, because *waters* denote the Truths of Faith. (*A.C.* 9088.)

The Lord continues—“These signs shall follow them that believe:

In my name they shall cast out demons ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover." (Mark xvi. 17, 18.) Our author observes :— "Although these things were miracles, they are still called *signs*, because they testified concerning the Divine power of the Lord thus operating ; wherefore it is said, at ver. 20, "the Lord working with them by those signs." (A.E. 706.) A *sign* in ancient times was at once a confirmation of Truth and a manifestation of Divine power, hence it denotes both these in the Word. (A.C. 7446.) Our author says—"Those *signs* were spiritual in their essence and in their origin, from which spiritual things they flowed forth and were produced as effects, for they were correspondences, which derive all they have from the spiritual world by influx from the Lord, as *casting out demons in the name of the Lord* derived its effect from this circumstance, that the *name of the Lord* spiritually understood, is the all of doctrine originating in the Word from the Lord, and that *demons* are false principles of every kind, which are thus *cast out*, that is, removed by doctrine originating in the Word from the Lord ; *speaking with new tongues* derived its effect from this consideration, that new tongues are doctrinals for the new Church. *Serpents* were to be *taken up*, because *serpents* signify the hells as to wickedness, and thus they were to be safe from its infestation ; *not being hurt if they drank any deadly thing*, denoted that the wickedness of the hells would not infest them ; the *recovery of the sick by the laying on of hands*, denoted that by their communication and conjunction with heaven, thus with the Lord, they should be healed of spiritual diseases, which are called iniquities and sins ; and *laying on of hands* by the disciples, corresponded to conjunction and communication with the Lord, and thus to the removal of iniquities by His Divine power. (A.E. 706.) In the spiritual world, all things appear at a distance, according to correspondences, and when they appear in forms, they are called representations of spiritual states in objects similar to natural. (T.C.R. 888.) Those correspondences are representative of such spiritual things as relate to affection and its attendant thought. (T.C.R. 462.) Deceivers, when viewed in the light of heaven, by the angels, appear as *serpents* and as *vipers*, who conceal evils under Truths, that is, who deceitfully bend Truths to do evils, for they hide poison under the teeth, and thus destroy (spiritual) life. But they who are in the faith of Truth and in the life of Good from the Lord, see the deceitful as *serpents*, and their deceits as

poisons; but that they are in safety from the Lord is meant by the Lord's words to His disciples, "Behold, I give you power to tread on serpents and scorpions;" (Luke x. 19.) and in Mark, "These signs shall follow them that believe, they shall take up serpents; though they drink any deadly thing, it shall not hurt them." (xvi. 18; *A.C.* 9013.)

It is said, "But the Lord, after speaking to them, was taken up into heaven, and sat on the right hand of God." (Mark xvi. 19.) Inasmuch as the Lord's body was now not material, but a substantial Divine body, therefore He came to the disciples *when the doors were shut*. (John xx. 19, 20.) And after that He had been seen, He became invisible. (Luke xxiv. 31.) The Lord being now of such a quality was taken up, and sat at the right hand of God; for it is said, in Luke, "It came to pass, when Jesus blessed the disciples, he retired from them, and was taken up into heaven;" (xxiv. 51.) and in Mark, "After speaking to them, he was taken up into heaven and sat on the right hand of God." (xvi. 19.) "*To sit on the right hand of God* signifies omnipotence." (*Doct. Lord*, 95.) It denotes His Divine omnipotence by Divine Truth. *To sit* is to be, and *to sit on the right hand of God* is to be omnipotent. (*A.E.* 687.)

Luke, in describing this event, says, "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (xxiv. 50, 51.) Now, to be *led* of the Lord, is to be in a state of essential liberty, blessedness, and happiness. (*A.C.* 5660.) It is a law of the Divine Providence, that man is to be led and taught by the Lord from heaven, through the Word, by doctrine and preachings from it, and this in all appearance as of himself. (*D.P.* 154.) Wherefore David says—"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." (Ps. xxiii. 1—3.) The will of the life of man is *led*, and the understanding of his life is *taught*. (*D.P.* 156.) By these words is meant that whosoever trusteth in the Lord is led into all the Goods and Truths of heaven, and aboundeth in their delights. Mention is made of *pastures of herb* and *waters of rest* (green pastures and still waters), as if they were comparisons, by reason of the Lord being called a shepherd, and the flock of a shepherd is led into pastures of herb, and to clear waters, but still they are correspondences. (*A.E.* 875; *A.C.* 8120.) By *lying down* is signified a state of peace and tranquillity, for *place* in the internal sense

is state. (A.C. 8696.) It is said that the Lord led His disciples as far as Bethany. *Place* signifies state, and *Bethany* was a noted village at the foot of Mount Olivet, near Jerusalem, whose name literally signified the house of song, and spiritually a mind imbued with Charity, which is the external or spiritual state of celestial Love, or Love to the Lord, signified by the *Mount of Olivet*, or *Olives*, which denotes the celestial state of the Church. (A.C. 9277.) Here the Lord "lifted up his hands." The Lord's *hands* signify His Divine Truth, which, by being *lifted up*, or indrawn from the natural mind to the spiritual, and from thence to the celestial, is *lifted up*, or interiorated, by means of Goodness, and thus becomes omnipotent. (A.E. 684.) To be *lifted up* is to advance towards interior things, for what is elevated or high is predicated of things interior. (A.C. 5124.) *Elevation* is the effect of Charity, (A.C. 861, 868.) for the natural mind is said to be *elevated* when spiritual things are appropriated. (A.C. 8171, 7607.) Man is said to be elevated when he is perfected, as to spiritual and celestial things, that is, as to the Truth of Faith, and the Good of Love and Charity. (A.C. 8384.) And as the Lord appears to every one according to his own state, He appears to *ascend*, as man becomes indrawn or elevated, in his reception of the Lord's life of Goodness and Truth. To *lift up the hand* denotes power in spiritual things, (A.C. 5327, 5328, 10241.) and all power is from Divine Good, by means of Divine Truth; (A.R. 768.) and to *bless* denotes conjunction; (A.C. 8504, 8514, 8580, 8565, 8584.) to *bless* denotes also to be made fruitful from the affection of Truth. (A.C. 2846.) *Blessing* signifies the influx of Charity and Faith,—thus happiness to eternity, which is not what it is in time; (A.C. 8989.) thus also the reception of Divine Truth, and by it conjunction with the Lord. (A.C. 10495.) When the Lord *blessed* His disciples, it was to enrich them with spiritual and celestial Goodness. (A.C. 8017.) "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Luke xxiv. 51.) To *ascend* spiritually, is predicated of progress towards things interior, (A.C. 4539.) to emerge from inferior to superior things; (A.C. 1543.) or from what is exterior to what is interior. (A.C. 3084, 4969.) From *earth to heaven*, is from the external or natural mind to the internal or spiritual mind. Some suppose heaven to be on high, but heaven is everywhere where there is Love and Charity: thus it is not on high, but *within* man; (A.C. 450.) according to the Lord's declaration, "the kingdom of God is within you." (Luke xvii. 21.) It is said of the Lord, "for their sakes he returned on high;" (Ps. vii. 7.) not that He

had been really absent, but only apparently so, to man's perceptions, because it is evils that obscure His presence; and when they are removed from man, it appears to him that the Lord has "returned on high," which is to reascend to the inmost state of the mind, abstracted from all worldly thought and affection, because that which is *on high* denotes that which is inmost. As the Divine Truth ascended from the natural mind to the spiritual, the "Son of man" ascended from the earth to heaven. The former was accomplished by man's regeneration, and the latter by the Lord's glorification. The Lord was *glorified*, that is, His Divine Truth was made the Divine Good in human minds, in the same degree as those minds were regenerated from a natural to a spiritual state, or from an external or worldly state to an internal or heavenly one. The Lord said—"Father, glorify thy name;" (John xii. 48.) that is, for Divine Truth to be united to the Divine Good, and in fact to become Divine Good. Paul says, that the Lord "shall come to be glorified in his saints, and to be admired in all them that believe;" (2 Thess. i. 10.) and our author observes, that "the Lord willeth glory for the sake of man, not for the sake of Himself." (A.C. 8263.) The glorification of the Lord is *man's reception and acknowledgment in heart*, that all Good and Truth is from the Lord, and consequently all intelligence, wisdom, and felicity. (A.E. 288.) The "glory of the Lord" is the Divine Truth proceeding from the Lord, such as it is in heaven (or heavenly minds where it is united to the Divine Good), thus the *interiors* of the Word, (A.C. 9429.) which are the spiritual contents of it, because they bring forth the Divine Goodness in greater purity than the natural sense. It is in the heavenly state of man's mind that "the Redeemer sits enthroned, when He has spiritually subdued the nations under His feet, and brought all the states of man's life, even down to the sensual propensities of his sensual nature, into order, and the whole man to a willing submission to His Divine government. It was for this purpose that our Lord came upon earth, that is, in its spiritual sense, presented Himself as the Divine Truth in its lowest form, or in relation to the natural mind, and correspondently to the bodily senses." Man has two minds, one interior or spiritual, and the other exterior or natural; the former is man's *heaven*, and the latter his *earth*. The Lord made His *descent* to the exterior or earthly mind by means of His Divine Truth, being externally or naturally received by man, because separated, or merely adjoined to the Divine Goodness, and He *reascended* to heaven, or from the exterior or earthly mind to the interior or heavenly mind, by being internally or spiritually received, because united to His

Divine Goodness. The Divine Truth was humiliated when it was incapable of bringing forth the Divine Goodness in man with sufficient efficacy to regenerate him for heaven, but it was glorified when it brought forth the Divine Goodness in him, in thought, word, and deed. The Divine Truth in the natural mind, where it has scarcely any hold on the Divine Goodness, was the Lord on the earth, and "the Divine Goodness united to the Divine Truth is the Lord in heaven." (*A.E.* 48.) By the *descent* of the Divine Truth into the earthly or natural mind, it was clothed with sensual forms, but by its ascent into the heavenly or spiritual mind, it was stripped of those forms, that is, abstracted from or disembodied of those forms. Hence, spiritual Truth, or the Word internally perceived, has no reference to persons, places, and things, but to states of Good and Truth received by the mind, and which those persons, places, and things represent.

The Lord's ascension is viewed differently by the spiritual man to what it is by the natural man. The natural man *looks out of and beyond himself*, but the spiritual man *thinks within himself*; the former *sees*, but the latter *perceives*; the natural man *looks upwards*, and *sees the Lord's body*, even His flesh and bones, *ascend*, the spiritual man *thinks interiorly*, and *realizes a higher perception of the Divine Truth*, increasing in the same ratio as it brings forth the Divine Goodness in all his thoughts, words, and works. The natural man *fixes his eyes on the form*, the spiritual man *sets his mind on the essence*; the natural man *views the effect*, the spiritual man *the cause*; the natural man *contemplates a natural ascent from one part of space to another*, the spiritual man *meditates on a spiritual ascent from one state to another*; the natural man *thinks it was from earth to heaven*, the spiritual man *from the external or natural mind to the internal or spiritual mind*, which in reality is heaven.

The doctrine of the Apostle that "God was in Christ," is generally believed, but the doctrine of Swedenborg, that Christ was *in* man, is scarcely credited, by some of the readers of his writings, because the revelation which God made to man, by His personal manifestation, is understood by them to have impinged the senses from without, instead of from within; as if the natural world, and its space and time, into which the Lord made His advent, existed extraneous to and independent of the natural mind, and its affection and thought, whereas they are one and the same. Every man has two minds, an inferior or exterior mind, called the natural mind and natural man, and a superior or interior mind, called the spiritual mind and spiritual man. (*A.E.* 527, 644.) These two minds are also called worlds,—the natural mind the

natural world, and the spiritual mind the spiritual world. In the former mind there are natural affections and thoughts, and in the latter spiritual affections and thoughts; and in both worlds they are represented outwardly to the senses, by persons, places, and things. Hence it is that man is an inhabitant of the two worlds, natural and spiritual, by means of his two minds, and is in communication with the inhabitants of each world by two kinds of affection and thought, and two sets of senses, those of the body and those of the spirit. Singular to relate, all the objects of each world have their existence in the human mind, it is there that those existences are perceived: those of the natural world exist in his natural mind, and those of the spiritual world in his spiritual mind. Even angels have their abodes in the minds of the righteous, and devils in the minds of the wicked. And, what is still more marvellous, the Lord Himself resides in the inmost and purest state of the mind, and manifests Himself outwardly, either to the senses of the body or of the spirit, in a form that corresponds to the quality of His inward presence.

Now, the Lord's inward presence with man depends on man's reception from the Lord of His Divine Goodness and Divine Truth, or rather, on the measure of that reception; for the Lord comes to man as the Divine Goodness by means of the Divine Truth, through his affections into his thoughts, and thus to his sight; and as man receives the Divine Truth more readily than the Divine Goodness, the Lord makes His advent into the natural mind and natural world as the Divine Truth, and this constitutes His external presence with man, and representatively the Lord on the earth; but when man, having gone through the process of being redeemed and regenerated, receives the Divine Goodness in the same measure as the Divine Truth, that is, unitedly, then the Lord is in heaven; (*A.E.* 48.) heaven being a state of the mind, rather than a place, and that state a heavenly one; for it is Love to the Lord and Charity towards the neighbour that makes heaven to the heavenly mind, as their opposites, which are the loves of self and the world, make hell to wicked minds. The Love of Good and the Faith of Truth make the life of heaven, as their opposites make the life of hell. (*A.C.* 10715.) *Heaven is with every one according to the reception of Love and Faith from the Lord.* (*A.C.* 10716, 10717.) Heaven is in the internal, thus in thought and will, and *therefrom in the external*, but it does not consist in the external without the internal. (*A.C.* 10719.) Because the Good of Love is the all of heaven and the Church, therefore the universal heaven and the universal Church are regulated by

the Lord according to the affections of Love, and *not according to any thing of thought separated from them.* (A.E. 1217.)

The mind of man, which consists of will and understanding, by creation, and thence by birth, is of three degrees, so that man hath a natural mind, a spiritual mind, and a celestial mind; and that a man thereby may be elevated to angelic wisdom, and possess it while he lives in the world, but nevertheless he does not come into it till after death if he becomes an angel, and then he speaks things ineffable and incomprehensible to the natural man. (D.L.W. 239.) The spiritual and celestial degrees of the mind are its internal and inmost state of angelic or heavenly life, which is the life of Goodness and Truth unitedly received. These states of spiritual life in man are opened by repentance and reformation, and are perfected by regeneration. Goodness and Truth become more earnest and clear as natural affection and thought recede, to give place to spiritual affection and thought, which is universal, and without limit or contraction, whereas, natural affection and thought is the plane in which spiritual Good and Truth are determined, outwardly and remotely, and consequently obscurely. Man's spiritual sight is opened by regeneration, and when it is opened he has Truths for his objects of sight, instead of for subjects of thought.

Now the form of the Divine Truth or the Word is that of a man, because it descends outwardly to the senses of man, through heaven, the Church, and the mind, all of which are in the human form, and *therefore it carries with it the same form:* (A.E. 808.) infirm and helpless when received merely as Truth, without bringing forth Goodness, but glorious and Divine when received as Goodness, in the form of Truth, in every thought, word, and deed. The *descent* of the Lord from heaven to earth, and the *ascent* of the Lord from earth to heaven, are to be predicated of changes, *not in the Lord*, who is unchangeable, *but in man, according to his state of the reception of the Lord, or of the Goodness and Truth in which the Lord dwells, and by means of which He is seen.* To *descend* involves casting down to evil, and to *ascend* involves elevation to Good; (A.C. 4815.) and the Lord *descended* to man's evil state by means of His Divine Truth, and the evil state was an *external* one; and He *ascended* to man's good state, or state of regeneration, by means of His Divine Goodness, and that state was an *internal* one. Thus, the *descent* and *ascent* of the Lord refer entirely and exclusively to the operations of His Divine Goodness and Truth in the *mind*, the *Church*, and *heaven*. He *descended* into the *natural mind*, called the world, and He *ascended* into the *spiritual mind*, called heaven, when He

had accomplished His great work of human redemption. To *descend* is to pass from interiors to exteriors, that is, towards natural and terrestrial things; (A.C. 4969, 5406, 5546.) and to *ascend* is to pass from exteriors to interiors, that is, towards spiritual and heavenly things. To *descend* spiritually, or in the spiritual sense, is not to descend bodily, but mentally; (A.C. 10419.) and therefore to *descend from heaven*, when predicated of Divine Truth, signifies *its influx into man*. (A.C. 10396.) When *descending* is predicated of the Lord, it denotes to inferior states, for example, to those of the spiritual Church. (A.C. 6854.) *It denotes His presence by influx, thus His advent*. (A.C. 8792.) Now, to *ascend* spiritually, is to emerge from inferior to superior things, (A.C. 1548.) or from what is exterior to what is interior: (A.C. 3084, 4969.) thus of elevation to spiritual Good. (A.C. 5817, 6007.) The Lord elevated His natural even to the Divine, according to order, *ascending by degrees from external Truth to internal Good*. (A.C. 3761.) *These ascents were made in the mind*, by its variations of state inwards, and were seen outwards by the eye, as a *continuation* of the internal sight.

The *ascension* of Jesus Christ represented, to the senses of the beholders, the union of the Divine Goodness with the Divine Truth in their minds, and it was that which caused their spiritual sight to be opened, and His body to be seen ascending, as the Divine Truth, by means of the Divine Goodness, was interiorated. The *sight of the eye*, strictly speaking, is nothing but the sight of the spirit produced outwards. (A.C. 1806.) Spirits can only be seen by the internal eye. (A.C. 5849.) Our author says that "in heaven it is common for the blessed beings to *appear in the termination of the beholder's view*, though it be far distant from the place where they actually are, and this apparent presence is called the *presence of the internal sight*. (H.H. 121.) Hence it appears in what sense the Lord is present in the heavens: that He is everywhere, and with everyone, *in that Goodness and Truth which proceed from Him*, and that He dwells with the angels in His own Divine. The perception of the presence of the Lord in the angels is, primarily, in their interior or intellectual part, *from which their external sight proceeds, and whereby they behold Him outwardly*, for to them *outward vision is a continuation of the inward*. (H.H. 147.) The reason is because the Lord presents Himself by influx through the mind to the senses, as well of the spirit as of the body.

The Lord made His ascent *inwardly*, from the natural mind to the spiritual, but outwardly from earth to heaven, by means of a change, not as to place, but as to state of reception, in the minds of those who

were regenerated, to whom outward vision was a continuation of the inward. He was seen in the spiritual world to ascend, by spiritual eyes, and in the same degree as His Divine Truth was interiorated by its union with His Divine Goodness. It is said—"And while they looked up steadfastly toward heaven," or in other words, whilst they meditated interiorly on the Holy Word, "as he went up," that is, as the Divine Truth became indrawn by man's affections, "behold, two men stood by them, in white apparel." *Behold* signifies to perceive, *men* denote angels, (A.C. 1753.) and *two* signify a conjunction of Goodness with Truth; (A.C. 5194.) in *white apparel*, is to be grounded in Truths united to Goodness, and thereof of the greatest purity, "which also said, Ye men of Galilee, why stand ye gazing up into heaven?" The *Galileans* or *Gentiles* denote those who were principled in the Good of Love, from whence is derived the Truth of Faith; their *gazing up into heaven* represented their interior meditation on heavenly things. The angels said, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go up to heaven." (Acts i. 10, 11.) Now for "Jesus to be taken up," is for the Divine Truth to ascend interiorly, by variations in its state of reception, as the medium of bringing forth the Divine Goodness; and it *ascends* as man, by rejections, puts off the natural sense and puts on the spiritual sense of the Holy Word. The ascent of ideas is accomplished until only angelic ideas concerning the Divine Good of the Lord remain. (A.C. 1875.) To be "taken up into heaven," is for the Divine Truth to be indrawn until it reaches the perception of angels, when the names of men, of kingdoms, of cities, and in general all words of human speech, are rejected, and changed for spiritual and heavenly ideas corresponding to them. (A.C. 1876.) It then transcends the perception of men, wherefore it is said that "a cloud received him out of their sight." The *cloud* was the representative form of the obscurity of their perception of the Divine Truth in its inmost sense, for all appearances in the heavens are according to the reception of the Divine Truth. (A.E. 876.) It is further said, "This same Jesus which is taken up from you, shall come again in like manner, as ye have seen him go up to heaven." "To come" again, or make another descent, is to effect a further revelation; "in like manner," is from or through the clouds of heaven, or those representative forms to the spiritual senses which invest spiritual Truth, perceived by the mind. Our author says, that to *descend below* is to descend to externals, and to *ascend above* is to be indrawn to an internal state, for that which is *above* is also within, and that which is

below is also without. (*A.E.* 283.) That which is *lower* and *higher* in a human idea, is, in an angelic idea, exterior and interior; just as it is with respect to heaven, which to man appears as it were on high, but to angels it is within. (*A.C.* 3084.) This agrees with the Lord's declaration—"The kingdom of God is *within* you." The Lord *ascended visibly* from the earth to heaven as His Divine Truth ascended, or was indrawn from the natural mind to the spiritual, and the Divine Truth was His *body*, the natural mind was the *earth*, and the spiritual mind was *heaven*. The Lord had said—"And I, if I be lifted up from the earth, will draw all (men) unto me." (John xii. 32.) Now, for the Lord to be *lifted up from the earth*, is for the Divine Truth to be elevated by man's affections, from the perception of the external or natural man to the perception of the internal or spiritual man; and this elevation is made in the same degree as the Divine Truth is glorified, by bringing forth to view the Divine Goodness in man's heart and life. "There is a distinction made between the Divine Goodness (signified by the Father) and the Divine Truth (signified by the Son), because some are more receptive of the one than of the other. They who receive the Divine Truth in Goodness (of life) are saved, and they who receive it but not in Goodness (of life) are not saved." (*A.E.* 297.) Our author says further, "There are two causes for all things in heaven and upon earth, which go forth from the Lord, and these are the Divine Truth and the Divine Goodness. Divine Truth is the source from which angels and men derive all their intelligence and wisdom, and the Divine Goodness that from which they derive all their Charity and Love. These two go forth from the Lord *united*, so much so, indeed, that in their very origin they are *one*. But with angels and men, who *receive* them, they are *two*, and they have two receptacles, called the intellect and the will, the former of which is the receptacle of the Divine Truth, and the latter of the Divine Goodness; in other words, the intellect is the receptacle of wisdom from the Lord, and the will is the receptacle of Love from Him. But in proportion as these two, the Divine Truth and the Divine Goodness, and derivatively the intellect and the will, are *one*, in angels and men, they are conjoined with the Lord, but in proportion as they are *not united*, they are not conjoined with Him." (*A.E.* 466.)

When the Lord ascended into heaven, it is said "a cloud received him out of their sight," (Acts i. 9.) because *sight* is perception, and when the perception becomes *obscured*, as man recedes from spiritual to natural thought, then it is represented by a *cloud* obscuring the

Divine presence, instead of man's perception of the Divine. *Clouds* are formed by Truths, imperfectly perceived, wherefore it is said, "Thy Truth reacheth unto the clouds." (Ps. lvii. 10.) *Clouds* denote Truths accommodated to reception, (*A.C.* 8443.) and the *sight* of the spirit is thought from affection. (*A.E.* 388.) As the Lord was the Divine Truth or the Word, to *see* the Lord is to perceive the Truths which are in the Word from Him, and through them to know and acknowledge Him ; for the *Divine Truth of the Word makes the light* which proceeds from the Lord, in which angels are, and whereas they make the light, they are like glasses in which the Lord is seen. (*A.R.* 988.) Thoughts grounded in Truths, when presented to the spiritual sight, appear in the form of *white clouds*, and thoughts grounded in false principles appear as *black clouds*. (*D.L.W.* 147.) The Lord was seen as the Divine Truth, and when that Truth became obscured, a *white cloud received Him out of their sight*, or beyond their state of discernment.

CHAPTER VIII.

SWEDENBORG teaches that the human mind has undergone four revolutions or changes, in its spiritual character, that have effected its relation towards the Divine Being, and His heavenly kingdom of Goodness and Truth. These changes are called Churches, epochs, or ages. The first or most ancient was called Adam, the second or ancient was called Noah, the third was called the Israelitish, and the fourth called Christian. After these four Churches, he states that a new Church will arise which will be the true Christian Church, foretold in Daniel, vii. 14, and in the Apocalypse, xxi., and by the Lord Himself in the Evangelists; which Church was expected by the Apostles. (T.C.R. 760.) Mr. C. A. Tulk describes the distinctive characteristics of the first three Churches in the following clear and beautiful manner:—

“The Holy Scripture, in its internal or spiritual sense, contains an account of the human mind in the three distinct stages, which are called the most ancient, the ancient, and the Jewish Churches. These three Churches answer in their characteristic features to those three states of the human mind which are called by Swedenborg celestial, spiritual, and natural. Of the first, love and innocence were the predominant qualities; of the second, intelligence and an affection for spiritual Truth; and of the third, those external qualities, both of intellect and will, that belong to natural and sensual life. In an enlarged point of view, the *first* state may be called the infancy and youth of the Church, the *second* its manhood, the *third* its old age, terminating in spiritual decrepitude and death. Each of these three Churches had also its periodic changes, which answered to its morning, its noon, its evening, and its night, every one of which is described under the representative images of natural life, in the pages of the Holy Scriptures.

“The most ancient Church is representatively described in the book of Genesis by the creation of man; its primitive innocence and wisdom by his being placed in the Garden of Eden, by Jehovah God; the decline of that Church by the expulsion of the man and his wife from Paradise; its decay by the gradual corruption of mankind; and its final

extinction by the land being destroyed in the waters of a flood wherein all perished except Noah and his family.

“With Noah considered, not as a person, for there never was such a person, but as the representative of a certain predominant quality of mind, commences the ancient or spiritual Church. The spiritual sense of this part of the Holy Scripture consists of a series of Truths descriptive of the changes which characterise the morning, the mid-day splendour, the evening, and the night of this, the ancient Church. Along with this Church, the knowledge and the love of spiritual or interior Truth perished, and with Abraham commenced that state of external or sensual thought and love which is called the Jewish Church and people. With Abram, history, as the record of facts, commences: all prior to that is not history, but spiritual Truths clothed by those who possessed a knowledge of the laws of correspondency, in their appropriate representative images and expressions. Indeed, the very form of history marks the extremely gross and sensual state of thought into which men were sunk, when having lost sight of the spiritual causes of all natural effects, they could find pleasure and satisfaction in the bare record of events of which they knew neither the cause nor the meaning, and which, from that time to this, they have interpreted falsely.

“With the decline and fall of the ancient Church, men ceased to think *about* space and time, or concurrently with spiritual beings, but thought *in* space and time, even as they have continued to think up to the present day. And because they thought *in* space and time, therefore the whole of the Word of God, in its literal sense, consists of those appearances of Truth which are adapted to their modes of thinking: the difference between the one part which was written before the time of Abram, and the other which was written after it, being this, that in the one instance those who veiled spiritual Truth with a representative garment were aware of its signification, and prized it for its interior meaning, whereas, from the time of Abram, the spiritual causes of sensuous phenomena were not known, and if they had been known would not have been valued.”*

“Every one of these Churches is characterised by a state of the will and the intellect peculiar to itself. Each one is described as rising out of mental darkness and disorder, passing into the fulness of its meridian light and heat, gradually declining and deteriorating, until it closed in a kind of last judgment, which is indicated by a corresponding devastation and destruction in the representative plane of nature. There is

* “Spiritual Christianity,” pp. 290—292.

no reference whatever in the Holy Scripture to the duration of the first two Churches, the Adamic and Noatic, for the account is not historical, and they who were inspired to write it, and who thought spiritually, were as little concerned about temporal history as they were about the spatial distribution of races. Their object was to trace the several stages through which the human mind had passed, and the great end of the Divine Providence in the creation and preservation of man. From the spiritual sense it is discovered that every one of these Churches arose from a state of mental darkness, as to the intellect, and of chaos as to the will: thence was led in freedom, by the Lord, into the dawn of its mental day, and so onward into a state when their heavenly sun was at its meridian altitude, and they in the enjoyment of as much heavenly warmth and light as their minds were capable of admitting. From this, its highest state, every Church has in succession passed into its evening, or decline of mental light and warmth, which finally were extinguished in its night, when, by the prevailing love of self and the lusts of evil, it lost the perception and love of Truth and Goodness, under whatever form, whether internal or external, they were presented to the mind. This night of the human mind was the reign of selfishness, in its myriad forms of evil and of sensual falsehood, arrived at this its closing scene, which, in reference to the present prevailing form of Christianity, has been commonly called the end of the world,—a mistranslation of the original expression, which ought to have been rendered, the completion or consummation of the age,—that particular condition of the will and the intellect which distinguished the Church then came to its end; but not before provision had been made by the Lord for the formation of a new Church. All these phases through which the human mind has passed, each of which is marked by a new revelation of the Lord to man, in accordance with the new state into which he has entered, are distinctly described in the spiritual sense of the Word of God, which sense is unfolded by the science of correspondences. It is this science which will be again the means of forming a new Church in man, by giving him higher and purer perceptions of Truth,—will teach him what heaven really is, and will lead him more surely to the attainment of it, in its highest form of happiness.”*

“In the succession of these three Churches, or in these three states of the human mind, a remarkable and important Truth is displayed. In the *first*, the influx of the Divine life was into the highest conscious plane of the mind, the will, for the formation of a heavenly love: thence

* “Spiritual Christianity,” pp. 307, 308.

into the intellect, for the production of Truths in their highest form, the Truths of love : and thence into the sentient plane of the mind, for the creation of those forms of ever-varying beauty by which love in its representative images might be brought forth to view. In the *second* Church, the influx was first into the intellect, for the formation of a reactive plane in which Truths, under their spiritual or universal forms, might be presented to the conscious man, and thence into the sentient plane ; that from the reaction of these two to the Divine influx, a new will might be formed, subordinate indeed to the intellect, but agreeing with its Truths. In the *third* Church, the influx of the Divine life was into the lowest natural or sentient plane of the mind, and in the space and the time of that plane men thought. Thence their intellect was formed, and from these, their natural or sensuous Truths, they learnt the duties that belonged to external relations of life. This being their state, they did not constitute a Church, for a Church consists of the will and the intellect, in their internal or heavenly form, but merely the image of a Church, which is the Church in its external or representative form. Thus do we see the Divine influx, by reception, descending through the three degrees of which the human mind is composed,—will, intellect, and sense ; in the first degree forming that state of mind or that Church which is called celestial ; in the second, that state of mind or that Church which is called spiritual ; and in the third, that state of mind or that Church, in its representative form, which is called natural. In the first, they thought after a celestial manner, or all their thoughts bore some reference to heavenly love, in its countless aspects and relationships ; in the second, they thought after a spiritual or rational manner, abstractedly from space and time, and their Truths were the universal Truths of reason ; in the third, they thought, as men for the most part think at the present day, after a natural manner, or so sensually and corporeally as to mistake the objects of nature for the causes, of which the powers of both will and intellect are the effects. Every one of these changes, through which mankind have passed, were necessary for the formation and completion of the human character, by the development of that state which is to be the crown of all preceding Churches, and in the fulness of which they will hereafter all be comprehended. To this they have all tended : this was their Divine end, and in this, the climax of the whole, they will all coëxist.”*

* “Spiritual Christianity,” pp. 311, 312.

Swedenborg informs us, that in every Church there have been four following changes of state: in the *first* of which there was the appearance of the Lord Jehovah and redemption; the *second* was its instruction, and then was its day or progression; the *third* was its decline, and that was its evening or vastation; the *fourth* was its end, and then was its night or consummation. (*Ap. T.C.R.* 6.) The Church exists by virtue of the Word, and acquires a nature and quality amongst men according to their understanding of the Word. (*T.C.R.* 248.) The Church, in process of time, decreases by receding from the Good of Love and the Truths of Faith, even until evil is supposed to be Good and falsehood Truth. (*A.R.* 658.) All things of the Church, in length of time, are changed into the opposites. (*A.C.* 1151.) Upon every Church there has been a last judgment executed, after which there has been a new heaven and a new hell. (*Ap. T.C.R.* 86.) When the Church is vastated, it perishes as to its interiors; in such case heaven removes itself from man, and consequently the Lord transfers Himself to others who are adopted in their place. (*A.C.* 4482.)

The spiritual system of Swedenborg illustrates and confirms the fulfilment of the prophecy concerning the *second coming of the Lord*, which is a coming not in person, but in the power and glory of His Holy Word, to establish a new Church, in consequence of the vastation and destruction of the Church that He established when in the natural world, and which has been brought to its end by evils of life producing the falsification of its Truths. Every Church is at first spiritual, and commences from Charity, (*L.J.* 88.)—being acquainted only with the general principles of doctrine, (*A.C.* 468.)—and ends in Faith alone, when doctrine is everything and Charity is nothing. When Charity is primary and Faith secondary, then Goodness prevails in the Church, but when Faith is primary and Charity secondary, then evils prevail in the Church; (*A.C.* 6272.) and it is that which brings the Church to its end. The Church is built up by Goods and Truths, and it is destroyed by their perversion and falsification. The Lord Himself predicted the consummation of the Church, in these words:—“And Jesus departed from the temple: and his disciples came to him to shew him the buildings of the temple. But Jesus said to them, See ye all these things? Verily I say unto you, there shall not be left here a stone upon a stone which shall not be dissolved.” (*Matt.* xxiv. 1, 2.) The *Lord* is the Word, and His disciples are the Truths and Goods of the Church. (*A.E.* 815.) The *temple* is the Church, and *their going out of the temple*, represents their departure from the Church, in con-

sequence of its degeneration. A *stone* signifies Truth, and a *stone not being left upon a stone* of the temple, signifies that every Truth in the Church will be destroyed. (*A.E.* 220.) The Lord himself is called a stone, a "living stone," a "chief corner stone;" (1 Peter ii. 4, 6.) because He is the Divine Truth, which would eventually be denied amongst the professing Church, and consequently the *temple would be destroyed*, (*A.E.* 891.) that is, the Church would come to its end. The Divine Love of the Lord, manifested by His Divine Wisdom, as revealed in His Holy Word, is represented to the natural man by "Jesus sitting on the Mount of Olives," for when He sat there, the Church was then in its celestial state. (*A.C.* 9277.) The communication of heavenly heat and light to the Goods and Truths of the Church, is represented by "his disciples apart came to him, saying, Tell us when shall these things be? and what (shall be) the sign of thy coming, and of the consummation of the age?" (*Matt.* xxiv. 8.) By the *coming of the Lord* is signified the revelation of the Lord in the Word, or the spiritual sense of the Word made known; (*H.H.* 1.) and by the *consummation of the age*, is signified a general change in the state of men's minds, or the beginning of a new Church and the end of a former Church; wherefore the Lord instructs His disciples by correspondences, concerning the successive vastation of the former Church and the establishment of a new Church. (*A.E.* 706.) The Divine mercy never removes anything without giving something to supply its place. Vastation and consummation differ each from the other, just as the shade of evening differs from the thick darkness of night; for vastation is a recession from the Church, as consummation is a full separation from it. Vastation, therefore, is like the case of a person descending from heaven, but not yet arrived at hell, and who tarries in the mid-way, standing sideways between both; but consummation is like the case of the same person, who, after so standing, turns his face and breast to hell and his back and hind part of his head to heaven. Vastation takes place while man views the holy things of the Church from falses and falsified Truths, but consummation takes place when he lives in evils or in adulterated Goods. (*Ap. T.C.R.* 57.) "And Jesus, answering, said to them, See lest any one deceive you. For many shall come in my name, saying, I am the Christ, and shall deceive many. But ye are about to hear (of) wars and rumours of wars: see that ye be not troubled, for all (these things) must come to pass, but the end is not yet. For nation shall be stirred up against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places."

(Ver. 4—7.) By many coming in the Lord's name, and shall say that they are Christ's, and shall deceive many, is signified, that those who come will say that this is Divine Truth, when yet it is Truth falsified; for by *Christ* is meant the Lord as to Divine Truth, but here in the opposite sense Truth falsified. By *hearing of wars and rumours of wars* is signified, that disagreements and disputes will exist concerning Truths, and thence will come falsifications. By *nation being stirred up against nation, and kingdom against kingdom*, is signified, that evil is about to fight with evil, and the false with the false; for evils never agree amongst themselves, neither do falses, which is the reason why Churches are divided amongst themselves, and so many heresies have come forth. *Nations* signify those who are in evils, and *kingdoms* those who are in falses, of which the Church consists; by *famines*, and *pestilences*, and *earthquakes* are signified, that there will no longer be any knowledge of Truth and Good, and that by reason of the falses which will infest, the state of the Church would be changed; *famine* denotes the privation of the knowledges of Truth and of Good; *pestilence* denotes infections from falses; and *earthquakes* denote changes of the Church. (A.E. 794.) When the Lord said that in the last times there should be wars, and that nation shall then rise up against nation, and kingdom against kingdom, and that there should be famines, pestilences, and earthquakes in divers places, *it doth not signify such things in the natural world, but things corresponding in the spiritual world*; for the Word, in its prophetic parts, doth not treat of kingdoms on earth, nor of nations there,—thus neither of their wars, nor of famine, pestilence, and earthquakes there, but of such things as correspond thereto in the spiritual world. (L.J. 73; see also A.C. 2120, 2547.)

The Lord continues thus:—"But all these are the beginning of sorrows. Then shall they deliver you up to affliction, and shall kill you: and ye shall be hated of all nations, for my name's sake. And then shall many be scandalized, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall grow cold. But he that endureth to the end, the same shall be saved." (Ver. 8—13.) By the words which precede, (from ver. 1—8.) was described the *first* state of perversion of the Church, which was, that they began no longer to know what was good and what was true, but disputed on those subjects one amongst another, from which disputes came falsities. But by these words is described another state of perversion of the Church, which is, that they were about to despise

Good and Truth, and also to hold them in aversion, and thus that faith in the Lord would expire according to degrees, as Charity would cease. That a *second* state of perversion of the Church is described, by the above words of the Lord, in the Evangelist, is evident from the internal sense of the same, which is to the following effect:—*All these things are the beginning of sorrows*, signify those things which precede, viz., which are of the *first* state of the perversion of the Church, consisting, as was said, in beginning no longer to know what was good and what was true, but in disputing among themselves on those subjects, from which disputes come falsities, consequently heresies. That such things have perverted the Churches for several ages past, is evident from this consideration, that the Church in the Christian orb is divided, and this according to opinions concerning Good and Truth, thus, that the perversion of the Church hath been begun for a long time back. *Then shall they deliver you up to affliction, and shall kill you*, signifies that Good and Truth are about to perish, first by *affliction*, which is by perversion, next by *killing* them, which is by denial; by *you*, or by the Apostles, are signified all things of faith in one complex, thus both its Good and its Truth. *And ye shall be hated of all nations, for my name's sake*, signifies contempt and aversion of all things which are of Good and Truth; for, to *hate* is to despise and to hold in aversion, these being the properties of hatred; *of all nations*, denotes of those who are in evil; *for my name's sake*, denotes for the sake of the Lord, thus for the sake of all things which are from Him. *And then shall many be scandalized, and shall betray one another, and shall hate one another*, signifies enmities on account of those things: the Human itself of the Lord is that against which they have enmity, and this is predicted in the Word throughout; *they shall betray one another*, denotes enmity amongst themselves, derived from the false in opposition to Truth, *and shall hate one another*, denotes enmity amongst themselves derived from evil in opposition to Good. *And many false prophets shall arise, and shall seduce many*, signifies preaching of what is false, *and shall seduce many*, denotes that thence would be derivations. *And because iniquity shall abound, the charity of many shall grow cold*, signifies with Faith, the expiration of Charity; *because of the multiplication of iniquity*, denotes according to the falses of Faith; *the charity of many shall grow cold*, denotes the expiration of Charity, for each keeps pace with the other: where there is no Faith there is no Charity, and where there is no Charity there is no Faith. *But he that endureth to the end, the same shall be saved*, signifies the salvation of those who are in Charity; he

that endureth to the end, denotes those who do not suffer themselves to be seduced, or yield in temptations. (A.C. 3486—3490.) By the *disciples* are meant all the Truths and Goods of the Church, whence it is evident what is meant by *killing* them, viz., that they shall then destroy the Truths and Goods of the Church. (A.E. 315.) By *false prophets* and by *false Christs*, are not meant prophets according to the common notion respecting prophets, but all those who pervert the Word, and teach falses; these also are false Christs, for *Christ* signifies the Lord as to Divine Truth, whence *false Christs* signify Divine Truths falsified. (A.E. 624.)

The Lord further says—“And this gospel of the kingdom shall be preached in all the inhabited earth, for a witness to all the nations; and then shall the end come. When therefore ye shall see the abomination of desolation, declared by Daniel the prophet, standing in the holy place (he that readeth, let him observe).” (Ver. 14, 15.) This *Gospel of the kingdom* denotes this Truth, that so it is; *Gospel* denotes annunciation; *kingdom* denotes Truth; *preached* denotes that it shall be made known; *in all the inhabited earth* denotes the Christian orb; *for a witness* denotes that they may know, lest they should pretend that they were ignorant; *to all the nations* denotes to the evil, for when they are in the false and the evil, they no longer know what is true and what is good; believing, in this case, what is false to be true, and what is evil to be good, and *vice versa*. When the Church is in this state, *then shall the end come*. (A.C. 3486—3490.) *When therefore ye shall see the abomination of desolation*, signifies the vastation of the Church, which then hath place when the Lord is no longer acknowledged, consequently when there is no Love and no Faith in Him, also when there is no longer any Charity towards the neighbour; and consequently when there is not any Faith of Good and of Truth, then is desolation, and the above things are its abomination; hence, *when we shall see the abomination*, denotes when any one observes such things. *Abomination* relates to the will, and *desolation* to the intellect. *Declared by Daniel, the prophet*, signifies by the prophets, for where any prophet is named by his name in the Word, it is not only that prophet who is meant, but the Prophetic Word itself, because names in no case penetrate into heaven. *Standing in the holy place*, signifies vastation, as to all the things which are of Good and Truth; *holy place* is a state of Love and of Faith. *He who readeth let him observe*, signifies that those things ought to be well noted by those who are in the Church, especially by those who are in Love and Faith, who are now treated of.

Our Lord continues—"Then let them that are in Judea flee to the mountains. Let him that is on the house (top) not come down to take anything out of his dwelling. And he that is in the field, let him not return back to take his clothes." (Ver. 16—18.) *Then let them who are in Judea flee to the mountains*, signifies that they who are of the Church ought not to look elsewhere than to the Lord, thus to Love to Him and to Charity towards the neighbour. *He that is on the house-top, let him not go down to take anything out of his house*, signifies that they who are in the good of Charity ought not to betake themselves thence to those things which are of the doctrinals of Faith; the *house-top*, in the Word, signifies the superior state of man, thus his state as to Good, but the things which are beneath signify the inferior state of man, thus his state as to Truth. *And he who is in the field, let him not return back to take his clothes (garment)*, signifies that they who are in the good of Truth should not betake themselves from its good to the doctrinal of Truth; *field*, in the Word, signifies the state of man as to Good; and *garment* or *coat*, signifies that which clothes Good, that is, the doctrinal of Truth, for this is as a garment to Truth. From these considerations, it may now be manifest that a state of vastation of the Church, as to the Goods of Love and the Truths of Faith, is fully described in these verses, and that at the same time an exhortation is given to those who are in those Goods and Truths, what they ought to do on the occasion. There are men of *three* kinds within the Church, viz., they who are in Love to the Lord, they who are in Charity towards the neighbour, and they who are in the affection of Truth: they who are in the *first* class, viz., they who are in Love to the Lord, are specifically signified by these words,—*Let those who are in Judea flee to the mountains*. In the *second* class, are they who are in Charity towards the neighbour, and are specifically signified by these words,—*He who is on the house-top, let him not go down to take anything out of his house*. In the *third* class, are they who are in the affection of Truth, and are specifically signified by these words,—*He who is in the field, let him not return back to take his clothes (garment)*. *Judea*, in the internal sense, doth not signify Judea, nor doth *Jerusalem* signify Jerusalem, but the kingdom of the Lord, or the Church: *Judea* the celestial kingdom, and *Jerusalem* the spiritual kingdom. (A.C. 3650—3654.) Fleeing to the mountains, is the trust and confidence to be placed in the Lord; the *going down into the house*, is the descending into the appearances of Truth; the *field* is the Truth of doctrine; the *garments*, the mere Faith separated from interior Truth.

The vastation of the Church consists in its declining to a state when there is no longer any Charity, and consequently no true Faith. The vastation of the Church ends in the rise of a new one. (*A.C.* 407, 462.) It is always provided by the Lord that some Church shall remain, and when the old Church perishes a new Church is raised up, (*A.C.* 4060.) for without a Church somewhere upon earth, which is in possession of the Word, no communication could be given with heaven, and the human race would perish; (*A.C.* 4429, 9276.) and the new Church commences from a state of Charity, (*L.J.* 98.) and that enables it to receive the Truths of Faith. The Christian Church has passed through four states; (*A.C.* 3754, 3899, 4058, 10134.) three of which have been already described. The subject now about to be treated of is concerning the *fourth* state, which is that of the profanation of Good and Truth. The Lord says—"But woe unto them that bear in the womb, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath." (*Matt.* xxiv. 19, 20.) These things are not said concerning the destruction of the world, but of the vastation and consummation of the Church: not concerning one nation, but the universal human race, nor concerning their worldly state, but their spiritual. *Woe to them that bear in the womb, and to them that give suck in those days*, signifies those who are imbued with the good of love to the Lord and the good of innocence. *Woe* is a formulary of expression signifying the danger of eternal damnation; *to bear in the womb* denotes to conceive the good of celestial love; *to give suck* denotes also a state of innocence; *those days* denote the states in which the Church then is. *But pray ye that your flight be not in the winter, nor on the sabbath*, signifies removal from them lest this should be done precipitately in a state of too much cold, and in a state of too much heat; *flight* denotes the removal from a state of the good of love and of innocence; *flight in the winter* denotes the removal from them in a state of too much cold; there is cold when those things are held in aversion, which aversion is induced by the loves of self and of the world; *flight on the Sabbath*, denotes removal from them in a state of too much heat; *heat* consists in a holy external, when the love of self and of the world is within. The Lord continues—"For then shall be great affliction, such as was not from the beginning of the world until now, nor ever shall be. And except those days should be shortened, all flesh would not have been saved; but for the sake of the elect, those days shall be shortened." (*Matt.* xxiv. 21, 22.) *For then shall be great affliction, such as was not from the beginning of the world until now*,

neither shall be, signifies the highest degree of the perversion and vastation of the Church, as to Good and Truth, which is profanation; for the profanation of what is holy induces eternal death, and much more grievous than all other states of evil, and so much the more grievous as the Goods and Truths which are profaned are more interior; inasmuch as interior Goods and Truths are open and known in the Christian Church and are profaned, therefore it is said that, "then shall be great affliction, such as was not from the beginning of the world until now, neither shall be." *And except those days should be shortened, there would not any flesh be saved; but for the sake of the elect, those days shall be shortened*, signifies the removal of those who are of the Church, from interior Goods and Truths to exterior, that they may still be saved who are in the life of Good and Truth; by *days being shortened*, is signified a state of removal; by *no flesh being saved*, is signified that otherwise no one could be saved; by the *elect*, are signified those who are in the life of Good and Truth. (A.C. 3751—3757.)

The Lord then says—"Then, if any one shall say to you, Behold, here is the Christ, or there, believe not. For there shall arise false Christs, and false prophets, and shall give great signs and prodigies, so as to deceive, if possible, even the elect. Behold, I have told you before. If then they shall say to you, Behold, he is in the desert, go not forth: Behold, he is in the closets, believe ye not. For, as the lightning cometh from the east and shineth unto the west, so also shall the coming of the Son of man be. For wheresoever the carcase is, thither will the eagles be gathered together." (Matt. xxiv. 23—28.) The subject now treated of is concerning the state of the Church, what its quality is at that time as to doctrine in general, and specifically with those who are in holy external worship, but in profane internal, that is, who with the mouth profess the Lord with holy veneration, but with the heart worship themselves and the world. *Then, if any one shall say to you, Behold, here is Christ, or there, believe not*, signifies exhortation to beware of their doctrine. *Christ* is the Lord, as to Divine Truth, hence, as to the Word, and as to doctrine from the Word; in the present instance, it is manifest that Christ denotes the contrary, viz., Divine Truth falsified, or the doctrine of the false. *For there shall arise false Christs, and false prophets*, signify the falses of that doctrine; that *false Christs* denote doctrinals from the Word falsified, or Truths not Divine, is evident from what has been said above; also that *false prophets* denote those who teach those falses. *And shall give great signs and prodigies*, signifies things confirming and persuading from external

appearances and fallacies, by which the simple suffer themselves to be seduced. *So as to seduce, if possible, even the elect*, signifies those who are in the life of Good and Truth, and thence appertain to the Lord; these are they who, in the Word, are called the *elect*. *Behold, I have told you before*, signifies exhortation to prudence, viz., to take heed to themselves, since they are amongst false prophets, "who appear in sheep's clothing, but inwardly they are ravenous wolves." (Matt. vii. 15.) Those false prophets are the sons of the age, who are more prudent, that is, more cunning than the sons of light, in their generation; (see Luke xvi. 8.) wherefore the Lord exhorts them in these words,—*"Behold, I send you as sheep into the midst of wolves: be ye, therefore, prudent as serpents, and simple as doves."* (Matt. x. 16.) *If therefore they shall say to you, Behold he is in the desert, go not forth; Behold, he is in the closets, believe not*, signifies that it must not be believed, what they speak concerning Truth, and what they speak concerning Good, and more besides. Vastated Truth is what is signified by *desert*, and vastated Good by *closets*, or *inner chambers*. *For as lightning goeth forth from the east, and apparently even to the west, so shall be also the coming of the Son of man*, signifies that, with the internal worship of the Lord, it was as with lightning, which is instantly dissipated; for by *lightning*, is signified that which is of celestial light; the *east*, in the supreme sense is the Lord, in the internal sense the Good of Love, of Charity and Faith from the Lord; but the *west*, in the internal sense, is what hath set or ceased to be, thus non-acknowledgment of the Lord, of the Good of Love, of Charity, and of Faith. Thus, *lightning which goeth forth from the east, and appears even unto the west*, denotes dissipation. *For wheresoever the carcase is, thither will the eagles be gathered together*, signifies that confirmations of what is false by reasonings, will be multiplied in the vastated Church. The Church, whilst it was without Good, and the Truth of Faith, thence derived, or when it is vastated, is then said to be dead, for its life is from Good to Truth, hence, when it is dead it is compared to a carcase; reasonings concerning Goods and Truths, and confirmations of what is evil and false, by those reasonings, are *eagles*. That *carcase* denotes the Church without the life of Charity and Faith, is evident from the Lord's words—speaking of the consummation of the age, or last judgment—"Where the *body* is, there will the eagles be gathered together." (Luke xvii. 37.)

The Lord continues—"But immediately after the affliction 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 the heaven ; and then shall all the tribes of the earth wail, and shall see the Son of man coming in the clouds of the heaven with power and much glory." (Matt. xxiv. 29, 30.) The subject treated of in the preceding parts of this chapter in Matthew is, concerning the successive vastation of the Church, viz., that at first they began not to know what is Good and True, but disputed on the subject ; secondly, that they despised Good and Truth ; thirdly, that in heart they did not acknowledge them ; fourthly, that they profaned them. These subjects were treated of in that chapter, from ver. 8 to 22 ; and because there was still about to remain the Truth of Faith and the Good of Charity in the midst, or with some who are called the *elect*, therefore the state of Truth which is of Faith, is treated of, what it shall then be, from verses 23 to 28 ; and the state of Good, which is of Charity and Love, is treated of in the verses now quoted ; the beginning of a new Church is also treated of. *Immediately after the affliction of those days*, signifies a state of the Church, as to the Truth which is of Faith, treated of in what immediately precedes : the desolation of Truth, in the Word throughout, is called *affliction*, and states are called *days* ; hence, by these words is signified, that there will be no Charity after that there is no longer any Faith, for Faith leads to Charity, because it teaches what Charity is, and Charity receives its quality from the Truths which are of Faith, but the Truths of Faith receive their essence and their life from Charity. *The sun shall be obscured, and the moon shall not give her light.* The *sun*, in this passage, signifies Love to the Lord, and the *moon*, Charity towards the neighbour. These are said, the one to be *obscured*, and the other *not to give her light*, signifying that they will not appear, but fade away. The *sun* is, in its internal signification, a celestial state of Love, and the *moon* a spiritual state of Love ; in other words, the sun is Love to the Lord, and the moon Charity towards the neighbour, which is the product of Faith. The cause of this being the signification of the sun and moon is, that in the other life the Lord appears as a sun to those who are in a state of Love to Him, and who are called celestial, and as a moon to those who have Charity towards their neighbour, and who are called spiritual. The sun and moon in the heavens are never obscured, nor lose light, but are perpetually enlightening ; and this is equally true of those who love the Lord, who are celestial, and of those who love their neighbour, who are spiritual ; for those, by their Love and

Charity, are really angels, even while they are remaining upon earth. But He is *obscured* and *loses light*, with those who have no Love nor Charity, but who, by the love of self and of the world, are in the delight and practice of hatred and revenge. These persons induce obscuration over their own minds, for the heavenly sun (of Love and Charity) is like the mundane, perpetually shining, but when clouds are interposed, it no longer appears. (A.C. 4060.) *And the stars shall fall from heaven*, signifies that the knowledges of Good and of Truth shall perish, and be restored to another spiritual system to which they belong. Nothing else is meant in the Word by *stars*, when they are named. *And the powers of the heaven shall be shaken*, signifies the foundations of the Church, which are said to be *moved* and to be *shaken*, when those things perish; for the Church in the earths is the foundation of heaven, inasmuch as the influx of Good and Truth, through the heavens from the Lord, ultimately terminates in the Goods and Truths appertaining to the man of the Church; wherefore, when the man of the Church is in such a perverse state that he no longer admits the influx of Good and Truth, then the *powers of the heavens are said to be moved*; wherefore it is always provided by the Lord, that something of the Church shall remain,—and when the old Church perishes, that a new one shall be established. *And then shall appear the sign of the Son of man in heaven*, signifies on this occasion the appearing of Truth Divine; a *sign* denotes appearing; the Son of man is the Lord as to Divine Truth. This appearing, or this sign, is what the disciples inquired about when they said to the Lord, “Tell us, when shall those things be done? especially, what is the sign of thy coming, and of the consummation of the age?” (ver. 8.) For they knew, from the Word, that when the age was consummated, the Lord would come; and they knew, from the Lord, that the Lord would come again; and they understood by that, that the Lord would come again into the world, not yet knowing that *the Lord hath come as often as the Church hath been devastated; not that He hath come in person, as when He assumed the human by nativity, and made this Divine*, but by appearings, either manifest, as when He appeared to Abraham in Mamre, to Moses in the bush, to the Israelitish people on Mount Sinai, to Joshua when he entered the land of Canaan; or by appearings not so manifest, as by inspirations, by which the Word (was written), and afterwards by the Word, *for in the Word the Lord is present*, inasmuch as all things of the Word are from Him, and concerning Him. *This latter appearing is what is here signified*, by the sign of the Son of man, and what is treated of in this verse. *And then shall*

all the tribes of the earth mourn, signifies that all shall be in grief who are in the Good of Love and the Truth of Faith. That *mourning* hath this signification, may be seen in Zech. xii. 20—24; and *tribes* signify all things of Good and Truth, or of Love and Faith, consequently those who are in them are called the *tribes of the earth*, because they are signified who are within the Church. *And they shall see the Son of man coming in the clouds of the heavens, with power and much glory*, signifies that then shall be revealed the *Word*, as to its internal sense, in which the Lord is. The *Son of man* is the Truth Divine which is therein; a *cloud* is the literal sense; *power* is predicated of the Good and *glory* of the Truth which are therein. (A.C. 4056—4060.) He who is ignorant that the *clouds of heaven* signify the Truths of the Word in the sense of the letter, cannot know otherwise than that the Lord, in the consummation of the age, that is, in the end of the Church, is about to come in the clouds of heaven, and to manifest Himself to the world; but it is a known thing, that *after the Word was given, the Lord manifests Himself by it alone; for the Word, which is Divine Truth, is the Lord Himself, in heaven and the Church*. From this consideration, it may first appear that the manifestation there predicted signifies the *manifestation of Himself in the Word*; and *the manifestation of Himself in the Word was effected by His opening and revealing the internal or spiritual sense of the Word*, for in this sense is the Divine Truth itself such as it is in heaven, and *the Divine Truth in heaven is the Lord Himself there*; hence, now, it is evident that by the coming of the Lord in the clouds of heaven, is signified the revelation of Himself in the sense of the letter of the Word, by virtue of its spiritual sense; for the *clouds of heaven* signify those things which are of the sense of the letter, and *glory*, those things which are of the spiritual sense. (A.E. 594; see A.C. 10574, 10604; S.S. 112; C.R. 271.) The *Son of man* is the Lord, as to the Divine Human, and as to the Divine Truth proceeding from Him; by His coming, is signified the revelation of Divine Truth in the end of the Church. (A.E. 63; A.C. 9087.) The Lord comes to man only as His Word is received into the mind, wherefore His coming does not imply a change in Him, but a transition from one state to another, in those who receive Him; (A.C. 1853, 3016.) which transition is a change in the affections, and variation of the thoughts (A.C. 4850, 6326.) towards heaven and the Lord.

CHAPTER IX.

WE now propose to consider the subject of the *second* advent of the Lord, and to show that it is a *spiritual* or *interior development* of His *first* advent. Now, the first advent of the Lord was a natural advent, that is, it was a presentation of the Divine Truth in a natural or representative form (through the mind) to the senses, or what amounts to the same thing, it was the opening of the natural mind and bodily senses to receive the Divine Truth in a manner suitable to its comprehension. Hence, all the facts recorded of the Lord in the New Testament were representative facts, in other words, they were effects which represented the condition of the Church relatively to the Divine Truth.

The Lord's *second* advent was foretold as the *coming of the Son of man*, because by the *Son of man* is meant the Lord as the Word, and by His *coming* is meant a revelation of the Word; and by His *second* coming, a more interior revelation than at His first, that is, one that is purely spiritual. It was foretold by the Lord, in these words:—"And then shall appear the sign of the Son of man in heaven, and they shall see Him coming in the clouds of heaven, with power and great glory." (Matt. xxiv. 30.) And in another place—"Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. xxvi. 64.) The second coming of the Lord is connected with the general judgment, which He accomplished in the spiritual world, when He appeared in the clouds of heaven, with power and great glory, and sent His apostles throughout the spiritual world to preach the Gospel that He reigneth, and that His kingdom is to endure for ever; which was done on the 19th day of June, 1770, in fulfilment of this prophecy—"And he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. xxiv. 31; T.C.R. 791.)

Now, as the natural world is an outbirth of the natural mind, the spiritual world is an outbirth of the spiritual mind, and heaven is an outbirth of the heavenly mind, which is a more interior state. Abstractedly, the Lord's apostles are the primary and fundamental Truths of the Word, rationally and intellectually understood, which

open the mind for a spiritual revelation of the Lord as the Word in its inner sense, which is more powerful over the affections and more glorious to the thoughts than the outer or natural sense, because it is not confined, limited, and determined to specific persons, places, and things, like the natural sense, but is applicable alike to all time and place, and to every human being in whom the capacity exists of being regenerated. The Lord is said to *come*, when He is spiritually perceived, for perception is nothing but a Divine advent or influx into the intellectual faculty of man. (A.C. 2518.) For this reason, He comes as *the Word*, or the Divine Truth, called the *Son of man*, and He comes through the affections and thoughts of the mind, but "in the clouds of heaven," which are the literal sense of the Word. (A.C. 4060, 10574.) Heaven is no other than the Divine flowing from the Divine, (A.C. 10098.) or "the Word which was with God, and was God." (John i. 1.) As the mind of man is regenerated by the Word, so heaven, which is an outbirth of the regenerated mind, is formed by the Word; and as the regenerated mind is an internal or spiritual mind, so heaven is an internal and spiritual state, and consequently "heaven is not confined to any particular place, but is everywhere, with every one, where the Divine Being is present in Charity and Faith;" (A.C. 8981.) and so far as that Charity and Faith is obscured to the percipient, arising from his defect of the Divine Love in him, and the modification of the Divine light proceeding therefrom, *heaven, like the Word, has clouds*, and the Lord makes His *second* advent into the world by means of those clouds, because man cannot obtain a knowledge or perception of the spirit of the Word excepting through the letter. Generally speaking, *clouds* signify the Word in its literal sense; (A.C. 4060, 10574.) and *white clouds*, the literal sense when the spiritual is translucent through it. (A.R. 642.) A *light cloud* signifies the Divine Truth as it is understood in the superior heavens, or by the spiritually and celestially-minded, who see the Lord covered round with a thin white cloud. (A.E. 594.) To "cover the heaven with clouds," (Ps. cxlvii. 8.) signifies to preserve and defend the spiritual things of the Word, which are in the heavens, by the natural Truths, which are in the literal sense of the Word, (A.E. 594.) and the reason is, because *heaven* is formed by the Word, and its *clouds* by the natural sense, or sense of the letter: both *heaven* and its *clouds* being outbirths of the mind, projected from Goods and Truths of the Word in the mind. In the spiritual world there appear *clouds*, as well as in the natural world; but the *clouds in the spiritual world appear beneath the heavens, with those who are in the literal sense*

of the Word, and more obscure or brighter according to their understanding of, and at the same time reception of the Word; the reason is, because the light of the heavens in that world is Divine Truth, and darkness in that world proceeds from falses; consequently, *bright clouds* are the Divine Truth clothed in appearances of Truth, such as the Word is in the letter with those who are in falses. Forasmuch as the Lord, after the glorification of His humanity, was made the Divine Truth, or the Word, even in ultimates, He said unto the high priest, that *hereafter they should see the Son of man coming in the clouds of heaven*. His saying to His disciples that, *in the consummation of the age, the sign of the Son of man should appear, and that they should see Him coming in the clouds of heaven, with power and glory*, signifies that at the end of the Church, when the last judgment takes place, He will appear in the Word and reveal its spiritual sense, which is also accomplished at this day, for now is the end of the Church, and the last judgment has already taken place. This is what is meant in the Apocalypse, by "Behold, he cometh with clouds;" also in the following passages:—"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man;" (Apoc. xiv. 14.) as also in Daniel, "I saw in the night visions, and behold the Son of man came with the clouds." (vii. 13.) By the *Son of man* is meant, the Lord with respect to the Word; and by *clouds* is meant, Divine Truth in ultimates, and thence also the Word in the letter, as may be seen in other passages:—"Sing unto God, praise his name: extol him that rideth on the clouds;" (Ps. lxxviii. 4.) "Jehovah rideth upon a light cloud." (Isa. xix. 1.) To *ride upon the clouds*, signifies to be in the Wisdom of the Word, for a horse signifies understanding of the Word. Who doth not see that Jehovah doth not ride upon the clouds? "God rode upon the cherubim, and made the clouds of heaven his pavilion." (Ps. xviii. 10, 11.) "Jehovah will create upon every dwelling-place of Zion a cloud by day, for upon all the glory shall be a covering." (Lam. ii. 1.) Here, also, by *cloud* is meant the Word in its literal sense; forasmuch as it includes and covers the spiritual sense, it is called a *covering upon the glory*. Divine Truth in ultimates, which is similar to the Word in its literal sense, is also represented by the *cloud* in which Jehovah descended upon Mount Sinai, and promulgated the law; (Ex. xix. 9; xxiv. 15.) also by the *cloud* which covered Peter, James, and John, when Jesus was transfigured, concerning which it is written—"While Peter yet spake, behold a *cloud* overshadowed them, and behold a voice out of the *cloud*, which said, This is my beloved Son; hear ye him."

(Matt. xvii. 5; Mark ix. 7; Luke ix. 34, 35.) The Lord was seen as the Word, and a *voice out of the cloud* means a voice out of the Word. (A.R. 24.) Our author further informs us that, when the general judgment took place, there were dark clouds in the spiritual world, which obstructed the mental vision of men on earth, and prevented them from receiving instruction through ministering spirits.

It is said, in prophetic language, "Behold, he cometh with clouds, and every eye shall see him, and they that pierced him." (Rev. i. 7.) The *eye* signifies the understanding. (A.R. 48.) That *every eye shall see Him*, denotes that all who are in the understanding of Divine Truth from affection will acknowledge Him, because they alone understand and acknowledge; the former, then, are signified, because it follows that they also who *pierced Him will see Him*, by whom are understood they who are in falses. (A.R. 25.) By *piercing Jesus Christ*, nothing else is meant but destroying His Divine Truth in the Word. This is also understood by "one of the soldiers piercing his side, and water and blood coming thereout." (John xix. 34.) *Blood* and *water* are Divine Truth, spiritual and natural, consequently the Word, in its spiritual and natural senses; and to *pierce the Lord's side*, is to destroy both by falses, as was also done by the Jews; for all the circumstances of the Lord's passion represented the state of the Jewish Church with respect to the Word. The reason why *piercing Him* signifies to destroy the Word by falses is, because it is said of Jesus Christ, who immediately after is called the *Son of man*, and by the Son of man is meant the Lord with respect to the Word; wherefore, to *pierce the Son of man*, is to do the same to the Word. (A.R. 26.)

When the Lord made His *first* advent, it was into the natural world, because He presented Himself to the natural mind and bodily senses, by spiritual influx, through the heavens, from whence He derived His human form, and was "the Word made flesh," (John i. 4.) which, the Evangelist says, is "tabernacled in us." (John i. 14.) Wherefore, His external manifestation was the representative effect of His internal presence, as the Divine Truth remotely connected with the Divine Goodness; but now, at the Lord's *second* coming, He makes His advent *not into the natural world, but the spiritual, because He now comes to a higher or more interior plane of the mind*, through man's affections and thoughts, into his spiritual or mental sight, and He comes as the *Son of man, in the clouds of heaven*, because He reveals Himself as the *inner Word, contained in the outer, which inner Word is that by which heaven is formed, through man; and the outer Word is that by which the clouds*

of heaven are formed, also through man ; those clouds being the sensuous effect of the extreme or ultimate state in which the Divine Truth is received, and consequently the literal sense of the Word. The second coming of the Lord is not a coming in person, but in the Word, which is from Him, and is Himself. The clouds of heaven in which the Lord is to come, mean the Word in the sense of the letter. (T.C.R. 776.) It is those clouds which veil His glory, for *glory* is predicated of the spiritual sense, which is *within the literal, and is hidden by it*. The coming of the Lord, is the revelation of the Lord in the Word, or of the spiritual signification of the Word. (H.H. 1.) And *He comes when He is spiritually perceived*; (A.C. 2513.) for the advent, or coming of the Lord, is not what the literal sense of Holy Scripture seems to represent it,—an advent into the world in person, but is His presence in every one; which presence is produced so often as the Gospel is preached and holy thoughts arise in the mind. (A.C. 3900.) The second advent of the Lord is a spiritual advent, or an interior development of His first advent: a development to the spiritual mind of that which, in the reign of Judaism, was developed to the natural mind and bodily senses.

It must be clearly understood that the prophecy of the coming of the Son of man in the clouds of heaven, with power and great glory, is not merely a symbolical description of the renovation of the discipline and doctrine of the Church in the natural world, as is supposed; but is strictly a literal account of what was to take place in the spiritual world, at the general judgment effected there, and the consequent opening of the spiritual mind of man, which is one with that world, to a revelation of the inner sense of the Word, which is one with the coming of the Son of man; the Lord Himself being actually enfolded in the inmost of His Word, and unfolded to the intellectual sight of those to whom it is revealed. The Lord comes through the internal sense of the Word, into internal minds, and consequently, in power and great glory; but to those who are in external states of life, He comes in clouds, because those clouds are one with the natural sense of the Word, and are outbirths of the natural thought of the Divine Truth, and are its form projected in the senses.

When the Lord was in the world, He said of Himself, "I am the way, the truth, and the life," (John xiv. 6.) because He is the doctrine that guides, the wisdom that enlightens, and the goodness that sustains all His creatures, in their spiritual relations towards Himself. *Way* is doctrine, *truth* is everything which is of doctrine, and *life* is the good itself which is the life of truth. (A.C. 2581; see also A.C. 9810, 10386,

10422, 10619, 10818.) Nothing makes spiritual life with man but the knowledges of Truth and Good from the Word, applied to life, and they are applied to life when man holds them as the laws of his life, for then he respects the Lord in each of them, and the Lord is present with them, and gives intelligence and wisdom with their affection and delight; for *the Lord is in His own Truths with man*, inasmuch as all Truth proceeds from the Lord, and *what proceeds from the Lord is of Himself*, so that *it is Himself*; wherefore the Lord said, "I am the truth and the life." (A.E. 196; see also 228, 349.) Speaking of a more interior revelation of His Holy Word, the Lord says, "And I will pray the Father, that he will give you another Comforter, that he may abide with you for ever. The Spirit of truth, which the world cannot receive, because it seeth it not, neither knoweth it, but ye know it, because it dwelleth with you, and shall be in you." (John xiv. 16, 17.) The *Comforter*, the *Spirit of truth*, is the Divine Truth proceeding from the Lord, or, what is the same thing, the Lord as to Divine Truth; and the *disciples* are all those who are principled in Goods, and thence in Truths, therefore it is said, "He shall be in you." (A.E. 25.) The *Spirit of truth*, which the world cannot receive, is the internal sense of the Word, which the natural mind rejects. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.) The Divine spiritual principle, which proceeds from the Lord, is called in the Word the *Spirit of truth*, and is holy Truth, and is not of any spirit, but is of the Lord, by a spirit sent from the Lord, (A.C. 3969.) wherefore He said, "When 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, and he will shew you things to come." (John xvi. 18.)

Our author informs us, that "the Truth which immediately proceeds from the Divine cannot be heard by any one, not even by an angel: for, to the intent that what is Divine may be heard, it must first become human, and it becomes human when it passeth through the heavens, and when it hath passed through the heavens it is presented in a human form, and becomes speech, which speech is uttered by spirits, who, when they are in that state, are called the Holy Spirit, and this spirit is said to proceed from the Lord, because the holy principle of the spirit, or the holy Truth which that spirit speaks, proceeds from the Lord. From these considerations, it may be manifest that the Truth which proceeds immediately from the Divine cannot be presented to any

one as discourse or speech, except by the Holy Spirit." (A.C. 6982.) The *coming of the Spirit of Truth* is generally understood to refer to the gift of the Holy Ghost, after the Lord was glorified, which was communicated to the apostles, when the Lord "breathed on them, and saith unto them, Receive ye the Holy Ghost." (John xx. 22.) The *coming of the Spirit of Truth*, or the *gift of the Holy Ghost*, or rather Holy Spirit, is the opening of the Word, in the same degree as man becomes regenerated, or the Lord glorified, by the union of the Divine Goodness with the Divine Truth in him. The *Holy Spirit* is the Divine Proceeding from the Lord, the influx of which into the disciples was represented, and is hence signified, by His *breathing into them*. The reason why *wind* and *respiration* signify the influx of Divine Truth into the understanding, is grounded in the correspondence of the lungs with the intellect. (D.L.W. 371—429; A.R. 848; T.C.R. 140.) The Lord's *breathing*, and saying to the apostles, "Receive ye the Holy Spirit," signifies the same as Jehovah breathing soul of lives into the nostrils of Adam, viz., spiritual life; for the *Holy Spirit* signifies Divine Truth proceeding from the Lord. (A.E. 419.) By the *apostles*, in the spiritual sense of the Word, are signified all the Truths of the Church. (A.R. 70.) *Apostles* are they who teach the Goods and Truths of the Church, and in an abstract sense, the Goods and Truths themselves; (A.R. 79.) and the Lord's *breathing on them* is to communicate His Divine life to man through them, or by means of them; and the Lord's Divine life is His Divine Goodness, which is given as "a ransom for many." (Matt. xx. 28.)

Although the apostles, *as men*, had their minds highly illuminated, in consequence of their advanced state of regeneration, there were some subjects upon which they were very obscure, and of these was the *second coming of the Lord*, which they evidently conceived to be a coming in person, not by a revelation of His most Holy Word. Their ignorance on *this* subject was compatible with the Lord's injunctions, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. xxv. 13.) To *watch*, is to apply the precepts of Faith to the life; (A.C. 4635—4639.) the *day* and the *hour* denote the state; and the *coming of the Son of man* is the interior revelation of the Word. Our Lord says, "So likewise ye, when ye shall see all things, know that he is near, even at the doors." (Matt. xxiv. 33.) To *see these things*, is spiritually to perceive the states of the Church, when the Church is coming to its close or end; and for the Lord to be *near, even at the doors*, is for the minds of others to be prepared for

another and more interior revelation of the Divine Truth. "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." (Matt. xxiv. 34.) The spiritual existence of the Church which the Lord had established, from its commencement or birth, to its consummation or death, is called a *generation*, and for *that generation not to pass until all things be fulfilled*, signifies that the Church is not to be brought to its end until all its states of declension had been accomplished. The natural man understands, by a *generation*, the people then living, and their *passing away* to mean their dying off, and this was the sense in which the apostles understood it; but the spiritual man understands, by *generations*, those who are of the Church, (A.C. 10212.) because generations are predicated of Faith and Charity. (A.C. 12620, 2584, 6239.) Spiritual generations in heaven and the Church are, like natural generations in families, the arrangement of Goods and Truths, being according to affinities and consanguinities; (A.C. 9079.) to *pass off* or *expire*, in reference to time, denotes the conclusion of a state treated of. (A.C. 6510.) "Heaven and earth shall pass away, but my words shall not pass away," (Matt. xxiv. 35.) signifies that the internals and externals of the Church shall perish, but that the Word of the Lord shall remain. (A.C. 4229—4232.) "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. xxiv. 36.) The *day* and *hour* denote the states of the Church, as to Good and Truth, which would not appear to any one, neither in heaven nor on earth, but to the Lord alone. The Divine Good in the Lord is what is named *Father*, and the Divine Truth which is from the Divine Good is named the *Son*. (A.C. 4332—4335.) They, therefore, who suppose that the Father is one being, and the Son another, and who make a personal distinction between them, do not (rightly) understand the Scriptures. (A.C. 4334.)

It would appear that the apostles, like the disciples generally, had very obscure notions of heaven. Their heaven was the natural atmosphere, in fact, it was a *place*, and not a state of the mind; something without, and not within. In the atmosphere they, like the Hebrews, (says Mr. C. A. Tulk,) placed the habitation of the Almighty. They had learnt and believed that from the atmospheric heaven, "Jehovah, the God of the Hebrews, came down upon Mount Sinai, in the sight of all the people, in the midst of thunders and lightnings, a thick cloud upon the mount, and the voice of a trumpet exceeding loud, so that all the people that was in the camp trembled." They had read, in the imagination of David, "Clouds and darkness were round about Jehovah;

the clouds were his chariot; and that he walked on the wings of the wind." They have seen, too, in the prophet Nahum, that "Jehovah hath his way in the whirlwind and the storm, and that the clouds were the dust of his feet;" and, in harmony with such a sensual belief, it was said of Him, "Who can stand before his indignation, and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him." They had read that when Elijah was taken into heaven, it was bodily through the atmosphere, in a chariot of fire, by a whirlwind; and that Elisha took up the mantle that fell from him, as he ascended. Such were the Jewish notions of heaven, as the habitation of Jehovah, and such too was the heaven of the apostles, into which the Lord appeared to be taken up, when "a cloud received him out of their sight." (Acts i. 9.) In agreement with these natural views, the Lord told His disciples that, at His second coming, it would be in the clouds of heaven, with power and great glory; and in like manner, He said to the high priest, "Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." The apostle Paul, in the same train of natural thought, and in the absence of spiritual light, tells the Thessalonians that, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and that the dead in Christ shall rise first. Then (he says) we who are alive, and who remain, shall be caught up together with them, in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." (1 Thess. iv. 16, 17.) It is unnecessary to go further, in order to show how little the apostles knew of *spiritual* Truth, when the best instructed among them fixed upon the air as the place into which the Lord was taken up, and in which, at His second coming, they were to meet Him.

The intentions of the Divine Providence, in the establishment of Christianity, having been perverted, first, by the growth and prevalence of infidelity, originating in moral corruption; and secondly, by the unsatisfactory nature of Christian doctrine, thus polluted, to those who are serious and sincere in their search after Truth, a new and more intellectual system became necessary. The corrupt forms under which Christianity is now presented to mankind, originated in the departure from the imperfect system which was of necessity given to the apostles, and also from the life of Christianity, such as was enjoined to the disciples, by these words,—“A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another." (John xiii. 34, 35.) The effects of those corruptions in Christian doctrine and Christian life, were displayed in the history of the crimes and errors of the Church from the times of Constantine, all of which were a perpetual negation of this Divine law of love, which is, or should be, the foundation of the Christian religion; for "Love is the fulfilling of the law." (Rom. xiii. 10.) The consequence of thus destroying the foundations of Christianity, have been the complete destruction of the Church; for the meaning of the destruction of the Church is not the destruction of the outward forms of worship, or of Church government, but the falsification of religious Truth, and in the prevalent corruption of moral life among Christians. Hence has arisen the necessity for a new revelation of Truth, one of a more intellectual character, such as the interior development of that which had been already established, which should satisfy the requirements of reason, and make men not only wiser, but better, by regulating their affections and thoughts, as well as their actions, according to the laws of heaven. This revelation was foretold in many passages, written in a symbolical form, in the Old and New Testaments: first, in the Prophets, as a *day* of restoration of the Children of Israel to the Land of Canaan; second, as a time of general prosperity, when all the natural produce of the earth will be abundant; third, when the sun and other luminaries of heaven will shine with an increased light; fourth, when the knowledge of Jehovah will be spread over the Land of Canaan; fifth, in the New Testament, as a second coming of the Lord, with power and great glory; sixth, as the descent of the holy city New Jerusalem from God out of heaven; seventh, as a day of judgment, when the dead shall be raised; eighth, as the millennium and the formation of new heavens and a new earth.

The corrupted state of the Christian Church was also foretold in many passages of the New Testament: first, by the Lord Himself, in answer to the inquiries of His disciples, as *to the signs* of His second coming; (Matt. xxiv.) second, as the destruction of the world by fire; (2 Peter iii. 7.) third, as various plagues with which the world would be afflicted, on the sounding of the angels' trumpets; (Apoc. viii., ix.) fourth, as the locusts which would lay waste the earth, when the bottomless pit was opened; (Apoc. ix.) fifth, as the army of horsemen having breastplates of fire, jacinth, and brimstone; out of the mouths of whose horses would go forth fire, smoke, and brimstone, to destroy mankind; sixth, as a great red dragon, which is also called the devil and satan,

who should stand ready to devour the child, when it should be born of the woman, clothed with the sun; (Apoc. xii.) seventh, as the two beasts which should come, the one out of the sea, and the other out of the earth; (Apoc. xiii.) eighth, as Babylon which was to be destroyed; (Apoc. xiv.) ninth, as the wrath of God poured on mankind, out of the vials of the seven angels under the form of the seven last plagues; (Apoc. xv. xvi.) tenth, as the woman arrayed in purple and scarlet, sitting on a scarlet-coloured beast, full of the names of blasphemy. (Apoc. xvii.)

The revelation made to the Jews in the books of the Old Testament, was altogether of an earthly kind, because of their extremely sensual character; therefore, all the promises that were made to them as rewards for their obedience to the law, related to worldly benefits and advantages, and not at all to the happiness of a future life. Indeed, they were unacquainted with the doctrine of a future life before their captivity among the Babylonians, and then only as the resurrection at the day of judgment. (Talmud.) Imperfect as is the revelation of Truth contained in the books of the Old Testament, the Jews corrupted it in various ways, by their traditions, until there was not a vestige of Truth remaining among them at the Lord's first advent. These corruptions have been preserved in their *Mischna*, the *Gemara*, and *Talmud*, and may be briefly enumerated thus:—firstly, their filthy and profane traditions concerning God; secondly, the angels who were set over the seventy nations of the earth, were esteemed as so many gods, only inferior to Jehovah, who was exclusively the God of the Jews, He being the God of Abraham, Isaac, and Jacob; thirdly, their belief in the transmigration of souls, which was of Chaldean origin; fourthly, their corrupted traditions concerning the patriarchs; fifthly, concerning the Messiah; sixthly, the small sect of *Caractes* who kept the law entire, are evidences of the general corruption of Truth among the Jews, such as was revealed to them in the books of the Old Testament.

The Truths revealed to the early Christians by means of the apostles, in the epistles of the New Testament, were not purely spiritual, nor wholly natural, but suitable to those who were emerging from the dregs of Judaism. This is evident in the doctrine of the resurrection, taught by the Lord. The general laws by which the books of the Old and New Testaments were written, is that of appearances, by which the literal form consists of semblances of Truth, or such as it appears to the natural man, and not of real Truth, or such as it appears to the spiritual man. Our author says, that "the letter of the Word is

written according to appearances, and if it were not so written, no one would understand and acknowledge it, consequently no one would receive it; but the angels are not thus in appearances as man is, wherefore the Word, whilst as to the letter it is for man, as to the internal sense is for the angels, and also for those men to whom by the Divine mercy of the Lord it is given to be as angels during their life in the world." (*A.C.* 2242.) In another place, he says—"In the spiritual sense are genuine Goods and genuine Truths, but in the natural sense are the same (Goods and Truths), as it were clothed, and not naked, except here and there, wherefore they are called apparent Goods and Truths; *these are what are adulterated and falsified, when they are explained contrary to genuine Goods and Truths*, for in such case heaven removes itself, and man is put asunder from it, by reason that genuine Goods and Truths constitute the spiritual sense of the Word, in which the angels of heaven are." (*A.E.* 778.) With the Jews nothing prevailed but vain traditions, derived from the sense of the letter of the Word, in which traditions the essential Truths of the Word were falsified, and its Goods adulterated." (*A.E.* 417.)

The appearances of Truth in relation to God, in the Old Testament, relate, among other things, to His being on high, His traversing space, His having created the universe in six days, His having rested after the labour of creation, His preference of the Jews, His coming down on Mount Sinai, and the variableness and imperfection of His character. The appearances of Truth in relation to God, in the *New Testament*, are innumerable; for, in proportion as the life of Christianity became enfeebled among the members of the Church, the doctrines of Christianity became corrupted, so as to be at length false, irrational, and absurd. The corruptions of Christian doctrine in relation to God, refer chiefly to the doctrine of three Divine persons in the Godhead, which is called a mystery, to conceal its true nature, which is clearly a modified Polytheism. This is evident from, first, the different and even opposite characters assigned to the three persons; second, from the different offices assigned to them; third, from the supposed intercession of the second person with the first. No one doubts the Tritheism of the Hindoos, in worshipping Brahma, Vishna, and Seons, and yet they are not more distinctly three gods than the Father, Son, and Holy Ghost of Christians. The doctrine of three Divine persons is false, irrational, and absurd, because it is self-contradictory, as will be seen by the following:—first, they are said to be co-eternal, and yet that the second person was begotten by the *first*, and the third proceeded from both;

second, the second person is said to have been *begotten*, that is, to have had a beginning, and to be eternal, or to have had no beginning, which is absurd; third, the second person is said to be *equal* to the Father, as to his Godhead, and yet to be *inferior* to the Father, as to his manhood, that is, that as to his manhood he is inferior to himself; fourth, the manhood of the second person being inferior to his Godhead, can neither be Omniscient, Omnipotent, nor Omnipresent, for these are properties exclusively belonging to a Being who is infinite. Thus the second person is a Being formed of two parts, as to one of which He is Omniscient, but not as to the other, Omnipotent in one part, but not in the other, Omnipresent in one part, but limited by space as to the other; and yet, notwithstanding these incongruities, these two parts are supposed to belong to the same Being.

“But,” says Mr. C. A. Tulk, “there is no medium between the doctrine which represents the Lord Jesus Christ as God, and that which represents Him as a mere man. He was either the one or the other, and it was not within the range of possibility that He should partake of both. He could not be both the infinite Creator and the finite recipient. He could not have, as the literal sense (of the Word) represents Him, a consciousness distinct from the Father, and yet be that Father, who is before Abraham was. These are incongruities which rack the mind,—the teachable mind, which seeks for Truth in those fallacious appearances with which nature and the natural sense of the Holy Scriptures abound. That Scripture can only claim to be called Holy as being the basis on which the Word of God securely rests, which Word, in its spiritual sense, is to be called forth to satisfy all that the reason requires; but without this internal meaning, like the world of nature it is nothing, and worse than nothing, it is a fallacy, because it is not what it seems to be.”* All the fallacies which prevail with the wicked and with the simple, arise from appearances confirmed. So long as appearances remain appearances, they are Truths in appearance, according to which anyone may think and speak; but when they are taken for real Truths, which is the case when they are confirmed, then apparent Truths become falsities and fallacies. (*D.L.W.* 108.) Now, in order that these appearances should be removed, so that man might not be confirmed in them, the Lord, of His infinite goodness and mercy, has thought proper to grant another revelation of Truth, one that is more interior, and adapted for a higher order of intellect, than that revealed in the literal sense of the Word.

* His MSS. on “The Temptations of the Lord by the Devil.”

This revelation is the spiritual sense of the Holy Scripture, which is its abstract sense, which has no reference to person, place, or thing, or any mundane affairs; but has respect to Goods and Truths, abstracted from persons, whereas the natural sense has respect to the persons with whom those Goods and Truths are. (*A.E.* 1104.) That the Word is in its bosom spiritual, is a consequence of its descending from Jehovah, the Lord, and of its passing through the angelic heavens; in which descent the Divine Essence itself, which in itself is ineffable and imperceptible, became adequate to the perception of angels, and lastly to the perception of men. From this the Word has a spiritual sense, which is within the natural sense, just as the soul is within the body, or as the thought of the intellect is within the expressions of speech, or as an affection of the will is within the actions (to which it gives birth). (*T.C.R.* 199.) The spiritual sense of the Word, when intellectually perceived, loved, and practised, is calculated to make man more angelic than the natural sense, because it not only enlightens the eye, but ennobles the heart, and brings all man's thoughts, affections, and actions into heavenly order. "In the spiritual sense, the Father and the Son (or Jehovah and Jesus), though represented in the literal sense of the Holy Scripture as two, the one superior to the other, are nevertheless not two, but one; for the Father and the Son of the literal sense signify or are the natural representative signs of, the Divine Goodness and the Divine Truth, which in the Lord are essentially one and the same. But as the Divine Goodness and Truth, although indetical in the Lord, are separable by recipient minds, in their unregenerated states; therefore, the infirm human nature taken from the Virgin Mary, who spiritually signifies the Church, was, as to all its conditions of suffering and infirmity, the representative form of that separation."* The second coming of the Lord, with power and great glory, signifies a revelation of the spiritual sense of the Word, through which man is to be redeemed from the evils and falsities that lead him to eternal misery. It must be well understood that the Lord made His first advent into the natural mind, called the natural world, once for all time, and that He makes His second advent into the spiritual mind, which is man's spiritual world, not once for all time, but continually, for every state in which He can be spiritually received. At His second advent, like as His first, the Lord executes a general judgment.

The second coming of the Lord is a revelation of the inner sense of the Word, or the opening of the mind to perceive it, through repentance,

* *Talk's MSS.* "Spiritual Christianity."

reformation, and regeneration; for He comes as the Word, and makes His advent by unfolding the spiritual sense of it to those who are in states of illustration. All men would apprehend the Word spiritually, according to the internal sense, if they lived an angelic life, which is the life of Faith and Love; (*A.C.* 9086.) and this is agreeable to the Lord's declaration, that our knowledge of heavenly things will increase according to the degree in which we live up to it. "If any man will do his will, he shall know of the doctrine whether it be of God;" (John vii. 17.) and to know it, is to understand it in a measure as the angels of heaven understand it. The effect of this revelation is that "all things are made new." (*Rev.* xxi. 5.) The Church (and the mind, which is a Church in its least form,) having become corrupt, in the falsification of Truth, and in evils of life among professing Christians, now undergoes a revolution, as to its spiritual quality, or its relation towards the Lord; wherefore the doctrines which had been taken from the natural sense of the Word, for the use of the natural man, are repudiated by the spiritual man, for those contained in the spiritual sense: the latter being the true doctrines of the Church, "whereunto we do well to take heed, as unto a light that shineth in a dark place." (2 Peter i. 19.) The "dark place" is the letter of the Word, "which killeth," (2 Cor. iii. 6.) and "the light that shineth" there, is its "spirit," which "giveth life." (2 Cor. iii. 6.)

"Let it be noted that it is the *internal sense* which contains the genuine or real doctrine of the Church;" (*A.C.* 9424.) and "it is of importance to know that the true doctrine of the Church is that which is called its *internal sense*, for in *this sense* there are such Truths as the angels of heaven possess." (*A.C.* 9025.) "Those who live an angelic life, accept the Word according to the *internal sense*, for it is what the *internal sense* contains that is taught by the genuine doctrine of the Church; that is to say, the Lord as the object of Faith and Love, and the love of all good that is from Him, which is Charity towards the neighbour." (*A.C.* 9086, 9430.) The doctrine of spiritual Truth is real and living in proportion as it is freed from what is sensual, scientific, and rational, for in that proportion the Divine can flow in; (*A.C.* 2538.) and it is discovered in the *internal sense* of the Word. (*A.C.* 2762, 9424.) Doctrinals are the spiritual or interior Truths pertaining to the natural man, and are eliminated from scientific and sensual Truths, after he attains adult age. (*A.C.* 3310.) The doctrine of Faith is, the Word understood in its *interior sense*, (*A.C.* 2762.) and is contained in the literal sense, (*A.C.* 3486.) and in certain places is

transparent through it. Truth from the letter of the Word, being dissimilar and sometimes contradictory in appearance, occasionally weakens the doctrines of the Church, which are *spiritual Truths*; (*A.C.* 9025.) wherefore the doctrine of the Church often recedes from the sense of the letter, (*A.C.* 9025.) because the *literal* sense of the Word is for the simple; also for those who are not initiated into the interior Truths of Faith, and for those who do not comprehend them: for it is written just as it appears to be to the *sensual* man, or in agreement with his comprehension; (*A.C.* 9025.) but the *spiritual* sense of the Word is for the wise and the good, those who are initiated into the Truths of Faith, which are the mysteries of the Word, of the Church, and of heaven. Our author tells us, that "the *literal* sense of the Word is in natural light, which is adapted to the sensual man. But when that Word is presented in the light of heaven, it then appears according to its internal sense, for this sense is spiritual, and for the heavenly man, and because those objects which are seen in natural light *vanish in the light of heaven*; for natural light is as a shadow, or a cloud, and heavenly light is as the glory and splendour which appears when the cloud is removed; therefore the literal sense of the Word is called a *cloud*, and its internal sense *glory*. (*A.C.* 9031.) In the spiritual world, when the Word is understood naturally, it is seen as a cloud, for all appearances, ignorances, and falsities *are* clouds; (*A.C.* 1043.) and when the Word is understood spiritually, it is seen in glory, because then those appearances, ignorances, and falsities are removed. This is the reason why the Lord, at His second coming, is to come, or reveal Himself, *in the clouds of heaven*; for, being actually in the Word, He comes in the spiritual sense contained within the natural, or *as the glory of the Word hid under a cloud, but which cloud is removed*. Clouds denote the obscurity of Truth, (*A.C.* 8100.) or the literal sense of the Word, and *glory* the internal sense. (*A.C.* 5922, 6843.)

The *spiritual* sense of the Word, and not the natural, is the true doctrine of the Church, but, inasmuch as it cannot be obtained except *by and through* the natural sense, therefore it must be *drawn out or extracted from it*, while the mind is enlightened to perceive its interior signification; for it is only those who are illuminated that can understand the Word according to its interiors. (*A.C.* 9882.) Hence, they make doctrine for themselves from the Word, to which doctrine they apply the sense of the letter. (*A.C.* 9882.) With those who are in the sense of the letter without doctrine, Truth is not in any power. (*A.C.* 9410.) There is no communication with angels, if the Word is

understood according to the letter, without doctrine, which is the *internal* of the Word. (A.C. 9410.) The external sense of the Word, without genuine doctrine from the Word, is obscure, like a *cloud*, (A.C. 9430.) and those who are in it are merely *sensual* men. (A.C. 10582.) Doctrine from the Word is like a lamp, and the *internal* sense of the Word teaches it; (A.C. 10401, 10584.) and there must in all cases be doctrine from the Word, to the intent that it may be understood; (A.C. 10584.) for the sense of the letter, without doctrine, leads into errors. (A.C. 10431.)

The doctrines derived from the natural sense of the Word, being in agreement with the views of the sensual man, are repudiated by the spiritual man, because "when the literal sense passes into the spiritual, *then everything relating to person, to place, and to this world perishes, and the Truths which relate to the Church, its state, and the various uses which belong to its state, are substituted in its stead. This will, doubtless, appear incredible, for man, so long as he is living in this world, thinks from the natural and worldly objects which are before him, and not from spiritual and celestial states (of life), and they who are immersed in corporeal and terrestrial matters, know not that there are such things as spiritual and celestial states (of life), still less that they are distinct from the worldly and the natural, and yet they are as distinct as the spirit of man is from his body. The spiritual sense lives in the natural, as the spirit does in the body; in like manner it survives when the literal sense perishes; and from this, the internal sense may be properly called the soul of the Word.*" (A.C. 4857.) Thus, *does the sense of the letter perish as it ascends and becomes first spiritual, then celestial, and last of all divine.* (A.C. 1874.) In the literal sense (of the Holy Scripture), where the name of a place is mentioned in the internal sense, it is the quality of the state (of mind) which is revealed. For times and spaces are the mere properties of nature; and therefore it is when the literal sense of the Word passes (interiorly) from nature into heaven (from a natural mind into a heavenly one), that *the natural idea of these properties entirely perishes, and becomes a spiritual idea corresponding to them.* (A.C. 2837.) The abstract sense of the Word is its true or genuine spiritual sense, (A.E. 236, 653.) and the *spiritual sense of the Word has respect to Goods and Truths abstracted from persons; but the natural sense from the spiritual, has respect to the persons with whom those Goods and Truths are.* (A.E. 1104.) "Not any person which is named in the Word is perceived in heaven, but instead thereof, the thing which is represented by that person, so neither any people

or nation, but the quality thereof; yea, further, there is not a single historical relation of the Word concerning person, nation, and people. (A.C. 5225.) Our author describes how natural and sensual Truths, derived from the letter of the Word, are put off, or rejected, as man becomes enlightened, and how spiritual or interior Truths, contained in the internal sense, are put on, or substituted for them. He says—“In the course of man’s purification, he first of all learns such Truths as are suited to the capacity of a sensual man, such as are the Truths of the Word in its literal sense. Afterwards (in the course of his purification) interior Truths are learnt, such as are collected from the Word by those who are (spiritually) enlightened, and who collect its interior sense from various places where the literal sense of the passage is unfolded. These being known, Truths of a still interior kind are drawn forth by those who are enlightened, and these Truths, together with those before mentioned, serve the Church for its doctrine; the latter as a doctrine for those who are members of the internal Church, and the former for those who are members of the external Church.” (A.C. 10028.)

“There is a Divine holiness which lies concealed throughout the whole, and in every single expression of the Word; but then its holiness consists in this, that collectively, as well as in each expression, it treats of the Lord, His kingdom, and His Church. These are most holy, for, from the Lord they are Divine, and in them there is life eternal, according to His own words, in John,—‘The words that I speak unto you, they are spirit and are life.’ (vi. 63.) These most holy Truths are openly displayed before the angels in heaven, for *they do not comprehend the Word naturally, according to its literal sense, but spiritually, according to its internal sense.* According to this sense those persons comprehend it who, angel-like, live in the practice of Faith and Love. The Truths which are contained in the *internal* sense of the Word are precisely the same as those which are taught by the genuine doctrine of the Church.” (A.C. 9086.) “He who is intelligent may collect from this, that the Word is most holy, and that its literal sense is holy, *from its internal sense, but that separated from it, it is not holy.* For, separated from its internal sense, it is as the outward form of a man separated from the internal, which is an image void of life. Such a separation is like the rind or outer covering of a tree, flower, fruit, or seed, without the forms which they enclose. It is as the foundation of a house, without the house itself. On this account, they who lay stress upon the literal sense of the Word, and are not in possession of a doctrine, nor procure from the Word any that agrees with its internal

sense, are led astray into any heresy whatever; and it is, for this reason, not uncommon for such persons to call the Word a book of heresies. The doctrine which is drawn from the Word will thoroughly enlighten, and rightly guide, and it is the *internal sense of the Word which teaches that very doctrine.* (A.C. 10276.)

The Word, in its origin, is purely Divine, and when it passed the third heaven, it was made Divine celestial; when it passed the second heaven, it was made Divine spiritual; and when it came into the world, it was made Divine natural; whence it is that there are three senses in the Word,—the celestial, the spiritual, and the natural. (A.R. 959.) The sense of the Word is according to the heavens: the supreme sense of the Word, in which the Lord is treated of, is for the inmost or third heaven; its internal sense, in which the Lord's kingdom is treated of, is for the middle or second heaven; whereas the inferior sense of the Word, in which the internal sense is determined to that nation which is there named, is for the lowest or first heaven, but the lowest or literal sense is for man whilst he yet liveth in the world. (A.C. 4279.) One sense passes into another, because they correspond; and the Word is written by mere correspondences. (A.C. 9407.)

The literal sense of the Word is *three-fold*, viz., historical, prophetic, and doctrinal, each whereof is such that it may be apprehended even by those who are in externals, (A.C. 8432.) provided that they are not separated from internals, as the Jews were. The Lord spake in a natural sense, for He never speaketh with man but in fullness, and Divine Truth is, in the literal sense, in its fullness, (T.C.R. 260.) because it is adequate to his state of reception. The Word, in its literal sense, is the basis and the firmament, also the guard, and as it were the wall, lest its spiritual sense should be injured. (A.R. 898.) The spiritual sense is in every particular of the Word, and thence the Word is *internally* spiritual, (A.R. 1.) but *externally* natural. This natural sense, or sense of the letter, represents Truths, and exhibits appearances of Truth, in which man may be principled, whilst he is not in the light of Truth, (A.C. 1984.) but when he comes into the light of Truth, then he rejects appearances of Truth. The literal sense of the Word can turn every way, in all directions, and be explained according to the reader's apprehension, without its internal being hurt or violated, for no hurt ensues from the literal sense being understood differently by different persons; but the danger is when a man introduceth falses, which are contrary to Divine Truths, as is the case with those, and those only, who have confirmed themselves in falses.

(*T.C.R.* 260.) Heresies themselves do no hurt to mankind, but confirmations of the falsities contained in any heresy, by misapplication of the Word, and by reasonings that originate in the natural man, together with an evil life, these are the things which do hurt. (*T.C.R.* 254.) The literal sense of the Word is for the simple, also for those who are not initiated into the interior Truths of Faith, and for those who do not comprehend them; for it is written just as it appears to be to the sensual man, or in agreement with his comprehension. This is the reason why in the literal sense there appear such dissimilar and contradictory positions, as, for instance, in one part it is said that the Lord leads into temptation, and in another that He leads no one into temptation; that He repents, and that He does not repent: in one place that He acts from anger, and in another from pure clemency and mercy: that the souls of men are judged immediately after their decease, and in other places at the time of the last judgment. These, because they are taken from the literal sense of the Word, are called scientific Truths, and they differ from the Truths of Faith, which are the Truths of doctrine, for these latter arise out of them when scientific Truths are unfolded. For by the *explication* of scientific Truths the member of the Church learns that it is so expressed in order that it may be apprehended, and agree with the appearance. Hence it is that the (true) doctrines of the Church, in most instances, recede from the literal sense of the Word. *It is of importance to know that the true doctrine of the Church is that which is called its internal sense*, for in this sense there are such Truths as the angels of heaven possess. (*A.C.* 9025.) The Word in the letter is natural, but in its bosom is spiritual, (*A.E.* 721.) and the spiritual sense is the sense of the Word in heaven. (*L.J.* 57.) Hence, the angels do not apprehend the Word naturally, according to the literal sense, but spiritually, according to the internal sense. (*A.C.* 9086.) Men would apprehend the Word spiritually, according to the internal sense, if they lived an angelic life, viz., the life of Faith and Love; (*A.C.* 9086.) but, as they live a natural and sensual life, they understand the Word naturally; and in that sense, unconnected with its interior senses, it is not holy, nor in its fullness and power, for, *apart* from its spiritual sense, it is weak and infirm. The reason why the Word, in its literal sense, is in its fullness, sanctity, and power, is because the two prior or interior senses, which are called spiritual and celestial, are together in the natural sense, which is the sense of the letter. (*S.S.* 37.) The spiritual sense particularly relates to the Church, and the celestial sense to the Lord; the former hath relation to Divine

Truth, the latter to Divine Good. (T.C.R. 248.) The celestial and spiritual senses are not the Word, without the natural sense, for in such a case, they are like spirit and life without a body. (T.C.R. 214.) The sense of the letter is serviceable for the simple, to initiate them into the internal sense, (A.C. 4789.) and the internal sense is the true doctrine; for doctrinals from the external, without the internal, effect no conjunction with the Lord. (A.C. 9880.) The Word in the letter is not annihilated, but is confirmed by the internal sense, and as to every tittle is holy and Divine; (A.C. 9849.) but then it is holy from the internal sense, and not without it. (A.C. 10276.)

Now the Word, without doctrine, is unintelligible. (T.C.R. 226.) The Word, in its literal sense, is not understood without doctrine, and doctrine is not perceived without a life according to it: the reason is, because a life according to doctrine, which is from the Word, opens the spiritual mind, and light flows into it from heaven and illuminates, and causeth it to perceive. (A.R. 320.) No one can see the spiritual sense but from the Lord, (A.R. 824.) because that is doctrinal Truth. All instruction concerning the Truths and Goods of the Church, and of worship, is given by the external Word, but by those who are illustrated. (A.C. 10548.) A man who reads the Word holily, is illustrated by the light from the spiritual sense flowing into its natural sense, (A.R. 911.) and this light is spiritual Truth. In every particular of the Word there is a spiritual sense, in which the angels are, and from which their wisdom is derived; and the Word is transparent from the light of that sense, to those who are in genuine Truths from the Lord. (A.R. 897.) The spiritual Truth of the Word is like light from the sun, but natural Truth of the Word is like light from the moon and stars. (A.R. 414.)

There is no doctrine, however heretical it may be, but may be confirmed from the literal sense of the Word, (A.C. 8427.) for it turns every way, like the "flaming sword" placed in the garden of Eden, "which turned every way, to keep the way of the tree of life." (Gen. iii. 24.) If a man has not doctrine as a lamp for his path, he will be inevitably led into errors, and the *doctrine which is intended as a lamp, is that which the internal sense teaches, for it is indeed that very internal sense.* (A.C. 10400.)

All things in the Word which appertain to the faith and life of man, and consequently to salvation, are bare and naked, but the rest are covered and clothed; and in many places where they are clothed, they appear through their clothing, as objects appear through a thin veil of

silk thrown over the face. (*T.C.R.* 229.) Those Truths that are thus transparent through the letter, are spiritual Truths, and they are perceived by those who are in genuine Truths. (*A.R.* 897.) Divine Truths, in the literal sense, are rarely found naked, but clothed; in which state they are called the appearances of Truth, and are for the most part accommodated to the apprehension of the simple, who are not used to any elevation of their thoughts above visible objects. (*T.C.R.* 226.) The real naked Truths which are included, contained, attired, and comprehended, are in the spiritual sense of the Word, and the real naked Goods are in its celestial sense. (*T.C.R.* 215.) The Word is written according to correspondences, and correspondences are for the most part appearances of Truth, and these inwardly in themselves contain genuine Truths; if these Truths are not known in the Church, many things may be assumed from the Word which at first sight appear to accord with an heresy, but when genuine Truths are known in the Church, then appearances of Truth are laid open, and genuine Truths come to light. (*A.R.* 439.) Appearances of Truth are genuine Goods and Truths invested or clothed. (*A.E.* 778.) It is not sin and blasphemy to interpret the Word according to appearances, provided such interpretations are not formed into the principles of a system, and these confirmed to the destruction of Divine Truth in its genuine sense, (*A.E.* 778.) which is the spiritual sense, contained within the literal sense, and in some places transparent through it.

Our illustrious author says—"He who is not acquainted with the secret Truths of heaven, cannot but believe that the Word does not require any doctrine to be drawn from it for its support: for his belief is, that the Word in the letter, or in its literal sense, is doctrine itself. It is of importance, however, to know that it is necessary for the whole doctrine of the Church to be taken exclusively from the Word, as, if it be taken from any other source, there will be no Truth of the Church in it, and still less any Truth of heaven. *It is from the Word that every doctrine should be collected, and that at a time when man is enlightened by the Lord: this will be when he loves the Truth for its own sake, and not for the sake of himself and the world. Such persons are enlightened, when they read the Word and see its Truths, and from this deduce a doctrine for themselves. The cause of this is that they communicate with heaven, and so with the Lord; and being in this manner enlightened by Him, they are led to perceive the Truths of the Word, such as they are in heaven, for the Lord inflows through heaven into their intellects, the interior intellect of man being that faculty*

which is enlightened. The Lord, at the same time, inflows (into the mind) with Faith, the new will of man coöperating as a medium; one property of which new will is, that it has an affection for Truth for the sake of Truth. This may serve to explain the mode in which the doctrine of Goodness and Truth is imparted by the Lord to man. That it is *this doctrine from which the Word, as to its literal or external sense, derives its support*, will be evident to every reflecting mind: for every member of the Church who thinks from a doctrine, sees the Truths of the Word from his own doctrine, and in agreement with it. Where they do not coincide with his doctrines he explains them: those which appear opposed to it he passes over, just as if he did not see them, or as if he did not understand them. It is well known even heretics act in this way. But they who are in possession of the genuine doctrine of Truth from the Word, and are in a state of illustration when they read it, see nothing but concordant Truths throughout; and actually nothing that is repugnant. *For they do not rest in such expressions as agree only with the appearances of Truth, or with the customary opinions of men, knowing as they do that if these opinions were unfolded, and as it were unswathed, the Truth of the passage would be displayed in its nakedness; neither will those false views which are derived from the fallacies of the external senses seduce them, as they do heretics and fanatics, and especially Jews and Socinians; nor will the falsities which spring from the love of self and of the world seduce them, as they do those who in the Word are meant by Babel. Both the former and the latter, incapable as they are of being enlightened, draw their conclusions from the external sense alone, and in this way form a doctrine in favour of what they love, superadding much of their own, and thus the Word of God, so far from being supported, falls to the ground. Let it be noted, that it is the internal sense of the Word which contains the genuine or real doctrine of the Church.*" (A.C. 9424.) Our author, in another place, says—"In the course of man's purification, he first of all learns such Truths as are suited to the capacity of a sensual man, such as are the Truths of the Word in its literal sense. Afterwards (in the course of his purification) interior Truths are learnt, such as are collected from the Word by those who are (spiritually) enlightened, and who collect its interior sense from various places where the literal sense of the passage is unfolded. These being known, Truths of a still interior kind are drawn forth by those who are enlightened, and these Truths, together with those before mentioned, serve the Church for its doctrine; the latter as a doctrine for those who are members of the

internal Church, and the former for those who are members of the external Church." (A.C. 10028.)

It appears by the foregoing extracts from the writings of Swedenborg, that inasmuch as man's first state of life is sensual, the Word, in its literal or natural sense, is accommodated to his state of perception, and therefore it is full of fallacies and contradictions, because, "to speak otherwise than man conceives, which is from appearances, fallacies, and persuasions, *would have* been to sow seeds upon waters, and to speak what would be instantly rejected." (A.C. 1074.) Hence, the doctrine for those novitiates who are received into the external Church, is taken from the literal or natural sense of the Word. "They suffer themselves to be easily instructed, in case they receive such things in simplicity of Faith, and believe them because they are the Word of the Lord;" (A.C. 735.) and by degrees are initiated into the internal Church, when they receive the mysteries of Faith, which are taken from the spiritual sense of the Word, which contains the genuine doctrine of the Church. "The letter of the Word is written according to appearances, and if it were not so written, no one would understand and acknowledge it, consequently no one would receive it; but the angels are not thus in appearances as man is, wherefore the Word, whilst as to the letter it is for man, as to the internal sense is for the angels, and *also for those men to whom by the Divine mercy of the Lord it is given to be as angels, during their life in the world.*" (A.C. 2242.)

Mr. C. A. Tulk treats this highly interesting subject in the following way:—"The Word, in passing from the different heavens to man, takes the distinct forms of celestial, spiritual, and natural Truth, according to the distinct character of thought which belongs to those who receive the influx of its life. Thus, the Divine Truth, when received in the ground of a celestial state of mind, appears under the form of celestial Truth, or the Truth that relates to love; and when received in the ground of a spiritual state of mind, it appears under the form of spiritual Truth, or the Truth that conducts to Charity and Faith; and the same Divine Truth, when received in the ground of a natural state of mind, is presented in the form of the Holy Scriptures, by those appearances of Truth which agree with man's ordinary ways of thinking. Between every part of those appearances of Truth which constitute the literal text, and the spiritual Truths which belong to a higher sphere of thought; and between these, again, and the celestial Truths which belong to the highest, there is a connection by correspondences, so that the influx of celestial life, acting upon a

spiritual plane, produces the forms of spiritual Truth, and these again inflowing into the natural plane, produce the forms of natural Truth, and in the natural plane of Christian life the Holy Scripture. For the perception of either spiritual or celestial Truth in the seeming Truths of the Holy Scripture, the mind must be opened in its higher planes of thought, so as to think, along with the angels, of the Lord's spiritual or celestial kingdoms. In reference, therefore, to the perceptive mind, and to the character of its perception, it is said that the natural sense of the Word has within it a spiritual sense, and this again a celestial sense; and when to this it is added that both these have within them a sense which is purely Divine, the meaning is, that every degree of perception has a Divine cause, continually operating to produce, according to reception, the three distinct forms of Truth.

“Again, it is said of the Divine Truth, that in its descent through the heavens to man, it is accommodated to those who are in the heavens, as well as in the different countries of the earth.* In this passage, it is also necessary to bear steadily in mind, that the accommodation is not by any change in that essential form of Truth which is included in the perfect oneness of the Divine Esse, or of Jehovah, such as He is in Himself, but by a modification in the state of the recipient; and the different forms under which it exists, to angels and to men, is a consequence of the differences existing in their respective planes of thought.

“But it is possible for man, even during the passage of his natural life, to have his mind so far raised above the mists of sensual thought, as to be able to comprehend spiritual Truth, and to feel the superior purity of its doctrines. *To understand the spiritual doctrines of Christianity, the mind must be able so far to think above space and time as to perceive that the natural Truths of the Holy Scripture, and the natural events recorded in it, are the effects of spiritual causes, which causes, when received in the plane of natural and sensual life, are exhibited in such forms as are seen in the literal sense of the Holy Scripture.* But, whether man think in space and time, or above them, whatever be the plane in which he thinks, the law of the Divine influx is one law. The understanding of it in its natural form is as much a revelation to man by the presence of the Divine light in his natural mind, as the perception of its spiritual meaning.

“But the imperfection of the literal sense, when considered in reference to the exceeding darkness of the natural mind, and its dulness

* A.C. 8920.

in all that concerns spiritual and celestial Truth, is really its perfection. And in this we have another striking example of the surpassing benignity of that Providence which, regarding man's eternal happiness as the sole end of his creation, furnishes the most effectual means by which, with man's concurrence, that end may be accomplished. Had such Truths been directly given to man as constitute the Word in the Lord's celestial kingdom, every one of which relates to some holy affection of the will, and to the interchange and exaltation of the affections, by which angels are continually approximating towards the infinite perfection of the Divine Love, without the possibility of ever reaching it, how plain is it to see that such a living Word as it could have found no response in the character of the thought which belongs to natural life, would have been of no use whatever to man, but would have been obscure, and even unintelligible; just in proportion as the worldly appearances of Truth were clear; and distasteful to him just as he was a slave to the love of self and to sensual indulgences.

“ This may well be conceived, when it is understood that we cannot perceptively pass from the natural into the spiritual sense of the Word, and not leave everything relating to *place*, and *time*, and *person*, which form the very foundation of the literal sense. So sure as in our spiritual sense any one of these ingredients of natural thought can be discovered, we may be certain that, however necessary it may be, to assist us in our unaccustomed path, that we bear along with us something of those natural modes of thinking with which we have become familiar, and that we have not yet learnt to think spiritually, or to raise the mind above those shadowy effects which, when mingled with them, obscure the comprehensive clearness of their interior causes.

“ *All the Truths of the spiritual sense are universal Truths, embracing in their comprehensive grasp all that is essential to time, and place, and person; and therefore it is said, that the Truths of the spiritual sense relate to the state of the Church, and the various uses that belong to its state.* For the Church of the Lord, unlike the Church of the natural man, means neither the Catholic nor the Protestant, neither the Episcopalian nor the Presbyterian Church: it is, exclusively, neither the Christian, the Mahometan, nor the Jewish Church, but it is the human mind, both in its aggregate and its individual form, when, by the shunning of evils, because they are sins against God, it is conjoined to the Lord, and when it is receptive of His Love and Wisdom, of His Goodness and Truth. These, in all their indefinite varieties, are the Lord's Church, and the history of this Church, in all the varieties of its reciprocity, in

its decline and fall, as well as in its integrity, are to the perception revealed in the spiritual sense of the Holy Scripture."

In another place, it is observed:—"Man begins his conscious life in the lowest plane of sensuous thought: there his evils are developed, and there he confirms the appearances of Truth, by which he clothes the God whom he worships with the infirmities of his own nature. But if, rising from this state, he, of his own free choice, repents and is reformed, then gradually he becomes receptive of Truths of a higher kind, which the influx of spiritual light brings down from the heaven within him. Before this change, when the light of Divine Truth was perceptibly present, it was in the form of representative appearances. In this form is the Holy Scripture, as to its literal or natural sense, every page of which furnishes a multitude of examples of such merciful accommodations to man's natural ways of thinking.

"It may serve to shew this more distinctly, if one or two examples of these appearances of Truth be placed before the reader. In Isaiah, it is written,—'Thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, Lord, thou art our Father; we are the clay, and thou our potter, and we are all the work of thy hand;' (chap. lxiv.) and in Jeremiah, 'Behold, as the clay is in the potter's hand, so are ye in my hand, O House of Israel.' (Chap. xvii.) In the first of these passages, Jehovah is represented as hiding His face from the children of Israel, and consuming them, on account of their iniquities; and that in this, as there is no resistance to His will, His people Israel are the clay, and He the potter. This same Truth, in appearance, is also made use of by Jeremiah, when speaking in the person of Jehovah, their God. But the spiritual interpretation of these passages corrects the appearances of Truth, by removing all imperfection from Jehovah, and transferring it to man, in the ground of whose sensual and selfish state the Lord is seen. So interpreted, it is not Jehovah who hides His face from the wicked, but their wickedness which shuts out His love and mercy. In the ground of their intellectual darkness they cannot see His love; from the ground of their self-absorbing love they reject it. Neither is it Jehovah who consumes Israel, for their iniquities, but the falsehood of evil which spiritually destroys the Church. When the ground and reason of the appearance are understood, then the Lord God, by the removal of all imperfection from him, is seen and received as the essential love, who had no preference for Israel over any other nation on the face of the earth, but who created all, and who creates all for the enjoyment of everlasting

happiness ; and, as man in every instance is free to choose either good or evil, it is his own fault, and not by the Lord's arbitrary will, if he does not obtain it. It is therefore a Truth in appearance, that God is the potter, who fashions the clay according to His pleasure, without any power on man's part either to concur or to resist Him.

“ *Seen from the plane of spiritual thought, the Lord is not a sensual or a selfish God, He is not a wrathful or an avenging God, neither does His anger burn like fire. He does not choose out Israel as His peculiar inheritance, on whom He lavishes all His favour, so long as they offer up their prayers and sacrifices to Him, and whom He punishes and destroys when they cease to serve Him. These, and every other form of infirmity, by which God is presented in the literal sense, are ascribed by the spiritually enlightened, not to the Lord, but to the natural mind in its unregenerated state, in the ground of whose thought and love—that thought being sensual thought, and that love being a sensual love—He is presented. Seen in the ground of spiritual thought and love, He is revealed in His Divine Human Essence, as the one only Being who loves all equally, and with an infinite or all-comprehending love ; and who creates every one for heavenly happiness. The Truths of the Word, in its spiritual sense, shew that when man is condemned, he condemns himself, by finding a positive delight in evil, and none whatever in goodness. By shewing that hell is not a place, but a state of the mind, they at the same time shew that no one can be kept in hell against his will, by any exercise of the Divine power, for that it is his own free will which keeps him within the sphere of evil, and that peculiar form of evil in which he finds his supreme delight. Hell, in its external or representative form, is but the exponent of such a state. The evil spirit loves himself, and the gratification of his own bad passions, and the more so as their indulgence will be injurious to others. His thoughts are the thoughts of evil, and his actions are evil in its representative forms. With wills so depraved, and intellects so insane, hell is to them a heaven, as heaven would be to them a hell. Hell fire is not any torture inflicted upon the wicked by God, but the torments which they delight to inflict upon one another. But even towards these tormentors of one another there is no difference in the love and mercy of the Lord, for these are infinite, and the infinite knows no change.*

“ *Such is the Word of the Old and New Testaments, in their spiritual and natural senses. Spiritual Christianity is to be found equally in the Old as in the New, when spiritual Truth is unfolded to the perception. The doctrines which are drawn from both, when the mind is open to the*

light of heaven, are both equally removed from the appearances of Truth, and contain equally an exhaustless store of spiritual Truths. But the doctrines which are drawn directly from the literal sense of both, consist equally of those appearances which belong, though in different degrees, to the Jewish Church, and to the different sections of the Christian Church."

It is generally understood that the great gulf between heaven and hell is the world of spirits, which is sometimes called the intermediate world, because the inhabitants thereof are in an intermediate state, neither perfectly happy nor irretrievably miserable; and as *place* is an outbirth of state, the world which they occupy is situated mid-way between heaven and hell. In the other life, *changes of place, distances, relative situation, presence, and absence*, are changes of state. The idea of place and distance is not real with spirits, but is varied according to their state of thought and affection; not so with the angels, when they think from state. (*A.C.* 1376, 1379.) All souls and spirits whatsoever keep the same place eternally, notwithstanding that places and distances change according to state; this, because the common state rules the particulars, and after such changes, the original situation returns. (*A.C.* 1377.) Space and time are proper to nature, but are of no account in the other life; they appear something in the world of spirits, because spirits recently separated from the body retain their natural ideas. (*A.C.* 2625.) All things in the other life appear as in space, and succeed as in time, but such spaces and times are in themselves changes of state. (*A.C.* 3356.) It appears to spirits and angels that they move from place to place in all respects like men, yet such appearances are really mutations of their states of life; hence, by *places* or *spaces*, and by *times*, are always to be understood states; (*A.C.* 4882.) for there are no spaces and times in the other life, but states, *which states produce in externals a real and altogether living appearance of progression and motion, as through space.* (*A.C.* 5605.) As nearly all men, when they pass out of this world into the world of spirits, are in a mixed state, the place where they are at first assembled is like a forum,—a place of resort, (*A.R.* 791.) in which they undergo the process of being prepared for heaven or hell. Now, to be *prepared* for one place or the other, is to be divested of the opposite or opposing quality to the ruling love, so that the spirit may become wholly good, or wholly bad. All turn themselves according to their loves, for all things are communicated, received, and rejected according to loves. (*A.C.* 10130.)

On making his exit from the natural and entrance into the spiritual world, the spirit finds himself still in the same form, with the same

body, and in possession of similar senses, only that they are more active.

Our author says, that in the spiritual world there are ways of gentle ascent, (*A.C.* 189.) and the reason is, because they, being outbirths of the mind, represent the gradual unfolding of its governing love, by the rejection of its contrarities. He says—"In the spiritual world there appear ways laid out like the ways in the natural world, some lead to heaven and some to hell; but the ways which lead to hell do not appear to those who go to heaven, nor do the ways which lead to heaven appear to those who go to hell; there are innumerable such ways, for there are some which lead to every society of heaven, and to every society of hell. Every spirit enters the way which leads to the society of his own love, nor does he see the ways which tend elsewhere; hence it is that every spirit, as he turns himself to his ruling love, also proceeds." (*D.L.W.* 145.) The reason why those who are travelling on the road to heaven cannot see the road to hell, and *vice versa*, is because the heavenly spirit sees from heavenly thought, and an infernal spirit sees from wicked thought,—thought being sight; and as these opposite and conflicting states *do not exist at the same time in one mind, the roads that represent them cannot be seen by the same eye.* Ways signify Truths, and paths precepts of life. (*A.E.* 785.) That is to say, *the reception of Truths in the mind form ways to the senses, and the practice of them forms paths.* "Such a correspondence is there by creation, when what is spiritual in the mind is let down into the sensual faculty of the body." (*A.R.* 772.) "That which descends into the body, from the spiritual man or mind, presents itself therein under another shape, but nevertheless is similar and unanimous thereto." (*H.H.* 378.) In the spiritual world, there are actually ways which lead to heaven, and there are here and there gates, and they who are led to heaven by the Lord, take the ways which lead thither, and enter in at the gates. For all things which are seen in the heavens are correspondences: thus ways also, and gates, for ways correspond to Truths, and thence signify them; and gates correspond to admission, and thence signify it. Inasmuch as the Lord alone leadeth man to heaven, and opens the door, therefore He calls Himself "the way," and also "the door;" the way in John, "I am the way, the truth, and the life;" (*xiv.* 6.) the door in the same Evangelist, "I am the door of the sheep, by me, if any one enter in he shall be saved." (*x.* 7, 9.) Since there are both ways and doors in the spiritual world, and angelic spirits actually go those ways, and enter into heaven by doors, therefore inner doors; outer doors and gates are frequently

mentioned in the Word, and by which is signified entrance. (*A.R.* 176.) Generally a *way*, a *path*, a *street*, a *highway*, a *by-way*, an *orbit*, or *tract* denotes Truths, and in the opposite sense falses. (*A.C.* 10422.) Our author states that there is a *broad way*, which leadeth to destruction. It is pleasant to the sight, with trees and flowers, among which vipers and serpents lurk. The *narrow way*, which leadeth to happiness, is of sad aspect, *until the eyes are opened* to see that angels walk in it; (*A.C.* 3477.) and the eyes are opened when the interior mind is opened, which takes place only with those who are in innocence, in love to the Lord, and charity towards the neighbour. (*A.C.* 3224, 3427.) When the internal is opened, man is really in heaven, because heaven is not in place, *but in the human interiors.* (*A.C.* 10367, 10578.)

It is a doctrine of Swedenborg, that *place* is an outbirth of state, and consequently that *heaven* has its mediatory cause in the highest or inmost state of the mind, which is a state of love to the Lord, and of love to our neighbour, (*N.J.D.* 237.) above all and before all, because that is the most perfect of all loves, and in which innocence dwells. They who receive heaven in the world come into heaven after death, (*A.C.* 10717.) because heaven is created *through* man, for heaven is in man, and is only *so far an external place of abode as it is an internal state of mind.* (*A.C.* 3884, 10367.) Hence, the Lord said to His disciples, "The kingdom of God is within you." (Luke xvii. 21.) As heaven originates from a heavenly love, which is a gift of the Lord, it is no other than *the Divine perpetually flowing from the Divine.* (*A.C.* 10098.) But from the three degrees or states in which that Divine is generally received, heaven is formed into three heavens, which are distinguished according to the degrees of wisdom and love. They who are in the ultimate heaven are in the love of knowing Truths and Goods; they who are in the middle heaven are in the love of understanding them; and they who are in the supreme heaven are in the love of being wise. The *first* heaven is the abode of good spirits, the *second* is the abode of angelic spirits, and the *third* is the abode of angels. (*A.C.* 459.) This is the heaven that Paul alludes to, when he says, "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) such an one caught up to the third heaven." (2 Cor. xii. 2.) "The three heavens," says Swedenborg, "are according to the three senses of the Word, and the three orders of Good,—celestial, spiritual, and natural." (*A.C.* 4279, 4286.) They are opened in man according to the life of Good: the *first*, by a life according to

the Truths of Faith from the Word ; the *second*, by a life according to the Goods of Charity ; and the *third*, by the Good of mutual love and love to the Lord. (A.C. 9594.) Each of the three heavens is distinguished as celestial and spiritual, (A.C. 459.) or internal and external ; (A.C. 9741.) wherefore heaven is divided into two kingdoms, called celestial and spiritual, (A.C. 3887, 4138.) specifically into three heavens, and particularly into innumerable societies. It is by its particular Good that each society in heaven, and every angel in a society, is distinguished from all others. (A.C. 690, 8241, 8519.) There are infinite varieties in heaven, according to the varieties of which these Goods are susceptible, and their qualification by Truths. (A.C. 684, 699, 960.) The arrangement of Goods and Truths, and the arrangement of heaven, are the same ; for they correspond together : thus, a regenerate man is a little heaven, and heaven is a grand man. (A.C. 1900, 1928.) It is by the reception of the Good of Love from the Lord that the Lord leads them as one man or angel, that the whole heaven, which consists of myriads of societies of angels, is made one. (A.C. 9613, 457, 3986.) All the societies of heaven are connected with each other according to the differences of the affections, which are of love, in general and in particular : each society is of one species of affection, and then they dwell distinctly, according to the propinquities and affinities of that species of affection. (A.R. 888.) The progress of admission into heaven appears like a progress from one society to another, until they are conducted from their own freedom to one which accords with their state as to mutual love. (A.C. 2130, 2131.)

Our illustrious author, Emanuel Swedenborg, says :—“ It ought to be known that heaven is *not in any certain and determinate place*, and therefore is not, as is commonly believed to be, on high, but where the Divine Essence is (that is, where the Divine Love and Wisdom is received) there is heaven. *Thus it is with everyone and in everyone who has Charity and Faith* ; for Charity and Faith are heaven, because they are from the Divine Essence. In these also the angels dwell. (A.C. 8931.) “The influx (of the Lord) is *into the internal man, where man’s heaven is, and through his internal into his external man, where his world is* ; and because heaven is in the internal man, it follows, that when this is opened, man is in heaven, for *heaven is not in any place, but in man’s interior state [of life].*” (A.C. 10367.) “The angels, collectively considered, are called heaven, for they constitute it. But strictly speaking, *the Divine Essence proceeding from the Lord, inflowing into the angels, and received by them, is heaven, considered both in general and particular.*

The Divine Essence that goes forth from the Lord, is the Goodness of Love, and the Truth of Faith. As much, therefore, of Goodness and of Truth as they (voluntarily) receive from the Lord, to the same extent are they angels, and in the same proportion heaven." (*H.H.* 7.) "The heavens (in their spiritual signification) are celestial and spiritual states (of the mind), they are consequently the inmost states of the Lord's kingdom in the heavens, and of His kingdom upon earth, or in the Church, and in every man also, who individually is a kingdom of the Lord or a Church. The heavens are also those celestial and spiritual states (of the mind), considered in themselves, and these are states of Love and Charity, and of Faith, which is their effect. Thus, they include all states of internal worship, and the whole of the internal sense of the Word, for these are the heavens, and are called the Lord's throne. But all lower states (of the mind) which correspond to these, such as the lower rational and natural states, are the earth, and of these celestial and spiritual states are also predicated, in consequence of their corresponding to them," &c. (*A.C.* 2162.)

One of the most important events connected with the second coming of the Lord, which is a further or more interior unfolding of the Word, was predicted by John, the Revelator, in these words,—“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful.” (*Rev.* xxi. 5.) By *him who sat upon the throne*, is meant the Lord, who is the Word, that executes judgment ; and to *sit on the throne*, is predicated of judgment. Now, “the Lord judges not, because He is the Divine Love, and He is the Divine Goodness in union with the Divine Truth, which cannot be separated from it, for they are one. The Divine Goodness judges no one, but saves, and so also does the Divine Truth, which, in union with the Divine Goodness, proceeds from the Lord.” (*A.E.* 907.) “The Divine Goodness judges no one, because it explores no one. But it is necessary to understand that it is not the Lord, who, from the Divine Truth, which proceeds from Him, judges any one, for this is so united with the Divine Goodness that they are one ; but it is man who, as to his spirit, judges himself, for it is Divine Truth received by him that judges him ; and because it appears as if it were the Lord who passed a judgment on him, therefore it is so expressed in the literal sense.” (*John* v. 22, 27., xiii. 47, 48.) To *behold*, signifies to perceive ; *things* denote states of the Church as to Faith and Love, which are those of falsities and evils ; and *for them to be made new* is for them to be reformed, by a purer system of Truth, derived from the inner sense of the Word, one

that will bring forth Goodness in the life. The doctrines of the Church will be entirely changed, sensual views will be discarded, to give place to those that are rational and spiritual.

John, doubtless, considered the book which he wrote to be a *revelation* of events which were about to happen, and yet, so far from its being a *revelation*, he left it a mystery which required to be revealed, and which could only be unfolded by one who had a heaven-inspired perception of its spiritual sense. After perusing that book, can any one who is acquainted with interior Truth, be certain that John understood the spiritual meaning of what he wrote? On the contrary, will not his conviction be, from the entire absence of expressed spiritual Truth, that he knew but little of the interior causes of those extraordinary appearances, which he no doubt applied, and which others have continued to apply, down to our own times, with but one exception, to the revolutions of kingdoms and the subversion of religious establishments?

To him who witnessed them, they shadowed forth the external events, and not the revolutions of mind, to be produced by the second or spiritual advent of the Divine Truth. But the city, as an image or object of the sense, was not such as it appeared to the apostle. It did not really come down, as to the natural mind it appeared to do, from *that mind's atmospheric heaven*, as an object of the sight; it came down from another, and that other the true, the spiritual heaven within man.

The heavenly doctrine of Truth, which it represented, imperceptible in its essence, representatively unfolded itself before the senses of the natural man, and as it unfolded itself, seemed to descend through the air from a height above which it was invisible, until at length it rested on the earth. Indeed, the very declaration that it came down from God out of heaven, is, to the spiritually instructed, a proof which the laws of correspondency furnish, not only that the doctrine of interior Truth exists in the human mind by influx from the Lord, who is the inmost source of all mental perception, and that it is gradually unfolded from within, until it rests in the natural mind; but that the very *sensuous phenomenon*, through all its stages, was obedient to the same law of influx, and as much came down, or became objective to the sight from God out of heaven, as that doctrine does which it was intended to represent.

The length of the city was seen to be equal to the breadth, because that doctrine is derived by influx from the Divine Truth *in heaven*, or in that spiritual state which consists in a marriage union between the

perception of interior Truth, signified and represented by its breadth, and the love of Goodness, signified and represented by its length. Its height was co-equal with its length and breadth, because the height signified and represented the corresponding state of spiritual elevation which depends on that marriage union.

It is also said of the holy city, that it was measured according to the measure of a man, that is, of the angel. The holy city resting on the earth, signifies the influx and reception of the doctrine of interior Truth by the natural mind; and its measurement is the representative image of the distinct apperception of its quality. The measurement was taken by the angel, the outward form of the angel corresponding to the intellectual power which is inherent in the angelic state. That power is dependent on the rational perception of universal Truths, which Truths have nothing in common with the fallacy of effects, such fallacy belonging to the natural sense of things, but is conversant with the Truth of causes, all of which are spiritual, relating to the mind, its interior affinities, and the mutations of its state. And to shew that the doctrine of spiritual Truth, when received in the plane of the natural mind, brings all things in that mind into the order of heavenly life, by correcting the fallacy of sensuous appearances, and by subduing the evils which spring from the dominant love of self and of the world, until they are made to minister to the heavenly loves of the Lord and of our neighbour, it is said that, it was measured "according to the measure of a man, that is, of the angel."

Our illustrious author shews that doctrine, which is a complex of Truths, is represented to the natural man by a *city*, because the Truths and Goods appertaining to man form, as it were, a *city*; hence, the man himself in whom the Church exists is called the *city of God*; (*A.C.* 3598.) and when it has Truths without Goods, it is said to be a *city without inhabitants*. (*A.C.* 2451.) Now, the city seen by John is called a *heavenly* one, because the doctrine is taken from the spiritual sense of the Word, and it was seen to *descend from God out of heaven*, and to *rest on the earth*, because spiritual doctrine is unfolded from the interiors of the Word to the natural mind. Hence, when the natural mind becomes regenerated, by such doctrine and a life according to it, it is said that the city "was prepared as a bride adorned for her husband." (*Apoc.* xxi. 2.) John saw the Church first as a city, and afterwards as an espoused virgin: as a city representatively, and as an espoused virgin spiritually; consequently under a two-fold idea, one within or above the other, just as the angels do. The Church, or

regenerated mind, which is a Church, by its affection for Goodness, becomes a wife, and the Lord a husband, and the Word is the medium of conjunction, or of the marriage between them. (*A.E.* 1290.) The revelation of spiritual Truth, for of the Divine Human of the Lord, is described, "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men;" (ver. 3.) and as that Truth conjoins man to the Lord, it is said, "and he will dwell with them, and they shall be his people, and he himself will be with them, their God." Then, inasmuch as all falses and evils will be removed from the Church, it is further said, "And God shall wipe away all tears from their eyes; and death shall be no more, neither shall wailing, nor crying, nor labour be any more: for the former things are passed away." (Ver. 4.) The *eye* signifies the understanding; (*A.R.* 48.) and *tear* signifies grief on account of falses. (*A.E.* 484.) The unfolding of the Word, in its spiritual or true sense, is signified by, "And he who sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful." (Ver. 5.) To *make all things new*, is to unfold spiritual Truths from natural, or to lay open the inner sense of the Holy Word. Now, as this unfolding has been rendered complete, "He said unto me, It is done. I am Alpha and Omega, the beginning and the end." Then, inasmuch as those who desire Truths for the sake of spiritual use will receive them, it is said, "I will give unto him who is athirst of the fountain of the water of life freely." (Ver. 6.) The *fountain of the water of life* is the Word, spiritually revealed, which, when practised by the Lord's assistance, overcometh evils in man; wherefore it is said, "He who overcometh shall hereditarily possess all things; and I will be unto him a God, and he shall be to me a son;" (ver. 7.) because they who are born anew from the Lord, that is regenerated, are called His *sons*.

The *wall* of the city corresponds to the external protecting Truths that belong to civil and moral life, but they must have their strength in the Truths of celestial and spiritual life. The *gates* are the introductory Truths to the Church, which, when closed, guard the city from all influx of evil and opposing spheres. The *twelve angels at the gates*, represent the spiritual perceptions of interior Truth.

Swedenborg teaches that the earth of the spiritual man is the natural mind, which, when regenerated, becomes a Church, and therefore the earth signifies the Church, appertaining to man; (*A.E.* 304.) the *bases*, *foundations*, and *pillars* of the earth, signify the Truths of the Church; (*A.E.* 304.) and that the *end* of the earth, and the *sides* of the earth,

signify the ultimates of the Church, where evils and falses begin, (*A.E.* 304, 313, 721.) or Goods and Truths are perverted into their opposites. He tells us that in the spiritual world there are lands, as well as in the natural world, but that the latter are from a natural origin, whereas the former are from a spiritual origin. (*A.E.* 1275.) Now the natural origin is the natural reception of Good and Truth by the natural mind, and the spiritual origin is the spiritual reception of Good and Truth by the spiritual mind; and, what is singular, Swedenborg further says, that the earth or lands in the spiritual world undergo changes, according to the changes of the state of the Church; (*A.E.* 697.) and the same law prevails in the natural world as in the spiritual: for the *earth* signifies the Church, both in heaven and in the world. (*A.E.* 689.) Heaven being an outbirth of a heavenly state of the mind, and the world being an outbirth of a worldly, or natural state of the mind. There are three states or degrees of life with every man, called celestial, spiritual, and natural, or inmost, middle, and ultimate. (*A.E.* 436, 563, 739, 832, 1125.) In the inmost degree resides love to the Lord, in the middle degree reside Truths from that Good, and in the ultimate degree resides the Good of Life; (*A.E.* 436.) and it is from those states of life in man that the Lord creates both heaven and earth; wherefore, by the *Creator* is signified the Lord, as the Reformer and Saviour; (*A.E.* 1057.) because, to *create* signifies to reform and regenerate, and so to establish the Church. (*A.E.* 294, 304, 328, 342, 453, 1057.) Without a Church or human mind, as a medium, to be reformed and regenerated, no creation can take place, either in the natural or spiritual world. Even the *produce* of the earth signifies works of the Good of Charity, (*A.E.* 695.) because it springs from them, and could not come forth without them. All the changes that *have taken place* in this world, both natural and artificial, and all that *ever will take place*, are, and must be continued creations, by an influx of Good and Truth into the natural mind, where it is turned into objects of the senses.

A *city* signifies doctrine, because a doctrine is the orderly arrangement and complexity of many Truths. The old Jerusalem was the external form of a Church or doctrine, which in heaven was seen as to its essence, but was worshipped upon earth as a mere form. The new Jerusalem is the Church itself, which comes down from God out of heaven, prepared as a bride for her husband, or the pure, innocent affection clothed in Truths which adorn a state receptive of the Divine Truth, or the husband. The *tabernacle of God* is Love,—love of others

in preference to ourselves. God is *always* dwelling with man, or he would perish; but by His dwelling with him, is here meant the internal reception and acknowledgment of His presence, by those who dwell in the tabernacle of God.

The *New Jerusalem* is spiritual doctrine or Truth, descending from God out of heaven to the natural mind, which, when in a regenerated state, forms a basis or foundation for that Divine Truth to rest upon. We read, in the Word, of the ladder in Jacob's dream, which is the same Divine Truth flowing constantly down from God, who is Divine Truth itself, through the heavens to man, which is variously received by the angels, and was seen representatively by Jacob, in the different positions of the angels on the ladder, and the alternation of state that takes place there, by some ascending and descending,—descending in preparation for a still higher ascent.

A revelation of Divine Truth to the internal or rational mind, is taking place individually at all times, but there are certain periods when spheres concur for the admission of Divine Truth, which is *the city that comes down from God out of heaven*, in the Revelation. The light of Truth not only communicates to its recipient satisfaction and joy, but it also gives the knowledge of what man ought to do, not alone externally, but internally also; or, in other words, it clearly points out to man that it is necessary that he should cleanse and purify his intentions, and then his actions are sure to be right.

The *making all things new* is the new state of mind which man acquires when he concurs in the influx of Divine Truth. "It is done," when the Divine life has permeated, as the "Alpha," through the primary states of receptivity, and has been confirmed, as the "Omega," in the will. The "water of life," or Divine Truth, is then "freely given," because then it is joyfully received by him who is "athirst." But it is necessary, for the production of this state, that man should, with the Divine assistance, struggle with and overcome the evils by which he is beset, for then he "inherits all things," which the contrariety of his will to the Divine life alone previously prevented his enjoying; for in heaven, where all is in Divine order, there is no limit to the happiness of the angels, except that which is set by self-love, and as their love to the Lord and their neighbour increases, and that of self diminishes, they have a still further measure of happiness; and in this way, passing from joy to joy, from happiness to happiness, without end, the angels exist to eternity. What, therefore, must be the love of that Being who is the giver of all happiness, and who

constantly desires to add to the store enjoyed by men, as well as angels! In the case of the latter, every state into which they enter brings a full measure, than which, whilst they remain in it, they know no greater, but upon entering a more interior state of love to the Lord, and reception of Divine Truth, the joy is increased ten-fold, and yet they never repine at having enjoyed less happiness in their former states, as they know that it had its origin in a deficiency of love on their parts, and not on that of their Heavenly Father.

Doctrinals derived from the Word do not make them Divine Truths, for from the literal sense of the Word any doctrinal might be devised.

By revelation is meant illustration, when the Word is read; they who are in Good, and desire Truth, are so taught from the Word; others are but confirmed in their various doctrines, without seeing whether they are true or false. With the good, their intellectual state is open into heaven, and their internal mind is in consort with angels.

The second coming of the Lord is the illustration of the mind, in reference to spiritual Truth. In order that this illustration should be complete, it was necessary that the spiritual world should be opened to man. This spiritual opening points out the necessity of a life corresponding to the Truths in which we are instructed. The spiritual sense of the Word refers not only to those who were living in the time of our Lord, but to all now living, as well as to those who lived at any time past, and to those who may live hereafter.

THE END.



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